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THE

HOLY BIBLE

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY

CHR. WORDSWORTH, D.D.

SOMETIME BISHOP OF LINCOLN.

VOL I.

PART I.—GENESIS AND EXODUS.

NEW EDITION.

LONDON:

LONGMANS, GREEN, AND CO.

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LONDON:
PRINTED BY GILBERT AND RIVINGTON, LD.,
ST. JOHN'S HOUSE, CLERKENWELL ROAD, E.C.

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PREFACE.

“In order to understand and interpret the Old Testament aright, we must begin with the New Testament; and if we meet with difficulties in the Old Testament, let us consider them with reference to Christ, and if we see Him revealed in them, we have reason to think that we have found the solution of the difficulty.”

Such were the words of one¹ who was raised up by the providence of God fifteen hundred years ago to defend the Old Testament against those who endeavoured to separate it from the New. He asserted as a fundamental principle, on which all right Interpretation of the Old Testament rests, that both Testaments are from one and the same Divine Hand, and form one harmonious whole; that the New Testament is enfolded in the Old, and that the Old Testament is unfolded in the New².

A similar work seems to be needed in the present age. We enjoy many intellectual benefits which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. Much has been effected by Biblical Criticism for the elucidation of the Sacred Text. The researches of the Historian, the Chronologer, and the Topographer have shed much light on the pages of Holy Scripture, especially of the Old Testament.

But notwithstanding these advantages, yet it may well be doubted, whether, as far as the *spirit* and *inner meaning* of Holy Scripture is concerned, our expositions of the Old Testament have not greatly declined from the standard of primitive times.

The history of the Old Testament is treated by many in our own days as if it were a common history. The history of God's dealings with the Patriarchs and with His chosen People is often classed with the histories of ancient Greece and Rome, and is read and interpreted as such. But wherever it is thus treated, its real meaning is lost; and it is degraded from its true position and dignity, and is exposed to the cavils of Unbelief.

To speak specially of the Pentateuch. What is its true character? It extends over a period of about two thousand five hundred years. In that long space of time how many revolutions occurred in the history of Nations! And yet from that period, the Author of the Pentateuch, in his brief narrative, has selected incidents as worthy of

¹ *S. Augustine*, Epist. 132, and in Psalm xvi.

² “In Vetere Testamento Novum latet, in Novo Vetus patet.” *Augustine*, Quæst. 73, in Exod. Cp. in Numeros, Qu. 33. And so *Hooker*, V. xx. 6 (translating the words of the ancient author of Quæst. ad Orthodox. 101), “What is the Law, but the Gospel foreshadowed? What is the Gospel, but the Law fulfilled?”

commemoration, which, when examined by that kind of Criticism which deals merely with the *letter* of history, must necessarily seem trivial, petty, and insignificant, and can hardly fail to be disparaged as contemptible, and perhaps even as repulsive.

If the history of the Patriarchs, especially of the Patriarch Jacob, is merely a common history, may not the question be fairly asked, What is that history to us? If Abraham is a mere Eastern Sheikh or Emir, what is Abraham to us? Why should we concern ourselves with him and his doings? Had we not better spend our time in reading the stirring stories of great Oriental Conquerors? If, again, Moses is a mere human Legislator and an ordinary Annalist, had we not better abandon the study of the Pentateuch for that of other Codes and of other Histories? If the Hebrew Nation is to be classed with any other Nation in the world, is it entitled to any special notice from us? In numbers, the Israelites were a mere handful, and they were not distinguished by commercial enterprize, manufacturing skill, or scientific attainments. If their Exodus from Egypt was an ordinary event, if it was merely a Migration of about two millions of people, less than the population of one of our own cities, toward a petty strip of territory not much larger than some of our own counties, what is that Exodus to us? Had we not better discard the study of that history, and bestow our time on that of nobler Nations of the world?

Such questions as these are forced upon us by the prevalence of that kind of Criticism, which characterized the Marcionites and Manichæans in ancient times, and is rife in our own age.

The Marcionite and Manichæan treated the Old Testament as a common book. And what was the consequence? They were not long before they discovered, as they thought, that it was a bad book. They alleged that it was disfigured by innumerable blemishes, that its credibility was questionable; that its morality was censurable; and that it was at variance with the New Testament.

Thus they prepared the way for an attack upon the Gospel itself.

The Divine Author of the Gospel has appealed to the Old Testament as the Word of God, and as bearing witness to Himself. "Had ye believed Moses," He said, "ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words¹?"

Therefore by disparaging the Old Testament they undermined the foundations of the New. By separating the Law from the Gospel, and Moses from Christ, they invalidated the testimony of both. They weakened the faith of many, and gave a triumph to Unbelief.

Here is our own danger.

The history of the struggle, in which the Church of Christ was engaged against the Marcionites and Manichæans in the third and fourth centuries, is very instructive to ourselves. The writings of S. Irenæus and Tertullian against the former, and of S. Augustine against the latter, may be studied profitably by us; and the lesson which they inculcate may be commended to the consideration of all, especially of younger students of theology.

That lesson is this; in order that we may be able to read the Old Testament with

¹ John v. 46, 47.

benefit, we must begin with the New. We must be firmly built up in the great doctrines of the Christian Creed, especially of the Godhead of Christ, and of the Holy Ghost. In order to understand what was the mind of the Holy Spirit, when He wrote the book of Genesis, and Exodus, and the rest of the Pentateuch, we must listen to the interpretations given of them by Jesus Christ, the Son of God, and by His Apostles, to whom He sent the Holy Spirit in order "to teach them all things" and to "guide them into all truth," and to "bring all things to their remembrance which He Himself had spoken unto them¹." Not only the comments, which Jesus Christ and His Apostles made on the Old Testament, are to be noted with reverent attention, but every suggestion and hint which they give, every clue that they supply, is to be thankfully accepted by the Expositor of the Old Testament. He must listen to every whisper of the Holy Spirit breathed by their lips.

A warning against other modes of dealing with the Old Testament, and especially against that servile and literal method of Interpretation, which unhappily disfigures much of our modern Biblical Criticism, is given by the intellectual and spiritual condition of the Hebrew Nation itself, which enjoyed the greatest advantages for the interpretation of the Old Testament.

To the Jews were delivered the Oracles of God². The Scriptures were written in their own mother tongue. They heard the voices of Moses and the Prophets read in their Synagogues every Sabbath Day³. They had peculiar privileges and facilities, philological, historical, and geographical, for the right exposition of the Old Testament. In their Priests and Levites, and in their Scribes and Lawyers, they had an order of men set apart for the interpretation of the Sacred Text. They had Schools of the Prophets; they had Colleges of learned Rabbis, and indefatigable Masorites. As far as the *letter* of the Old Testament went, they had every resource that could be desired for its successful elucidation.

But what was the result?

With all these advantages, they failed to understand the true sense of that very Volume which was committed to their keeping, and which they held in their hands, and which was read in their ears, week after week, in their Synagogues, and which was collated carefully by their Masorites, and was studied diligently by their Rabbis, and which was written in the language of their forefathers, with which many of them were familiar from their childhood. They held that Volume in their hands, they unrolled the parchment on which the Scripture was written, they read its syllables with their eyes, they heard its sound with their ears, but they did not apprehend its true meaning with their minds; it did not enter into their hearts.

And why? Because they were students of the letter, and not of the spirit. Because they did not see Christ in it, Who is the sum and substance of it. They rejected Him "of Whom Moses and the Prophets did write⁴." They thus incurred the punishment pronounced in those very Scriptures against such as would not receive Him. As St. Paul says, "Because they *knew Him not, nor yet the voices of the Prophets which are read every Sabbath Day, they have fulfilled them in condemning Him*⁵." "Beware there-

¹ John xvi. 13; xiv. 26.

² Rom. iii. 2.

³ Acts xiii. 27; xv. 21.

⁴ John i. 45.

⁵ Acts xiii. 27. 40.

fore," he adds, "lest that come upon you, which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." And the same Apostle unfolds the reason of this blindness. They were slaves of the letter of Scripture, he says, "and the letter killeth, but the Spirit giveth life¹." "The veil was on their hearts in the reading of the Old Testament;" but "when they turn to Christ," and see Him in the Old Testament, and listen to His interpretation of it in His teaching, actions, and sufferings, and in the Voice of the Holy Spirit, speaking by His Apostles and Evangelists; then the veil will be taken away from their hearts², and then, but not till then, will they understand the Old Testament.

Clear therefore it is, that men may devote their whole lives to Biblical Criticism; certain it is, that they may spend their days and nights in collating the Manuscripts of Holy Scripture, and in careful comparison of its Ancient and Modern Versions, and in minute philological analysis of its words and idioms; clear it is, that they may make elaborate researches into its History, Chronology, and Geography; that they may combine the learning of the Rabbis with the labours of the Masorites, and yet may *know nothing of the true meaning of Holy Scripture* in those particular respects for which Scripture was written³; but, on the contrary, may be "blind leaders of the blind⁴;" and may even pervert the sense of Scripture, and may reject Him Who is the Light.

Evident also it is, that if they do not look for Christ in the Old Testament,—if they do not (as an ancient Father expresses it⁵) search for Him there as the Pearl of great price, and as the Hidden Treasure; if they do not recognize the fact⁶ that "almost every page of it speaks of Christ and the Church," they will be in danger of lapsing into a *worse spiritual state* than that of the *Jews* themselves.

The reason is, because the *Jews*, with all their shortcomings, have been faithful and vigilant Guardians of the Old Testament. By their careful transcription of it, and by their public reading of it in their Synagogues in all parts of the world, they have preserved it from mutilation, addition, and alteration. And the *Jews* have ever revered it as the inspired Word of God. They are possessors of the field, and the time is coming when they will find in it the Hidden Treasure. They hold in their hands the shell in which the precious Pearl lies, and the day is coming when the shell will be opened, and the Pearl will gleam in its pure lustre before their eyes. They have the Old Testament in its integrity; their eyes are now fixed on the letter of it, but the time is coming when "the veil will be taken from their hearts," and they will see the letter gilded with the bright beams of the Spirit shed upon it from the countenance of CHRIST.

There is, therefore, hope for the *Jews*. But if they, who *profess Christianity*, do not recognize the life-giving virtue of the Spirit in the Old Testament, they cannot expect to retain the letter of the Old Testament; they will soon lose their belief in its unity, integrity, veracity, and inspiration; they will become neither Christians nor *Jews*, but will sink into Infidelity.

¹ 2 Cor. iii. 6.

² 2 Cor. iii. 14—16.

³ 2 Tim. iii. 15. John xx. 31.

⁴ Matt. xv. 14.

⁵ *S. Cyril of Alexandria*, Glaphyr. in Gen. i.

⁶ *S. Augustine*, Sermon. 46: "Prope omnis pagina nihil aliud sonat quam Christum et Ejus Ecclesiam."

The main design of the present Commentary is to endeavour to illustrate the Old Testament by means of the New.

Christ was before Moses. He sent Moses and the Prophets to prepare the way for His Coming into the world. He is the Everlasting Word, and He is the Author of the Written Word. As St. Peter says, "The Prophets searched diligently what the Spirit of CHRIST, which was in them, did signify, when it testified beforehand of His sufferings, and the glory that should follow¹." Moses wrote of Christ². The Law was "our school-master to bring us to Christ³." Christ the Everlasting Word, having become Incarnate for our sakes, and having fulfilled what Moses and the Prophets foretold of Him, expounded the Old Testament by word and deed; and having ascended into heaven, He sent the Holy Spirit to His Apostles and Evangelists, that they might be qualified to explain the Old Testament by means of their writings in the New.

We may therefore here adopt the language of an ancient Father⁴ of the Church, "If any man, being puffed up with arrogance, despises the sayings of the Apostles, let him look to it. But it is good for me to cleave to our God and to our Lord Jesus Christ, and to His Holy Apostles, and to derive intelligence from the Divine Scriptures, interpreted according to the tradition delivered to us by them."

They have taught us to see in the Old Testament,—from Genesis to Malachi,—foreshadowings of the Gospel. They have instructed us to behold in the first chapters of Genesis, and in the record of the Creation of the World, not merely a true history, but a divine prophecy; not only correct statements of physical phenomena, but marvellous foreshadowings of spiritual mysteries; they have taught us to see in the history of Creation a mirror of our new creation in Christ. They have taught us to see in Adam a type of Christ⁵; in the Flood a figure of a Christian Sacrament⁶, and in the Ark a type of the Christian Church. To them the Deluge, and the destruction of Sodom and Gomorrah, were not merely true historical events, but were divine prophecies of the Universal Judgment to come. To them the rite of Circumcision was not only a seal of God's Covenant with Abraham, but it had an inner spiritual meaning, it prefigured the work of the Holy Ghost on the hearts of men⁷.

"Nihil otiosum, nihil vacuum, neque sine signo apud Eum⁸." Nothing in Holy Scripture is idle, or empty, or without a meaning. We now see through a glass darkly⁹; but the time is coming, when even those incidents in the lives of the Patriarchs, which to some may now seem strange, and trivial, and perhaps offensive, will be found to be fraught with a rich store of inner spiritual meaning, and to have some mysterious relation to Christ¹⁰.

¹ 1 Pet. i. 11.

² John i. 46; v. 45.

³ Gal. iii. 24.

⁴ *Origen*, in Lev. Hom. 7: "Si quis arrogantia tumidus Apostolica dicta contemnit, ipse viderit. Mihi autem sicut Deo et Domino Nostro Jesu Christo, ita et Apostolis Ejus adherere bonum est, et ex divinis Scripturis secundum ipsorum traditionem intelligentiam capere."

⁵ τύπος τοῦ μέλλοντος, Rom. v. 14.

⁶ 1 Pet. iii. 21.

⁷ Rom. ii. 29: Col. ii. 11.

⁸ See *S. Irenæus*, iv. 21. *Origen*, in Rom. c. 1; and in Num. Hom. 27, "Non possumus hoc dicere do Sancti Spiritus literis, quod aliquid in eis otiosum sit aut superfluum."

⁹ 1 Cor. xiii. 12.

¹⁰ As *S. Jerome* says (Epist. ad Evang., vol. ii. p. 571), "Omnes penè Patriarchæ in aliqua re figuram

Indeed, the seeming littleness and meanness of these incidents may well suggest this inference. For why, being in semblance so petty and trivial, should they have been selected by the Holy Ghost from a period of so many hundred years? Were the Power and Knowledge of God so stunted, that He should be content with the refuse of His own world? If these incidents were mere weeds and straws, scattered about the almost boundless field of History, would they have been picked up by His Divine Hand, and have been tied up by Him together with the most fragrant and beautiful flowers of Paradise, in the goodly garland of Scripture? "*Consider*¹ the lilies of the field," said our Blessed Lord. Pass them not by; mark them well. . . . And if this be true of the natural world, how much more true is it of the spiritual? If it be true in Nature, much more true is it in Scripture. Consider the lilies of that spiritual field. Learn divine wisdom from them.

Many of the incidents in the lives of the Patriarchs, as related in the Pentateuch, may seem to some readers to be poor and contemptible; they may seem to them like hedge-row plants, or useless weeds, or poisonous herbs. But not so to the reverent reader, who views them in the light shed upon them by the New Testament; when gathered by the hand of Faith, and when viewed by the eye of Faith, they will be sweet and lovely flowers, fit to be twined and wreathed into crowns of saints in glory.

We may recognize here a wise providential purpose. The simplicity of Scripture tries the strength of faith. It allows men to despise it, if they will. Scripture is like Christ. The written Word is like the Incarnate Word. "He was set for the fall and rising of many in Israel²." So Scripture is set for our fall, or for our rising. It is full of stumbling-blocks to many; but it has in it the "Corner-stone, Elect, precious³," for the humble-minded. Many persons are scandalized by what they consider the poorness, and meanness, and weakness of Scripture; and many were offended by the low estate of Him who "had not where to lay His head." But Wisdom is justified of her children⁴; and the Written Word may say, as did the Incarnate Word, "Blessed is he, whosoever shall not be offended in Me⁵." "Mysteries are revealed unto the meek⁶." God hides these things from the wise and prudent, but reveals them unto babes⁷. "He resisteth the proud, and giveth grace unto the humble⁸." Strong men must become little children, if they would enter the kingdom of God⁹. The dumb ass may see the angel, while the disobedient Prophet, who rides upon her, is blind to the vision¹⁰.

It is the design of the Author of the present Commentary to exhibit evidences of this statement, in the notes on the history of the Patriarchs in Genesis.

expresserunt Salvatoris." *S. Ignatius* uses a remarkable expression with regard to the Prophets, "They lived Christ-ward, being inspired by His grace" (ad Magnes. c. 8). See also *S. Augustine*, c. Faust. Manich. xxii. 94, below, p. xxxvii.; and on Ps. cxviii., where he says, "The man who loves God's Word, reveres it even what he does not understand; and if any thing in it seems to him to have an uncouth sound (ei sonare videtur absurdè), he deems that he himself does not rightly apprehend it, and that there is some great mystery hidden there (aliquid magnum ibi latere judicat)." *S. Augustine* himself was converted by the spiritual interpretation of the Old Testament (Confess. v. 14, and vi. 4).

¹ Matt. vi. 28. Observe His word—καταμάθετε.

² 1 Pet. ii. 6.

³ Eccles. iii. 19.

⁴ Matt. xviii. 3.

⁵ Matt. xi. 19.

⁶ Luke x. 21.

⁷ Num. xxii. 23.

⁸ Luke ii. 34.

⁹ Matt. xi. 6.

¹⁰ James iv. 6. 1 Pet. v. 5.

It has also been his endeavour to show that the Exodus of Israel from Egypt, in their march toward Canaan, is not to be compared with any other Migration that ever happened, or ever will happen, in the history of Mankind. If it had been an ordinary eruption of an enslaved tribe, quitting the land of its bondage for another country, then we need not hesitate to allow, that the miracles by which it is asserted in Scripture to have been preceded, accompanied, and followed, would be incredible. The ancient critic¹ said well,

“Nec Deus intersit, nisi dignus vindice nodus
Inciderit;”

and if the Exodus had been an ordinary migration, there would have been no adequate crisis,—no “dignus vindice nodus” for the intervention of the Deity, much less for the inauguration, as it were, of a new era in the World’s History, by a magnificent manifestation of miraculous agency.

But the Exodus of the Israelites was an unique event. It stands alone in the annals of antiquity. It was not only the first public assertion of the universal supremacy of JEHOVAH in opposition to the false deities of Heathenism; a majestic and awful vindication of His Divine prerogatives, as Creator and Lord of the Universe, as Arbiter of the destinies of Nations, and as the Protector and Father of His People against the usurped dominion of the Apostate Spirit of Evil, who claimed divine worship for himself in various forms, in the Pantheon of Egypt²; not only was the Exodus the deliverance of God’s People from the grasp of Satan, who lorded it over them in that country by the power of Pharaoh rebelling against God; not only was it a signal overthrow and discomfiture of the Powers of Darkness³, which were adored by Egypt, a land arrogating to itself the proud title of the most enlightened region of the ancient world.

The Exodus was all this; but it was something more.

It was the type and figure of the greatest event which the world has ever seen; it was a preparation for an event which concerns all mankind in every nation of the Earth, until the end of time, and through the countless ages of eternity. It was the type and figure of the World’s Exodus; it was the type and figure of Mankind’s deliverance by the Death and Passion of Him who is no other than the LORD JEHOVAH Himself, and Who took our Nature and became Incarnate, and passed through the Red Sea of His own Passion, and overwhelmed Satan in its abysses, and marched through that Sea, and carried the World with Him, and led it forth in triumph from the house of spiritual bondage,—from the Egypt of Satan, Sin, and Death,—and conducted it in a glorious career toward the Canaan of its heavenly rest.

The Holy Spirit, in the New Testament, teaches us to regard the Exodus in this light. He teaches us that Israel, God’s “firstborn,” was a figure of Christ⁴; and that

¹ *Horat.*, Ars Poet. 191.

² Cp. 1 Cor. x. 20: “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.”

³ The words of God were not only, “I will smite all the firstborn,” but they were also, “Against all the gods of Egypt I will execute judgment, I am the LORD” (Exod. xii. 12). It was not without a mysterious meaning that the Israelites were commanded to encamp before *Baal-zephon*: see Exod. xiv. 2. 9.

⁴ See Matt. ii. 15; and note below on Exod. iv. 22; and the Preliminary Note to ch. xiv.

The Prophets in the Old Testament had prepared the world for this Evangelical Exegesis, by continually coupling references to the Exodus with prophecies of the deliverance and victory to be achieved by Christ’s Death and Resurrection: see Isa. lxiii. 1—14. Hos. xi. 1; xii. 9. 13; xiii. 4. 14.

all things in the Exodus of Israel were *répété* ¹, *figures of us*; that they were figures of Christ's Church, whose members are united together under Him their Head, Who has engrafted them into His own body, and has made them partakers of His own Death and Resurrection by the Sacrament of Baptism, which was foreshadowed by the passage of Israel through the waters of the Red Sea. Israel's Exodus was Christ's Exodus. It was the Exodus of His Church in Him. Their wanderings are ours. Christ has taught us to see Himself in the *Manna from heaven*², and in the *Brazen Serpent*³ lifted up by Moses in the wilderness. St. Paul has taught us to see Him in the smitten Rock gushing with water in the desert. The history of the Israelites is our history; it is the history of the Church Universal. It was written for our sake, as the Holy Spirit teaches, when He says by St. Paul, "All these things happened unto them *typicals*," so as to have a figurative meaning, and "are written for our admonition, upon whom the ends of the world are come".

No wonder, then, that the Exodus was introduced and accompanied by miracles. It would have been strange indeed, if it had not been so inaugurated. When we consider what it was in itself, and much more what it prefigured and pre-announced; when we reflect not only on what it was as an historical event, but when we regard it in all its bearings, moral, social, national, and religious, and also contemplate it as a prophecy, promise, and pledge of the World's Exodus in Christ, then we cannot deny, that if ever there was an adequate occasion for the sounding forth of the Voice of God from the majestic stillness of Eternity, calling on the World by the trumpet tongue and thunder peal of Miracles, it was the Exodus of Israel from Egypt.

The history of the Exodus of Israel is the history of all Mankind summed up in God Incarnate. Let us read it as such.

In a similar spirit let us study the rest of the Pentateuch⁴, and of the Old Testament. What has been said of the history of the Exodus of Israel from Egypt is confirmed by the history of the entrance of Israel into Canaan, as described in the Book of Joshua.

If the conflict of Joshua with the kings of Canaan had been a mere common conflict, then it might well be asked, why should the course of nature have been interrupted, and why should God have listened to Joshua's voice, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon?" why should this wonderful phenomenon have been continued "till the people were avenged of their enemies"? What would there then have been in the circumstances of the case to justify this marvellous prodigy, so that there was "no day like that before it"? If Joshua was a common man, if that conflict was a common conflict, such a miracle is incredible. But since Joshua is (as the Church Universal has ever taught) a signal type of Jesus Christ: since the overthrow of the Canaanites was a figure of the future total discomfiture of all the enemies of Jesus Christ on the eve of eternity; since the settlement of the Israelites by Joshua in Canaan was a type of the planting of the Church Visible in the World by our Divine Joshua, Jesus Christ, and of her future establishment in her everlasting inheritance at the Day of

¹ See on 1 Cor. x. 1—11.

² John vi. 49.

³ John iii. 14.

⁴ 1 Cor. x. 11. Cp. the remarks of the *Bp. of Gloucester and Bristol*, *Aids to Faith*, pp. 396, 397.

⁵ On the Christian significance of LEVITICUS, see below, the Introduction to that Book.

⁶ Josh. x. 12, 13.

Doom; and since these events concern all the World, and are unique in their importance, then the suspension of the course of Nature by the command of God, listening to the voice of Joshua, is justified and explained, and such a suspension as that of the standing still of the Sun and Moon was a very expressive and significant pre-announcement of that great event which we shall all one day see, and for which all men ought ever to be looking and preparing themselves, the suspension of the course of Nature at the Great Day, till all enemies are put under the feet of our heavenly JOSHUA, and then the Sun will go down for ever, and the Moon for ever be eclipsed¹.

The Psalmist says, "The heavens declare the glory of God; and the firmament showeth His handiwork²;" and having surveyed the Natural Heavens, he proceeds to speak of the Written Word of God; "The Law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple." And thus he teaches us to combine these two Volumes together,—the Volume of God's Works and the Volume of God's Word, and to illustrate the one by the other.

Glorious indeed is the Natural Creation. Beautiful and fairly written, like some illuminated Manuscript. But how much more glorious is the Volume of God's Word! "O Lord, Thy Word endureth for ever in heaven³." It is more comprehensive than the vault of the visible heavens bespangled with constellations. Its light will never wane. It reaches beyond the bounds of space; it over-arches eternity. "Heaven and earth will pass away, but Thy Word, O Lord, will not pass away⁴."

Holy Scripture having this character of extension and permanence, and being the Word of Him to Whom all things are present, and Who understands all the secrets of Nature, and all the mysteries of the invisible world, and of the kingdom of glory, and the inmost recesses of the human heart, and the future succession of ages, and Who there speaks to the thoughts of men, and to the consciences of succeeding generations, and Who has a foresight of all that will happen even to the end, and Who orders His speech accordingly, and Who has given His own Son to take our nature, in order to restore us to Himself; and Who has written the Holy Scriptures to be as it were a divine commentary on the Incarnation of Christ and all its consequent blessings to us in time and eternity, so that the Written Word is both a prophecy and a history of the Incarnate Word; and Who provides in Holy Scripture holy nourishment and discipline for the Faith, and Hope, and Love of His Church, and anticipates all her needs, and supplies instruction, guidance, and comfort suited to all her trials; and Who fits and adjusts every thing in exquisite symmetry and proportion throughout the whole Volume of His Word, and has woven it together into a beautiful tissue, variegated, indeed, as with many colours of needlework, but woven into one, like the coat without seam, from top to bottom⁵, of the Eternal Word Incarnate, Jesus Christ; assuredly it is the duty of the Expositor of Scripture to endeavour to conform himself to this gracious design, and to interpret the Word of God with an eye steadily fixed on the attributes and perfections and purposes of Him Who wrote it; and particularly to interpret the Old Testament with an ear

¹ See below, the *Introduction* to the Book of JOSHUA, for a further prosecution of this argument; and the *Introductions* to JUDGES, RUTH, and SAMUEL.

² Ps. xix.

³ Ps. cxix. 89.

⁴ Matt. xxiv. 35.

⁵ John xix. 23.

attentively inclined to receive every note and comment that may fall from the lips of Christ Who is the sum and substance of that Sacred Volume, and Who came into the world to bear witness to the Truth¹.

The expositions of Jesus Christ, and of His Apostles and Evangelists, who were taught by Him and by the Spirit whom He sent, form the basis of the present Commentary.

I am not unconscious of the dangers to which an Interpreter is exposed Who resorts to the spiritual method of exposition, and I am not forgetful of the wild and fanciful excesses to which it has sometimes led; I am not ignorant that the Expositor of Scripture is always in need of the Apostle's precept, *φρονεῖν εἰς τὸ σωφρονεῖν*². The union of *sober-mindedness* with *spiritual-mindedness* is the perfection of the Scriptural Expositor. That no interpretations will be found in the following pages which will provoke the sneers of some, is what I do not venture to hope. But, with all honesty be it said, there may be defect in the reader, as well as excess in the writer. Our Lord Himself, who "spake as never man spake," was said by some to be "beside Himself³." St. Paul was taxed with madness⁴, when he was speaking "the words of soberness and truth." If he was beside himself, it was "to God⁵;" and I entertain a hope that many may be ready to receive interpretations which issue from the pure well-spring of the Holy Scriptures, and flow through the channel of the Catholic Church.

The principal helps which have been used for the execution of this design are the following :—

(1) The *Canonical Scriptures* themselves; especially the New Testament⁶.

(2) The *Hebrew Calendar of Lessons*, as framed by the ancient People of God;

The Hebrew Church divided "the Law," or Pentateuch, into fifty-four sections or Proper Lessons, which were read in the Synagogues, on the weekly Sabbath, throughout the year. Each of these Proper Lessons from "the Law" was coupled with another Proper Lesson taken from the other books of the Old Testament, which were called "the Prophets." These Prophetical Proper Lessons were chosen with a view to some analogy

¹ John xviii. 37.

² Rom. xii. 3.

³ Mark iii. 21: cp. John x. 20.

⁴ Acts xxvi. 25.

⁵ 2 Cor. v. 13.

⁶ I adopt with pleasure here the words of a recent writer, *Dr. Patrick Fairbairn*, Principal and Professor of Divinity, Glasgow, on the *Typology of Scripture*, vol. i. p. 466, 4th edition.

"The chief thing necessary for enabling us to go heartily along with the applications made of the *Old Testament* in the *New*, is a correct apprehension of the relation between the Jewish and the Christian dispensations. It is because the Inspired Writers (of the New Testament) went so much farther in this respect than many of their readers and commentators are disposed to do now, that the great difficulty is experienced in sympathizing with this part of their writings. They saw every thing in the Old pointing and tending towards the manifestation of God in Christ; so that not only a few leading prophecies and more prominent institutions, but even subordinate arrangements and apparently incidental notices in matters connected with the ancient economy, were regarded as having a significance in respect to Christ and the Gospel. No one can see eye to eye with them in this, if he has been wont practically to divorce Christ from the Old Testament. And in proportion as an intelligent discernment of the connexion between the two economies is acquired, the course actually adopted by the New Testament writers will appear the more natural and justifiable. Let there only be a just appreciation of the things written and done in former times, as preparatory to the better things to come in Christ, and there will be found nothing to offend even the science and the taste of the nineteenth century in the principles of interpretation sanctioned in the writings of the New Testament."

If this is not done, not only the interpretation of the Old Testament is robbed of its life and beauty, but the New Testament itself becomes an inexplicable enigma, and will eventually be rejected as a dream.

or parallelism between them and the Lessons of the Law respectively, with which they were associated.

Hence the Hebrew Calendar affords a providentially ordered exposition of the sense of the ancient Hebrew Church, connecting together the Law and the Prophets. Our Blessed Lord and His Apostles were regular attendants at the Synagogue¹; they heard the ancient Scriptures read according to this Calendar; and it will often be found that the combination of the Law and the Prophets, in the weekly readings of the Hebrew Church, has been the groundwork of their teaching; and the use which they make of the Prophetical Sections will often reflect light on the parallel sections of the Law,—and *vice versâ*. The Prophetical Books are the bridge by which they passed from the Law to the Gospel.

(3) The *Septuagint*, or Authorized Greek version of the Old Testament, has been also a most important auxiliary in the present work.

This Greek Version, having been made by Jews before the Coming of Christ, was providentially prepared for the use of the Apostles and Evangelists writing the New Testament in that language². This Version was employed by the Holy Spirit in the New Testament when quoting from the Old. The comments which the Holy Spirit makes on the passages thus quoted, are divinely-inspired expositions of the Old Testament. These expositions receive much clearness and force from the use of a common language in the passages quoted, and in the comments upon them. On this account, the Septuagint occupies a place of its own, distinct from, and superior to, that which is held by any other Version of the Old Testament.

But this is not all. Not only does the Holy Spirit explain the Old Testament by direct quotations from it in the New, and by transferring entire sentences from the Septuagint Version to the pages of the Christian Scriptures; but He also elucidates the Old Testament by taking up *single words* and *detached phrases* from the Septuagint Version, and by engrafting them on the New. By this process of spiritual *insition* or *budding*,—if we may venture to use the expression,—He makes them bring forth new blossoms and flowers, and bear new fruits. He thus sheds fresh beauty and new light on the Old Testament, even where perhaps we least expect it, and where we may easily miss it, unless we are on the watch for it. What has been produced by this process of spiritual insition, may at first sight seem to spring from the root by which it is sustained. But on a nearer inspection we shall discover that it comes from another stock. Sometimes by means of a single word, transferred from the Old to the New, He suggests an analogy between two entire sections of the two Testaments, and unfolds a precious exposition of the deepest mysteries.

One or two examples of this may be specified. If we open the Book of Genesis as it stands in the Septuagint, the first words we read there are, *ἐν ἀρχῇ* (*in the beginning*).

¹ Luke iv. 16. Acts xviii. 4.

² On the use of the Septuagint Version to the Theological Student, the reader may see what is said by *Bp. Pearson* in his *Præfatio Parænetica* to the Cambridge edition of the Septuagint, A.D. 1665; below in the preface to the Greek Testament, p. xiv.; and in the learned article on the Septuagint by one of *Bp. Pearson's* successors at Cambridge, *Dr. Selwyn*, in the Dictionary of the Bible, iii. 1208; and in the excellent Prize Essay of the *Rev. W. R. Churton*, Cambridge, 1861; and the *Rev. S. C. Malan's* erudite work, "Philosophy and Truth," pp. 48, 49.

If now we turn to the Greek Testament, we find these same words adopted by the Holy Spirit, and placed as the first words of the Gospel of St. John. That Gospel, more than any other, reveals the mystery of the Eternal Generation of the Son of God, and of His Incarnation as Son of Man, and of our new Creation in Him.

When we consider these things, may we not venture to suppose, that the Holy Spirit by this verbal identity intended to give us a hint and intimation that we may trace an analogy between the Cosmogony of Nature and the Cosmogony of Grace; and between our first Creation in the Divine Image in Adam, and our second Creation, and restoration to the Divine Image, in Christ, whom St. John has taught us to recognize as no other than the Creator Himself? Are we not thus led gently onward to recognize a mysterious parallel between the formation of Eve, his Bride, from the side of the first Adam as he slept (who, we know, was a type of Christ, and is so called by St. Paul¹), and the formation of the Church, the Bride of Christ, from the side of the Second Adam, as He slept the sleep of death, to which the Church owes her life, and by which she became the Spiritual Eve,—“the Mother of all living?”

This conjecture is confirmed by the use of another “catch-word” (if the term may be allowed), derived from the second chapter of Genesis, as it stands in the Septuagint Version, and adopted by the Holy Spirit in the beginning of another Gospel,—the Gospel of St. Matthew,—and helping to rivet the two cosmogonies together, and to recognize the harmonies of both.

This other catch-word is *βίβλος γενέσεως* (*the book of the generation*), as rendered by the Septuagint: it meets us at the beginning of the second account of the Creation in the fourth verse of the second chapter of Genesis. And this same phrase greets us at the entrance of that Gospel, the Gospel of St. Matthew, which unfolds the genealogy of Christ the Lord, the King of the covenanted people of God, who are the seed of David and of Abraham. The use of these words, *βίβλος γενέσεως*², at the beginning of St. Matthew's Gospel, sheds light on its use for the first time, as the preamble of that section of Genesis which describes the natural Creation in its relation to the LORD JEHOVAH, who, in process of time, was to become Incarnate, and is “the LORD our RIGHTEOUSNESS³.”

Very fit it was that the same words should be placed in the forefront of that Evangelical Genealogy which describes the Incarnation of the Lord Jehovah Himself, Who came of the seed of Abraham, and in whom all the families of the earth are blessed.

Such catch-words as these arrest our attention; they are *φωνᾶντα συνετοῖσι*, “vocal to the wise;” and with the persuasive appeals of a quiet eloquence they move us to draw out the parallels between the natural and spiritual Creations; and the further we pursue the investigation, the more we shall see reason to believe that there is one Divine Hand which operates in the works of Creation and Redemption, and which also guided the description of those works, in the Holy Scriptures of the Old and New Testament.

¹ Rom. v. 14.

² For *βίβλος γενέσεως* is not a literal translation of the Hebrew, Gen. ii. 4 (*elleh toledoth*), but a paraphrase; and is a remarkable one, when applied to the physical cosmogony.

³ Jer. xxiii. 6; xxxiii. 16.

Again;—sometimes a single word or two of the Septuagint, adopted in the New Testament, may serve to fix a type, or point to the fulfilment of a Prophecy.

Some, unhappily, have been known to scoff at the words of Genesis, where it is said, that “the Lord smelled a sweet savour¹,” when Noah offered his sacrifice after the Flood. But perhaps they might have been restrained from their unseemly and irreverent sneers, if they had looked into the Septuagint, and had noticed the words there used (ὁσμὴν εὐωδίας); and an interesting field of inquiry might have been opened to them, if they had then turned to the New Testament, and had observed that the holy Apostle St. Paul has adopted these same words, and has applied them to the Sacrifice of Christ². They might thereby have been led to examine, whether that sacrifice of Noah, and whether the sacrifices offered by all the Patriarchs from the days of Abel, might not haply have been typical and figurative of the One Sacrifice offered on the Cross; and whether all the Patriarchal sacrifices did not derive their fragrance from the One Sacrifice of Calvary, and whether they were not offered in faith, looking forward to that Sacrifice, and whether they were not rendered thereby “acceptable and well-pleasing unto God³.”

Again, it has been doubted by some, whether Abraham’s offering of Isaac on Mount Moriah is ever represented in the New Testament as a figure of the oblation of Christ dying upon the Cross, and rising again from the grave, as Isaac was restored to his father, after that, in the Patriarch’s view, he had been three days dead.

The Author of the Epistle to the Hebrews seems to suggest that it was so⁴; for he says that Abraham then received Isaac back again, as it were, ‘in a figure’—a type of Christ dying and rising again from the dead.

St. Paul’s adoption of a phrase from the Septuagint, in the narrative of Isaac’s sacrifice, confirms this conclusion. That phrase occurs in the recital of God’s words from heaven to Abraham: “*Thou hast not withheld thy son, thine only son, from Me.*” These words, as they stand in the Septuagint twice, are οὐκ ἐφείσω τοῦ υἱοῦ σοῦ τοῦ ἀγαπητοῦ⁵, *thou didst not spare thy beloved son.* Now, if we turn to the New Testament, and refer to the Epistle to the Romans, where the Apostle is speaking of God’s love to man, we see that he has adopted this phrase, and has applied it to God the Father, giving up His own well-beloved Son to die on the Cross for our sakes⁶—ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ πάντων ἡμῶν παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;—since God “*spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*”

One more example may be cited. The Second Book of Moses, which describes the going forth of Israel from Egypt toward Canaan, and their passage through the waters of the Red Sea, in which their enemies were overwhelmed, is entitled in the *Septuagint* Version Ἐξοδος, *Exodus*,—a name which has passed from the Septuagint into the Latin Version, and has become the received appellation of that Book.

Probably, it was not without a meaning that the Holy Spirit has adopted this word *Exodus* in the Gospel of St. Luke, when He describes the conversation which Moses held

¹ Gen. viii. 21.

² Phil. iv. 18, which he calls ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

³ Phil. iv. 18. See note on Gen. viii. 21.

⁴ See on Heb. xi. 19.

⁵ Gen. xxii. 12. 16.

⁶ Rom. viii. 32.

with Christ at the Transfiguration. He says that the subject of that conversation with Moses and Elias was Christ's "*Exodus*¹." And thus He appears to suggest that the Death of Christ was the great moral and spiritual End, to which the Law and the Prophets, represented by Moses and Elias, looked. He says that they spake of His *Exodus*, which He should *accomplish* at Jerusalem. Did not the Holy Spirit thereby intend us to infer, that the *Exodus*, which was *begun* by Israel at the Red Sea, was *accomplished* by Christ at Jerusalem? Did He not intend us to bear in mind, what He has taught us by St. Paul, that Christ's *Exodus* is the *substance*, of which Israel's Exodus was the *shadow*;—that Christ is the true Passover²; that His Passage through the Red Sea of His own Blood, by which we come forth out of our spiritual Egypt, and in which our spiritual Pharaoh and his host are overwhelmed, and from which we march forward to the Canaan of our Rest, was prefigured by the Exodus of Israel from Egypt; and that in reading the Book of Exodus, we are not only reading a true history of a past event, but have there a prophetic Gospel, a typical delineation of Christ Himself, and of Mankind summed up in Him³,—of Mankind dying in His death, and rising again to life in His Resurrection?

With regard, also, to the interpretation of the Prophetic Scriptures of the Old Testament, it may be observed as a specimen of the use of the Septuagint Version, that the words ἡ παρθένος of Isaiah⁴ in his prophecy concerning the birth of Emmanuel, are adopted by St. Matthew, and that thus a controversy with the Jews is settled.

There are also numerous words scattered through the Septuagint Version of Daniel, which are taken up and repeated in the Apocalypse by St. John, and which serve the important purpose of identifying the subjects of Daniel's visions with those in the Book of Revelation⁵, and of riveting them together as parts of one and the same prophecy, delivered by the Holy Spirit first to Daniel, and unfolded afterwards more fully to the Daniel of the Gospel, St. John.

Collections have been made of the passages of the Septuagint which are quoted in the New Testament, and they serve a very useful purpose. But there remains another work to be executed, which would not be less fruitful in results, and would shed fresh light on the pages of the Old Testament,—I mean a vocabulary of catch-words, that is, of notable words derived from the Septuagint, and adopted in the New Testament. Such a vocabulary would much assist the biblical Student in connecting types with antitypes, and linking prophecies with their fulfilment; and in coupling the phenomena of Nature with their analogous phenomena in Grace; and in pairing events in the history of God's ancient People, with their counterparts in the annals of the Christian Church; and in fixing the true meaning of theological terms⁶, frequently occurring in the New Testament, and derived from the diction of the Septuagint⁷. They would serve like the golden

¹ Luke ix. 31. This is the only place in the *Gospels*, where the word ἔξοδος is used for *death*; and it is remarkable, that it is adopted by St. Peter, when referring to the *Transfiguration*, and to the prospect of his own *decease* (ἔξοδος), 2 Pet. i. 15—18.

² 1 Cor. v. 7. Cp. John xix. 36 with Exod. xii. 46.

³ See 1 Cor. x. 1—11; and *Preliminary Notes* below to Exod. xii. and xiv.

⁴ Isa. vii. 14. See below, on Matt. i. 23.

⁵ As may be seen below, *Introduction* to the Apocalypse, p. 152, and note on Rev. xiii. 4.

⁶ Such as δικαίωσις, δικαιοῦν, ἱλαστήριον, ἱλάσασθαι, σὰρξ, πιστεύω τῷ Θεῷ, θυσία, θυσία περὶ ἁμαρτίας, δλοκαύτωμα, βδέλυγμα, τελειοῦν (to consecrate), κ.τ.λ.

⁷ An eminent scholar, L. C. Valckenaer (in his note on Luke i. 51), has rightly said, "If we would

taches which coupled the curtains of the Tabernacle to one another, so that it became one Tabernacle¹; they would show the unity of Scripture; they would manifest it as a holy Tabernacle, in which the Divine Presence dwells, and in which God communes with man, as from the Mercy Seat of the Holy of Holies.

(4) Next in order among the subsidiary helps for the notes in the present Volume, may be mentioned the ancient Fathers of the Christian Church, who followed the Holy Apostles, and derived wisdom from their writings, and from other sources, many of which are now lost. I have already stated in another place the grounds on which a special regard is due to the expository writings of the ancient Fathers².

In the interpretation of the Old Testament, some of the Fathers had to deal with difficulties similar to those which beset us; and they suggest valuable materials for surmounting them. Their reverent handling of Holy Scripture, and their diligent endeavours to unfold its inner meaning, and to illustrate it by the light of the Gospel, and their devout appeals to, and reliance on, the Divine Author of Scripture for grace and help to understand and expound His Word, are exemplary to all ages, especially to our own.

In the interpretation of the Pentateuch, let me particularly commemorate with thankfulness the names of *S. Justin Martyr*, *S. Irenæus*, *Origen*, *Tertullian*, *S. Ambrose*, *S. Hilary*, *S. Athanasius*, *S. Chrysostom*, *S. Jerome*, *S. Cyril of Alexandria*, *S. Augustine*, *Thcodoret*, and *S. Prosper Aquitanus*³.

(5) Among more recent authors, those to whose writings I have been most indebted for assistance, are the great divines of the Church of England; such as *Richard Hooker*, *Bp. Andrewes*, *Bp. Pearson*, *Bp. Sanderson*, *Bp. Bull*, and *Dr. Waterland*⁴. Let me also record my obligations to *Bp. Walton's* Collection of Ancient Versions⁵; and to the Commentary of *Cornelius à Lapide*; and to *Henry Ainsworth's* Annotations on the Pentateuch⁶; and to *Augustus Pfeiffer's* *Dubia Vexata Sacræ Scripturæ*⁷; and to the work of *Samuel Parker*, entitled *Bibliotheca Biblica*⁸.

The critical writers of a more recent age who demand thankful acknowledgments from me are *Hengstenberg*, *Hävernick*, *Dr. Kalisch* (the learned Editor of *Genesis*⁹ and *Exodus*¹⁰), *Delitzsch*¹¹, and *Keil*¹². I have also derived valuable help from the Lexicons of

desire to understand the Greek Text of the New Testament, nothing is more profitable than to have made a diligent study of the Septuagint; from which more benefit may be derived for that purpose, than from all the ancient Greek writings taken together. Hundreds of phrases are found in the New Testament, which are not to be met with in classical Greek writings, but are of frequent occurrence in the Septuagint."

¹ Exod. xxxvi. 13.

² Preface to the Greek Testament, pp. xv, xvi.

³ Or rather the Author of the work, "De Promissionibus et Prædictionibus Dei," which is inserted in *S. Prosper's* Works, ed. Bassani, 1782, tom. ii. pp. 63—131.

⁴ Particularly in his "Scripture Vindicated," in vol. vi. of his works, as edited by Bp. Van Mildert, Oxford, 1823.

⁵ *Biblia Polyglotta*. Five volumes, folio. London, 1657.

⁶ Lond., 1626.

⁷ *Ultrajecti*, 1704.

⁸ London, 1720—1735, five vols. 4to. There is another work, of a similar character, on the books of *Genesis* and *Deuteronomy*, by *J. J. Duguet*, the Oratorian and Jansenist, Paris, 1732—1734.

⁹ London, 1858.

¹⁰ London, 1855.

¹¹ Leipzig, 1860.

¹² Leipzig, 1860.

*Gesenius*¹ and of *Fürst*², the *Biblisches Realwörterbuch* of *Winer*³, and some articles in the Dictionary of the Bible, edited by *Dr. William Smith*⁴—a learned work, not to be used without caution by the younger student of theology, not only on account of what it sometimes says, but also on account of what it leaves unsaid. My obligations to others will be acknowledged in the notes; but I cannot forbear a special reference to one, who no longer survives to receive a grateful tribute of affectionate veneration, and who was deservedly revered for his eminent services to Biblical Literature in days of severe trial, private and public, and was no less beloved for his many Christian graces,—the late *Alexander McCaul*.

The Authorized English Translation, with the marginal readings and references, as they stand in the latest editions published at our Universities, is reproduced verbatim in the present edition. I have, however, taken the liberty of adopting a division of the Text into *paragraphs*, instead of the common one into *verses*, for the sake of displaying the sense more clearly, and of bringing out more distinctly its force and beauty, especially in the poetical portions. Wherever the renderings of the Authorized Version seemed capable of improvement, the alterations are suggested in the notes.

The present commentary is designed for the use of ordinary English readers, and of candidates for Holy Orders, and of the younger clergy. To them, and to all readers of Scripture, let me speak in the words of an ancient Father, which seem to be specially applicable in an age like our own:—

“In order to understand and interpret Holy Scripture, the first requisite is the fear of God, which meditates on His Justice. This holy Fear will make us think of Death, and of a Judgment to come; and it will make us bewail our sins, and nail our proud thoughts to the Cross of Christ. It will constrain us to bow down in lowly adoration before the majesty of Scripture. In order to understand Scripture, it is necessary to love God and Man, and to cherish that pure affection, to which the light of God’s countenance is vouchsafed, by which the truth is made visible in His Word. He that fears God, diligently seeks to learn His Will in His Word. Such a man loves not strifes, but is gentle and devout. He has skill in languages, for the exposition of Holy Scripture; he possesses other necessary knowledge; and he has the True Text of Scripture derived from correct Manuscripts. Thus furnished and equipped he comes to the interpretation of Scripture. And wherever he is in doubt, he consults the Rule of Faith, which is deduced from the plain places of Scripture, and from the authority of Christ’s Church. And if it is his duty to expound Scripture to others, he will first pray, and then preach; he will pray for himself, and for those that hear him; and he will take good heed to his life and conversation, that, if he is not eloquent in tongue, his life may be a sermon⁵.”

The first portion of this work is now commended to Almighty God, with an earnest

¹ The edition which is referred to in the notes, is that of *Dr. Tregelles*, Lond., 1847. Bagster.

² The edition used is that of *Dr. Davidson*, Lond., 1865.

³ Third ed., Leipzig, 1847. This is referred to by an abbreviation, as “*Winer R. W. B.*”

⁴ Three vols., Lond., 1860—1863. This is referred to by an abbreviation, as “*B. D.*”

⁵ *S. Augustine* de Doctr. Christianâ, ii. 9; iii. 1, 2; iv. 32. 62. Compare his wise maxim, always to be borne in mind by the Expositor of Scripture, “*Intellectui fides viam aperit, infidelitas claudit.*”

prayer, that the same Divine Spirit, Who moved on the face of the waters at the Creation, and Who descended on the Ever-blessed Son of God at His Baptism, and Who spake of old by the Prophets; and Who came down on the Apostles at the day of Pentecost, may vouchsafe to shed His bright beams of light on the hearts and minds of the interpreter and of the readers of His Holy Word, and that they may be enabled to behold the true sense of the Old Testament, revealed to them by the glorious illumination reflected upon it from the New.¹

¹ The wise words of one of our most sober-minded theologians, *Dr. Isaac Barrow* (Sermon xix., "That Jesus is the Messiah"), may be here submitted to the reader's consideration. "The All-wise God, Who worketh all things after the counsel of His own will, and to Whom all things are present, having 'before eternal times,' as St. Paul speaketh (Titus i. 2), determined in due time to send the Messiah for accomplishing the greatest design that ever was to be managed in this world, did by His incomprehensible providence so order all things, that all the special dispensations preceding it should have a fit tendency and advantageous reference thereto; as God from the beginning did in a graduate method make preparations for it, by steps imparting *discoveries of His mind* about it or in order to it (as to *Adam*, to *Abraham* and the *Patriarchs*, and to *David*), so He did also take special care by many apposite *resemblances* to set it out, so that at length it might show itself with more solemnity and less surprise. The most eminent Person whom He raised up in His affairs tending to that end, as they did *resemble* the Messiah, in being instruments of His particular grace and providence (being indeed inferior Christs, Mediators and partial Saviours of His people as they are sometimes called), so they were ordered to represent Him, and were fitted by God's special care to be *congruous emblems* and *shadows presignifying* Him, His circumstances, His performances, His constitution. Thus was *Adam*, as Paul calls him, a *type of Christ* (Rom. v. 14), *Abel*, *Melchizedek*, *Isaac*, *Moses*, *Joshua*, *David*, *Solomon*, *Zerubbabel*. In *David* this relation is so plain that in the prophets the Messiah is often called *David*. (See below on Ezek. xxxiv. 23, xxxvii. 24.) This is what *S. Augustine* says (ad Volusian Epist. 137):—"All God's promises and prophecies to the Jews, all their priesthoods, sacrifices, temple, and sacraments, preached CHRIST."

INTRODUCTION.

On the Inspiration of the Old Testament.

IN order to *interpret* the *Old Testament* aright, we must begin with the *New*. This proposition has been already handled in the Preface.

We may now proceed to affirm, that we must also begin with the *New Testament*, in order to prove the *Inspiration* of the *Old*.

If we would demonstrate the Divine Inspiration of the Old Testament, we must first show that JESUS CHRIST is the SON of GOD.

In order to show this, we must prove that the Gospels are true histories.

That the Gospels are true histories, is clear not only from the fact, that, in the first and second centuries, many Christians, who were fully qualified to judge of their truth, died as Martyrs in their defence; but also that Heathen Rome, the Imperial Mistress of the World, which put them to death for their testimony to the Gospels, was herself at length convinced of the Truth of the Gospels, and publicly avowed her conviction of their Truth, although that avowal involved the surrender of her own Religion, which was associated with the most glorious events of her History, and was closely interwoven with her Literature, her Manners, and her Laws, and flowed, as it were, in all the veins and arteries of her public and private life.

That acknowledgment was a recantation of her own ancient Religion, in favour of the Religion of Jesus of Nazareth—an obscure village in a conquered and despised Province—who had been put to death by Pontius Pilate, one of her own Procurators. Great, therefore, was the sacrifice on her part. It is not too much to say, that never was a more illustrious tribute paid to Truth, than when Rome the Conqueror and Queen of the World, who had made the nations of the Earth to pass beneath her military yoke, meekly bowed her own head beneath the yoke of the Cross, and owned the sway of the Prince of Peace, and changed her magnificent heathen Temples and Basilicas into Christian Churches, in which the four Gospels, which recorded the sayings, actions, and sufferings of Jesus of Nazareth, were thenceforth read as true and divine histories; and when she placed those Gospels themselves on Royal Thrones in her Council-chambers; and dislodged the Roman Eagle from her standards, and surmounted them with the Cross of Christ, and set it on the diadems of her Kings.

These are facts: and in the face of these facts it cannot be denied that the Gospels are *true*.

Since, then, the Gospels are *true*, it follows that there was such a Person as JESUS CHRIST; that He did those things which the Gospels relate of Him; that in the presence of large numbers of persons,—many of them His bitter enemies,—He, by His own independent power, healed the sick, cleansed lepers, cast out devils, raised the dead to life; that He *gave* this miraculous power to others¹, which no other man ever did; that He knew the thoughts of men, and foretold the future; that God owned Him to be His beloved Son, in Whom He was well pleased; that He acknowledged Him to be true by raising Him from the dead, and by receiving Him up into heaven, and by sending down the Holy Spirit on His Apostles, and enabling them to work miracles, and to speak with tongues, and to prophesy: that, therefore, Jesus Christ was indeed what He claimed to be, not only Very Man, but VERY GOD; that He is the Creator and Governor of the World; that He spake the truth when He said, “I and My Father are One,” “All men shall honour the Son as they honour the Father,” “I am the Way, the Truth, and the Life,” “He that heareth My Words, hath everlasting Life,” “Heaven and Earth shall pass away, but My Words shall not pass away².”

¹ Matt. x. 1.

² John x. 30; v. 23; xiv. 6. Matt. xxiv. 35.

What, then, let us now inquire, was the testimony which JESUS CHRIST gave to the OLD TESTAMENT ?

The Old Testament existed in the days of Christ's Ministry in the same condition as it does now. It has been carefully guarded ever since that time, by the twofold independent custody of Jews and Christians, diffused throughout the world.

In our Lord's age, the Old Testament was publicly read in the Jewish Synagogues ; and our Lord was a constant attendant at the worship of the Synagogue¹ ; and not only took part in its ritual as a hearer and a worshipper, but he officiated in it as a Minister².

The Jews, as is well known, regarded the Old Testament as divinely inspired. The holy Apostle, St. Paul, a Hebrew of the Hebrews³, brought up at Jerusalem at the feet of Gamaliel, declared the commonly-received opinion of his own nation, when he said, referring specially to the Old Testament, "*All*⁴ Scripture is given by inspiration of God ;" and when he avowed that he "*believed all things* which are written in the *Law and in the Prophets*⁵," and that the Scriptures are "*the*⁶ writings that are able to make wise unto Salvation." And the Jewish historian Josephus⁷ expressed the universal sentiment of the Hebrew Nation, when he affirmed that "it is a principle innate in every Jew, to regard these Writings as oracles of God, and to cleave to them, yea, and to die gladly for them."

This testimony of the Jewish Nation is a very strong argument in behalf of the Truth and Inspiration of the Old Testament.

For let it be borne in mind, that the Old Testament does not give a favourable account of the Jewish Nation. On the contrary, it is a history of their ingratitude, unfaithfulness, idolatry, and rebellion against God ; and it is not only a record of their sins, but it denounces God's anger against them, and displays them as the objects of His displeasure.

The Old Testament, being such as it is, would never have been received and publicly read by the Jews in their Synagogues as divinely inspired, if they had not been convinced, by infallible proofs, of its Truth and Inspiration.

Besides, let it be considered, that in the reign of Rehoboam, the Hebrew Nation was divided into two rival Kingdoms ; and that Jeroboam, the King of Israel, desired to detach the Ten Tribes of Israel from Jerusalem, the royal seat of the House of David ; and that he therefore set up the two calves, the one at Bethel, and the other at Dan⁸.

If the Old Testament had *not* been true, if it had not been inspired by God, Jeroboam and his successors would assuredly have rejoiced in being able to show that the Scriptures, which Judah received, were *not* what they were affirmed by Judah to be, the unerring Word of God. In their envy, jealousy, and hatred of Judah, and in their desire to draw off their subjects from Jerusalem and its ritual, they would have treated the Pentateuch in the same manner as they treated the Temple ; and the more so, because the Pentateuch condemns in the strongest terms such sins as those of which Jeroboam and his successors were guilty. If the Pentateuch was not inspired, if it was not the work of Moses, the Kings of Israel would have exposed the forgery, and by that exposure they would have strengthened themselves against Judah. But no ; they did not, they could not deny its Genuineness, Truth, and Inspiration ; they received it as true, genuine, and inspired ; and the agreement of Israel with Judah in this reception affords a strong confirmation of the proof that what they both received as such, was true, genuine, and inspired.

The question which now arises is,

Did Jesus Christ allow and sanction this opinion of the Hebrew Nation concerning the Old Testament ?

Undoubtedly He did.

At the Temptation, He used the Old Testament as His own chosen weapon against Satan⁹. He resorted to that weapon, and to no other, and with it He defeated the Tempter. He affirmed the genuineness of the Books of the Old Testament : "*They have Moses and the Prophets*, let them hear them ;" and, "If they hear not *Moses and the Prophets*, neither will they be persuaded though one rose from the dead¹⁰." He grounded His own claims on the testimony of the Old Testament : "Had ye believed *Moses*, ye would have believed Me, for he wrote of Me." "These are the words which I spake unto you, that all things must be fulfilled, which were written in the *Law of Moses*,

¹ Luke iv. 15, 16.

² Luke iv. 15.

³ Phil. iii. 5. Acts xxii. 3.

⁴ Literally, *every Scripture*, πᾶσα γραφή, 2 Tim. iii. 16.

⁵ Acts xxiv. 14.

⁶ Observe the article τὰ δυνάμενα—the only writings that are able. 2 Tim. iii. 15.

⁷ Josephus, c. Apion. 1, § 3.

⁹ Luke iv. 4, 8, 12.

⁸ 1 Kings xii. 26—33.

¹⁰ Luke xvi. 29, 31.

and in the *Prophets*, and in the *Psalms*, concerning Me¹." He affirmed the divine truth and power of the Old Testament in one short, but most emphatic sentence,—“The Scripture cannot be broken².”

Not only did our Lord quote numerous passages of the Old and New Testament as the Word of God, but what is more, He *communicated with the Jews* in receiving the whole of the Old Testament as the Word of God. By joining in the worship of the Synagogue, in which the whole was received as such, and by officiating in that worship, Jesus Christ publicly gave His assent to the judgment of those who venerated the whole as given by inspiration of God. This testimony of Christ covers the whole Volume. The Incarnate Word of God sets His own seal on the Written Word, and avouches it to be divine.

It has, indeed, been alleged by some, that in so doing Christ only *accommodated* Himself to the popular views of the Jews on this subject.

But surely such a supposition as this is a very unwarrantable one. It is an irreverent affront to the HOLY ONE of God.

What does He Himself say? “For this cause came I into the world, that I should bear witness to the Truth; and every one that is of the Truth heareth My voice³.” “I am the Way, the Truth, and the Life⁴.” So far was He from conniving at popular errors, that He encountered scorn and even death for exposing and refuting them. Because He would *not accommodate* Himself to the popular views of the Jews, who looked for a *temporal* Messiah, and because He denounced woe against them, therefore they cried, “Crucify Him⁵,” and He consented to die.

Besides, our Lord not only acknowledged the Old Testament as God’s Word, when He was reasoning with the Jews; He did so, as has been already observed, when He was contending with the Devil at the Temptation. Did Christ *accommodate* Himself to the Tempter, when He used the Old Testament as His weapon against him, and vanquished him thereby? He also referred to the Old Testament as divinely inspired, in His private intercourse with His disciples⁶, and in His secret communings with His Father⁷. Was He chargeable with a pious fraud in so doing? The mind shrinks with horror from such a suggestion.

We may, therefore, safely affirm, that, if the Old Testament is *not* the Word of God, Christ, Who “is the true and faithful Witness⁸,” and Who came to bear witness to the Truth, and Who sealed His witness with His blood, would not have connived at those who received, revered, and publicly read the Old Testament as the Word of God. No; He would have rebuked them for doing so. He *did* reprove the Pharisees for making “the Word of God of none effect by their traditions⁹,” and thus He declared, that what they so corrupted, *was* the Word of God; and He thus showed His zeal for that Word. And is it to be imagined, that He would have communicated with them in publicly receiving and reading that Word as the Word of God, if it were not indeed the Word of God? He Who showed His zeal even for the *outer courts* of the House of God, He Who made a scourge of small cords, and drove the buyers and sellers out of them, and overthrew the tables of the money-changers, and the seats of them that sold doves¹⁰, would not have failed to reprove those who ascribed the word of man to the God of Truth; He would not have failed to resent the overtures of those who delivered that word to Him as the oracle of God. He would never have taken part in hearing, reading, and expounding that word as divine, in their Synagogues; He would not have made Himself an accomplice in such a forgery; He would not have abetted the fraud and impiety of those who stamped a counterfeit coinage with the image and superscription of God, and circulated it through the world. Such an act of treachery against God would surely never have been connived at and promoted by the Son of God, Who sought not His own glory, but the glory of the Father Who sent Him¹¹.

We receive the Old Testament as the divinely-inspired Word of God from the hands of JESUS CHRIST Himself, sitting in glorious majesty at God’s right hand in Heaven. To believe in the inspiration of the Old Testament is to believe in Christ; and *not* to believe in its Inspiration is to reject Christ.

¹ John v. 46. Luke xxiv. 44.

² *λυθῆναι*, a very expressive word. Scripture is so solidly compacted together as to be *indissoluble* (John x. 35). Surely this assertion of our Lord is irreconcilable with the theory of those who think, that by a critical chemistry they can analyze and dissolve the Scripture into what they call its constituent elements—dogmatic, historic, physical, &c.—and that they may accept the first and reject the others.

³ John xviii. 37.

⁴ John xiii. 21.

⁵ John xvii. 12.

⁶ Matt. xxi. 12.

⁷ John viii. 50.

⁸ John xiv. 6.

⁹ Matt. xxvi. 31.

¹⁰ Rev. iii. 14.

¹¹ Mark xi. 15.

John xiii. 18.

⁹ Matt. xv. 3. 6.

Luke xix. 45.

John ii. 15.

Need we, therefore, shrink from avowing our assent to the words of one of the wisest among the ancient Fathers of the Christian Church, who was also one of the ablest champions of the Old Testament, *S. Augustine*? "I confess (says he in one of his letters to *S. Jerome*) that I have learnt to pay such veneration and honour to those Books alone that are called canonical, that I most firmly believe that none of their Authors ever fell into any error in writing them; that if I meet with any thing in those books which seems to me to be at variance with the truth, I do not doubt but that either my copy of that book is faulty, or that the translation which I am using of it has missed the sense, or that I myself have failed to understand the true meaning of the Writer. And I suppose that you, my brother in Christ, are of the same mind with me in this matter. I do not imagine that you desire your own works to be read with the same regard as those of Prophets and Apostles, concerning whose writings it is impious to entertain any doubt that they are altogether free from error."

S. Augustine goes on to show how insecure the whole fabric of the Christian Faith would eventually become, if the inerrancy of Holy Scripture were given up. "If (he says in another letter²) we once admit that Scripture (which is designed to be the standard of our faith) is false, the whole structure will be shaken and totter; and it is not possible to express how great and inextricable would be the evils which would ensue from this admission." And again, in the same letter, he says, "I owe this free allegiance to Canonical Scripture, of all the books in the World, that I follow it alone, and do not doubt that in nothing were its Writers in error, and that in nothing do they deceive others³."

Again, in his treatise against Faustus the Manichæan⁴, he says, "Distinct from all other writings is the pre-eminence of the authority of the Canonical Books of the Old and New Testament, which, being established in the age of the Holy Apostles, has been settled in its sublime altitude by means of the succession of Bishops and the propagation of Churches, and to which every faithful and pious intelligence must pay homage. In these writings, if the mind meets with any thing that seems absurd, we are not permitted to say that the author of this book has swerved from the truth. No; but we ought rather to suppose that our copy of the book is faulty, or that our translation is erroneous, or that we ourselves do not apprehend the meaning. Whatever you read in the true text of Scripture, doubt not that it is true. If Scripture is not true, if it is not received as such, if it is once slighted and set aside, there will eventually be no writings in the world by which the weakness of human inexperience may be guided and confirmed."

Such are the words of *S. Augustine*; and with them may be coupled the language of one who may justly be termed the Augustine of the Church of England,—*Richard Hooker*. "Scripture," he says⁵, "with Christian men being received as the Word of God, that for which we have probable, yea, that which we have necessary reason for, yea, that which we see with our eyes, is not thought so sure as that which the Scripture of God teacheth; because we hold that *His* speech revealeth there what *Himself* seeth; and therefore the strongest proof of all, and the most necessarily assented unto by us, who do thus receive the Scripture,—is the Scripture."

Here is a strong affirmation indeed, concerning the paramount authority of Scripture; but not more strong than the declaration of a holy Apostle on the same subject. *St. Peter* having appealed to the testimony of *his own senses*, beholding the glorious light of the Transfiguration on the Holy Mount, and hearing the Father's voice from Heaven, does not hesitate to add, that the witness of Holy Scripture is *more sure* even than that which his own eyes saw, and his own ears heard. "We have (he says) a *more sure* word of prophecy⁶" (or rather, according to the literal rendering of the sentence), "we have the prophetic Word more sure;" where the prophetic Word is to be taken in the largest sense, so as to include *Moses*⁷. The Word is more sure than the Voice. The Light of the Transfiguration was indeed glorious; but it was only for a time, and visible to a few. The voice from Heaven was a testimony to the divine Sonship of Christ; but it was audible only to Peter, and James, and John, among living men on earth, and it soon died away into silence; but "the Word of the Lord endureth for ever:" its sound will never cease;

¹ *S. Augustine*, Epist. ad *S. Hieronym.* 82. The whole of that Epistle is very instructive, in reference to the truth and inspiration of Canonical Scriptures.

² *Ibid.* 40: "Ne sancta Scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, tota dubia nutet et fluctuet. Non enim potest litteris explicari, quanta et quam inexplicabilia mala consequantur, si hoc concesserimus."

³ *Ibid.*, § 23. See also de Sanctâ Virginitate, § 18.

⁴ *S. Augustine*, c. Faust. xi. 4; cp. Epist. 40, ad *S. Hieron.*

⁵ *Hooker*, E. P., II. ch. vii. 5. See also II. ch. viii. 5.

⁶ See below, notes on 2 Pet. i. 16–20.

⁷ Who is called a *Prophet* in Scripture: see Deut. xviii. 15, "A prophet shall the Lord thy God raise up unto thee like unto me:" and xxxiv. 10, "There arose not a prophet since in Israel like unto *Moses*."

its light will never wane. When we see with our own eyes, or hear with our own ears, we see and hear with organs that are liable to err; but when we read the pages of Scripture, we see with the eyes, and hear with the ears, of God, Who wrote it, and Who can neither deceive, nor be deceived.

Well, therefore, might one of our greatest philosophers¹ say, we are "obliged to believe God's Word, though we find a reluctance in our reason; for if we believe only what is agreeable to our sense, we give consent to the matter, and not to the Author; which is no more than we would do towards a suspected and discredited witness. But that Faith, which was accounted to Abraham for righteousness, was of such a point as whereat Sarah laughed², who therein was an image of Natural Reason."

It has, indeed, been alleged by some, who prefer the natural Reason of Sarah to the justifying Faith of Abraham, that forasmuch as it is the main end of Scripture to make us "wise unto salvation," we may be content with receiving what it teaches in matters of *doctrine*, but are under no obligation to believe what it says concerning *physical phenomena*; and that we may safely reject what it relates of the Creation, the Deluge, and other events in the history of the World.

To all such allegations as these we may reply, in the words of *S. Ambrose*, "*Cui magis de Deo quàm Deo credam?*" Whom should I believe concerning God, rather than God Himself? Was the Creation an act of God? Was the Deluge a judgment from God? If so, let me believe what I read concerning them in the Word of God. True it is, that it was not the main end of Scripture to teach Science: but still less was it any purpose of Scripture to lead us into error; and it was a main end of Scripture to teach us humility,—to make us distrust ourselves, and to believe God, and to bow humbly before Christ. And let us remember, that Christ is revealed to us in the New Testament as God; that He is there affirmed to be no other than the Creator of the Universe; for "by Him all things were made; and without Him was not any thing made that was made³." Let us also bear in mind, that Christ,—the Divine Creator,—received as true, and as divinely inspired, the Book of Genesis, describing the Works of Creation. Shall we not believe the Creator, delivering to us the records of Creation?

Besides, can any one venture to affirm, that he is able to draw a line of demarcation between the physical phenomena, related in Scripture, and the spiritual doctrines which are taught there? The World of Nature and the World of Grace are joined closely together. Both of them are God's Worlds; and they are set, as the wise man says, "double, the one against the other⁴." "So look upon all the Works of the Most High; there are two and two, one against the other⁵." The Natural World, as revealed to us in Scripture, is a counterpart to the World of Grace. The one is the reflexion of the other. We might as well suppose a man could distort his own features, without disturbing the reflexion of them in the mirror before him; or that, when the heavens are dark and cloudy, there would be a clear blue sky in the looking-glass of the lake beneath it, as believe that we could mar the record of the physical phenomena set down in Holy Scripture without affecting its doctrines.

Let us consider some evidence of this.

Let us look, for example, at the record of Creation in the first two chapters of Genesis. There are countless analogies between the natural cosmogony of Genesis and the spiritual cosmogony of the Gospel⁶. The revelation of Light on the first day has its Evangelical counterpart in the Resurrection of Christ, "Who brought life and immortality to light," and in the Coming of the Light of the Holy Ghost, on the same day. The creation of man on the sixth day has its spiritual correlative in his second creation by Christ's Death on the same day. What is the first Sabbath? What is the Rest of God on the seventh day, but an image of Christ's Rest in the grave on the same day, by which the Grave itself became a Sabbath to us? The formation of Eve after Adam, and out of Adam, as he slept, what is it but a prophecy and a type of the formation of the spiritual Eve, the Church, from the bleeding side of Christ, sleeping in death on the Cross? The descent of all Mankind from one pair, what is it but a foreshadowing of the union of Christ with His Church, and of the spiritual derivation of all the faithful in every age and nation from that mystical union?

Imagination is the handmaid of Faith. Imagination is the highest faculty of the human mind, apart from Revelation; and when it rises up into Faith, then "it overcomes the World." Imagination

¹ *Lord Bacon*, *Advancement of Learning*, p. 256.

² John i. 3. See also Col. i. 16. Heb. i. 2, asserting Christ God, the Creator of the world.

³ Gen. xviii. 12—15.

⁴ Ecclus. xlii. 24.

⁵ *Ibid.* xxxiii. 15.

⁶ As may be seen in the notes below on those chapters.

is higher than Reason, though it must be regulated by Reason acting reasonably. And one of the clearest evidences of the divine origin of Scripture, and of its perfect adjustment to the highest faculties of man, is that by such analogies as these it affords the best food for the Imagination; and they who labour to mar such analogies as these, do not promote the growth of the human intellect, but rather may be said to blight and wither it.

Again, the history of the Flood, when it is read with the natural Reason of Sarah, may provoke a smile; but the time may perhaps come, when natural Reason may be ashamed of its laughter, as Sarah was, and may even be ready to say with her, "I laughed not¹." The Faith by which Abraham was justified will read the history of the Flood in a different spirit². To Faith, the Flood is, as it is represented in Scripture, a Miracle, a Prophecy, and a Type. Being a Miracle, and an unique Miracle of its kind in the world's history, it stands alone; it is not to be scanned by natural Reason, and to be reduced to the standard of ordinary events. Being a Type, it is to be read by the light reflected on it by the Antitype. The Ark was a figure of the Church Universal. Animals of various species were carried safely in the Ark. What wonder? We see countless discordant tribes brought into harmonious union in the Church of Christ. The Flood was universal;—why are we to marvel at this? So is its Antitype, the Sacrament of Baptism. But we do not see traces of the Flood every where. No; nor do we every where see traces of Baptism, even in those whom we know to have been baptized.

We cannot tamper with the phenomena of Genesis, without damaging the doctrines of the Gospel, and without marring the symmetry of the Creed. We cannot injure the one, without laying violent hands on the other. They who would rationalize on the sacrifice of Isaac on Mount Moriah, are not very far from doing outrage to the sacrifice of Christ on Calvary. They who would pare away the facts of Exodus, are silently sapping the foundations of belief in the Passion, and in the whole mystery of Redemption, wrought by the blood of Christ.

The history of the miraculous increase of the Israelites in Egypt is rejected by some as an exaggeration. But let them read that history by the light of its Antitype. What is that miraculous increase of God's chosen people under persecution, but a foreshadowing of the history of the Church Universal, especially of the Primitive Church, protected by God, and marvellously multiplied in the days of its severest trials, and even by those trials themselves? The miraculous passage of Israel through the Red Sea will never seem incredible to those who fix their eyes on the glorious Antitype, the Passage of Christ Himself through the Red Sea of His Passion, and the Passage of His redeemed ones with Him, and the overthrow of their enemies there. The wonderful sustentation of the Israelites and their cattle in the Wilderness for forty years, will appear to them only as a faint and feeble shadow of what they know to be a fact, namely, the preservation of the Universal Church for nearly twenty centuries in its pilgrimage through the wilderness of this world, to the Canaan of its everlasting rest.

Are we then to close our eyes to the deductions of Science, and to the records of History? Certainly not, to the deductions of Science, rightly so called, nor to the records of History, in the proper sense of the word. But Science, if it is worthy of its name, will be the first to confess that there are limits beyond which it cannot go: and that if it is to exercise its legitimate influence on great and noble minds, it must show its wisdom by reigning within its own province, and not by attempting to encroach on the domain of Faith. And if History is to be worthy of its mission, it must recognize the facts of Christianity as no insignificant part of the phenomena within the range of History; and in a large and enlightened spirit of truly liberal comprehension, it will consider the bearing of the facts of the Gospel on those of the Old Testament. It will remember that the Incarnation of the Son of God, Who made the World,—His sayings and His sufferings, His Resurrection from the Dead, His Ascension into Heaven, and His sending of the Holy Ghost, and the consequent changes wrought in Mankind's hopes, for Time and Eternity,—are immeasurably and infinitely the most important events of the World's History; and that the History of the World, since the Creation, and especially the History of the Patriarchs and of the Israelites, as related in the Old Testament, is pre-adjusted to those events, and was designed to make preparation for them. It will, therefore, read the history of the Old Testament with an eye to those events. Otherwise, it will see only the surface of things; and being nearly blind it cannot enlighten others.

The fallacy of that reasoning, which infers that there must be errors in the Pentateuch, because Moses, its Author, acknowledged himself to have erred on sundry occasions,—as at Meribah Kadesh,

¹ Gen. xviii. 15

² See below, the *Preliminary Note* to Gen. vi.

when "he spake unadvisedly with his lips¹,"—would hardly be entitled to any notice, if it had not found a place in some modern treatises on Inspiration.

Those who fall into this fallacy, may be requested to consider what is said by S. Augustine on a similar point,—"*Non inquiri quid fecerit: quid scripserit quæro*."² I do not ask what Moses *did*, but what he *wrote*. I believe that *St. Peter erred*, because *St. Paul* in *Canonical Scripture* assures me that St. Peter did err³. Indeed this is the very essence of *Inspiration*. We cannot say that *God* is inspired. And why? because He is infallible; because He is the Source of Light and Truth; and He inspires men, who could not be said to be inspired, unless there were some Being above them who could breathe into them the truth. But we say that Moses is *inspired*, because, being not exempt from human *infirmity* in *acting*, he was enabled to *write* what he never could have written if he had not been guided by the Spirit of God. Moses was not free from error as a *man*, but as a *writer* of *Canonical Scripture* he was preserved from error by the Holy Ghost; and all that he wrote was "given by inspiration of God," and was acknowledged so to be by Christ Himself, Who is God. God used erring men to write Scripture, in order that Scripture, which is unerring, might be known to be not the work of man, but of God.

Genuine Science is wise, generous, and just. It will not forget, but will frankly acknowledge, that the Cosmogony of Genesis is far more enlightened and true than all the Cosmogonies of the most learned philosophers of the ancient world, who flourished in Egypt, Greece, and Rome, long after the age of Moses⁴.

As a sceptic of our own age has observed, the Writer of the Pentateuch soared far above the theories of all ancient Science, and declared in opposition "alike to the dreams of Pagan and of Oriental Philosophy, that heaven and earth were not self-existent and eternal, but created; that the Sun and Moon were not gods, but the work of God; creatures, not creators⁵." Another writer, who cannot be suspected of partiality, has specified other important particulars, in which the Mosaic Cosmogony was far in advance of all other Cosmogonies⁶ for two thousand years after its age, and has been confirmed by the discoveries of modern Science: a celebrated philosophical observer has well said, "There is so much in Genesis that the most recent readings of Science have for the first time explained, that the idea of Man being its Author is truly incomprehensible⁷."

We are sure that much which the Pentateuch reveals to us of the Natural World could not have been learnt by its Author in any human school of Physical Science. He could only have derived it from God Himself. And is it not, therefore, reasonable to infer, that the rest of his revelations will one day be found to be in entire accordance with the truth?

It is a question which deserves attentive consideration, whether the alleged contradictions between Nature and Scripture are contradictions at all; and whether they are not rather contradictions between *our interpretations* of Scripture and *our interpretations* of Nature; and whether one or both of these interpretations may not be erroneous?

It is quite as possible to read Nature wrong, as it is to read Scripture amiss. For many hundred years, as all modern Science admits, Nature was wrongly read. The history of Physical Science is a history of recantations.

They who condemned Galileo were bad interpreters both of Nature and Scripture, as Galileo himself told them⁸, and as is now generally allowed. Surely it would be well, if the interpreters of God's Two Volumes,—Nature and Scripture,—instead of spending their time in fruitless conflicts with one another, and of claiming infallibility for themselves, would look back upon the past, and learn modesty and humility from it, and would endeavour to help one another by mutual concert and friendly co-operation. Theology has use of Science, and Science has need of Theology. As the father of the Inductive Philosophy⁹ has observed, "In saying to the Sadducees, 'Ye do err, not knowing the Scriptures, nor the power of God¹⁰,' our Saviour lays before us two books or volumes to study; first, the Scriptures, revealing the will of God; and then the Creatures, expressing His Power; whereof the latter is a key unto the former, not only opening our understanding to conceive the true sense of Scripture, but chiefly opening our belief, in drawing us into a due meditation of His Omnipotence¹¹."

¹ Ps. cvi. 33.

² Epist. 82.

³ Gal. ii. 11—14.

⁴ This is confessed even by the writer in "Essays and Reviews," p. 253: "Moses anticipated the highest revelation of modern inquiry—the unity of the design of the world, and its subordination to one sole Maker and Lawgiver."

⁵ Creed of Christendom, p. 50.

⁶ Cp. Dr. Kalisch, Genesis, pp. 32—34.

⁷ Professor Dana: see Macdonald on the Pentateuch, i. 373—378; and Hävernick, Einleitung § 119.

⁸ See Galileo's Letter, A.D. 1633, in Tiraboschi, Letterat. Italian. viii. p. 175.

⁹ Lord Bacon's Advancement of Learning, p. 53.

¹⁰ Matt. xxii. 29.

¹¹ Compare the remarks in Dr. Whewell's History of the Inductive Sciences, book v.; and Archdeacon Lee on Inspiration, Lect. viii.

In the mean time, if there seem to us to be any inconsistencies between Nature and Scripture which we cannot reconcile, and if there are any difficulties in the Old Testament which we cannot solve, we may consider that many difficulties in the Old Testament have been solved to us in the New. The story of Jonah in the whale's belly might have seemed a difficulty to the Hebrew reader, but our Lord has affirmed its truth, and has taught His disciples to see in it a type of Himself¹, of His own Death, Burial, and Resurrection, which He foretold, and which we know to be facts. The story of Balaam and his ass might have seemed a difficulty to some, but its truth is avouched by the divinely-inspired Apostle St. Peter, who has taught us to see an important moral in it, very apposite to the question before us, namely, that the most despised creatures, who obey the law of their being, are more wise and clear-sighted than Prophets and Philosophers who resist the Will and disobey the Word of God.

Faith, Patience, and Humility are wise readers of the Bible; and Time is an excellent interpreter. Twenty-five years ago, a celebrated critic, Von Bohlen, made a great noise in the world by undertaking to prove that the Author of the Pentateuch was a Chaldean, and could have known nothing of Egypt, because in Exodus he speaks of vines and grapes in ancient Egypt, and of making wine there, and of buildings of brick, and of asses and sheep. And the faith of some was shaken by the confident assertions of that celebrated critic. But wise men waited patiently; and, thanks to the antiquarian researches of some recent explorers of Egypt², we all know that the Author of the Pentateuch is now acknowledged to have been right, and the celebrated critic to be wrong. Some objections have been made by critical historians to Daniel's account of Belshazzar, but an ancient inscription lately discovered has proved his veracity. And many other instances might be quoted, in which distinguished literary and scientific men have said that the Bible was wrong, and all the while they themselves were wrong in saying so. Theodore Beza was a learned man, and he thought, on the strength of a passage in Strabo, that the Author of the Acts of the Apostles had made a mistake when he called Sergius Paulus a *Proconsul* instead of a *Proprætor* of Cyprus³; and he substituted the word *Proprætor* in his own translation of the Acts,—as some would correct Moses. But prudent people waited a little, and soon afterwards some old coins and ancient inscriptions were turned up in the island of Cyprus, which showed that Theodore Beza was wrong, and St. Luke was right.

Here then is a noble field for the Historian, the Chronologist, the Traveller, the Critic, and the Philosopher. Let them dedicate the talents which God has given them to the noblest purpose to which they can be devoted,—the elucidation of His Word. And if, after all, difficulties should remain, as doubtless they will, to our finite intelligence in the study of that Word, especially of the Old Testament, which we cannot solve, we may consider that these difficulties were well known to Christ, and that He received the Old Testament as the unerring Word of God, and has delivered it as such to us. Christ's divine eye saw at one glance all the difficulties, Geological, Astronomical, Ethnological, and Philological, that ever have been, or ever will be, raised to the Old Testament, and *they were no difficulties to Him*.

Let us therefore wait, and suspend our judgment in such cases as these. "*Melius est cum pietate nescire, quam cum insaniâ judicare*."⁴ Let us resolve our ignorance into the knowledge of Christ. Modern discoveries are no discoveries to Christ, Who has existed from Eternity, and Whose creature Time is. There is nothing new to Him, Who is from everlasting to everlasting, and Who foreknows all things, and enables men to discover things which to Him are old, but are new to us who are of yesterday. Let us be content to read the Old Testament by the light of His intelligence. All the difficulties in it are mere dust in the balance when set against the difficulty of rejecting the testimony of Him Who is Omniscient, Who made the world, and Who is God. And these difficulties have a spiritual value for us. They are part of our moral probation. They are appointed for a providential purpose, that our Faith, being tried, might triumph. They prove whether we rely on ourselves or on Him. We need not therefore repine at them; rather we may rejoice in them. They are the leaves and flowers, of which our crown of heavenly glory is to be woven. If we stand the trial, we shall gain the victory. "This is the victory, which overcometh the world, even our Faith⁵;" and in God's own time all the doubts and mists will be dispersed, which now obscure our spiritual vision; and we, who now "see through a glass darkly," shall "see face to face, and shall know even as we are known⁶."

¹ Matt. xii. 40, 41.

² Sir Gardner Wilkinson, Rosellini, and others.

³ See below, on Acts xiii. 7.

⁵ 1 John v. 4.

⁴ S. Augustine. Serm. 132.

⁶ 1 Cor. xiii. 12.

On the Unity and Authorship of the Pentateuch.

We are accustomed to see the Pentateuch divided into five books, and to regard it as consisting of five separate writings. But this seems to be an erroneous view of it, and it has served to give currency to inaccurate theories concerning its Authorship.

The Pentateuch is *One Book, in five parts*. It was probably written originally on one Roll, consisting of skins of parchment attached successively to each other, so as to form one Volume.

When it was completed, it was placed at God's command near the Ark in the Holy of Holies, in the Tabernacle. Thus, by the divine appointment, it was set apart and distinguished from all other writings in the world. Thus also it was secured against alteration. It was enshrined in the holy Oracle, near the Throne of God Himself, beneath the wings of the Cherubim¹.

We nowhere find in the Old or New Testament that the Pentateuch is spoken of as consisting of five Books. It is regarded as One Book. It is called simply "The Book of the Law," or "The Law of Moses," or "Moses." It must also be remembered, that the word Law, as there used, means *doctrine or instruction*².

The name PENTATEUCH is not of Hebrew origin, but Greek; and the names by which the component parts of the Pentateuch are now called (e. g. *Genesis, Exodus, &c.*), are not Hebrew, but Greek; and are probably not older than the formation of the Septuagint or Greek Version of them³.

It is observable that the Books of Exodus, Leviticus, and Numbers, all begin with the Hebrew conjunctive particle *Vau, and*. Thus they are knit to each other.

The Pentateuch may be regarded as a prophetic History of Mankind, summed up in Christ. It stretches from the Creation to the entrance into Canaan; that is, from the type of our new Birth in Him, to the type of our heavenly inheritance which He has obtained for us.

The first act of this divine drama, if we may venture to use the expression, reveals the history of the Creation of the World as it now is, for the sake of man, made in the image of God. It reveals the evil agency by which that work was marred, and man fell; it reveals the divine promise of the future reparation by the Redeemer, the Seed of the Woman, who should bruise the Serpent's head; it reveals the further declension of the human race, and the reduction of Mankind to one family, saved in the Ark; it reveals the choice of a particular race to be the depository of God's truth; and to be the inheritor of that blessing which was to be extended to all Nations of the earth, by Him who had been pre-announced as the Seed of the Woman, and who was afterwards more clearly foretold as the seed of Abraham.

The unity of GENESIS is marked by a characteristic formula which runs through the whole, and makes ten successive links of the chain, which binds the whole together in one;

This formula is, "These are the generations."

"These are the generations of the Heavens and the Earth"⁴. This is the first link. The second is: "These are the generations of Adam"⁵. After the decline in Cain we rise to a higher elevation: "These are the generations of Noah"⁶. We sink in the Flood, but rise in the new race which peoples the world: "These are the generations of the Sons of Noah"⁷. We sink in Ham, but rise in the family of Shem: "These are the generations of Shem"⁸. We sink again in the degeneracy of that family, but rise again in the chosen seed of Abraham: "These are the generations of Terah"⁹. With Abraham we come to Canaan. The worldly race is preferred for a time to the heavenly: "These are the generations of Ishmael"¹⁰ precedes the announcement, "These are the generations of Isaac"¹¹; and "These are the generations of Esau" comes before "These are the generations of Jacob"¹².

With Jacob we go down into Egypt, where Joseph receives us, and there the promised seed is disciplined by adversity till the time is come for the manifestation of the power of JEHOVAH, the God of Israel, against the false gods of heathenism, and for the march of Israel to Canaan, the land promised to Abraham (see below on Exod. vi. 2, 3).

¹ See below, notes on Deut. xxxi. 9—11.

² See note on Deut. xxxi. 9.

³ *Leusden*, Philol. Hebr. p. 45. *Keil*, Einleitung, p. 54.

⁴ Gen. ii. 4.

⁵ Ibid. x. 1.

¹⁰ Ibid. xiv. 12.

⁶ Ibid. vi. 9.

⁸ Ibid. xi. 10.

¹¹ Ibid. xxv. 19.

⁹ Ibid. xi. 27.

¹² Ibid. xxxvii. 2.

Genesis concludes with the prophecy of the dying Patriarch Jacob revealing the future kingdom of Christ, Who was to come forth from the Tribe of Judah¹, and to whom "the gathering of the people" should be; and with the act of faith of Jacob and of Joseph giving commandment for the transfer of their bones to Canaan, by which they declared their belief in the future Exodus, and in the Resurrection of the body.

God had promised to Abraham that in His Seed all Nations were to be blessed. He had promised also to give Canaan to him as an *everlasting* possession. All Nations are Abraham's Seed in Christ. Canaan is, as it were, extended to the Whole Earth in Him. Nay, it reaches to heaven itself. The temporal Type is swallowed up in the Eternal Antitype. Man mounts to heaven in Christ; and dwells there with Him in glory for ever.

Here are internal marks of unity of plan and oneness of Authorship in Genesis, and of its pre-adjustment to the New Testament.

Let us proceed to Exodus.

This, the second part of the Pentateuch, is a sequel to Genesis: it is joined on to Genesis by the conjunction *and*, and bears a remarkable resemblance to it.

In Genesis, the Earth rises out of darkness into light; in Exodus, Israel emerges out of the darkness of Egyptian bondage into light and liberty. The beginning of Genesis speaks of intestine struggles², which preceded the Creation of the Earth in its present state; such also was the condition of Israel, "without form and void," before the Exodus. At the Creation, the Earth was brought forth out of the water, on the face of which the Spirit moved. And surely it was not without a meaning, that the great Leader of Israel, its Mediator and Lawgiver, the type of Christ Himself, Moses, was drawn out of the water, and thence received his name³. Surely it was not without a meaning, that Israel, whose children had been merged in water⁴ (as the prior Earth was), rose to new life out of the waters of the Red Sea, over which the Spirit brooded in the cloud, and "they were baptized unto Moses in the cloud and in the sea"⁵. In Genesis the Earth was born, by the Spirit, out of the water; In Exodus, Israel is born anew by the Spirit out of the water; and both these are figures of the New Birth in Christ by water and the Spirit. "They figured, O Lord, Thy holy Baptism"⁶.

Here is an inner analogy between Genesis and Exodus, and this treatment of the two great subjects bespeaks an unity of authorship. It bespeaks the presence also of the Divine Mind, guiding the hand of the Writer.

The Law is given on Sinai; not a new moral Code, but a re-publication of Law delivered by God Himself to Mankind⁷. Israel is Mankind in miniature; but Israel is Mankind to be redeemed by Christ, God manifest in the flesh, the Saviour of the World, and to be enlarged into a Church Universal. All the legislation of Sinai looks forward to Christ.

At Sinai God commands the Tabernacle to be built, according to the pattern shown in the Mount. "Umbra in Lege, Imago in Evangelio, Veritas in Cœlo"⁸. The Shadow comes in the Levitical Church, the Image in the Christian Church, but the Truth is in the Heavenly Church; and God, by dwelling in the Tabernacle in the Wilderness, prepared the way for His own tabernacling⁹ in our Flesh in Christ, and for His tabernacling¹⁰ for ever with us in Heaven.

LEVITICUS is clasped on to Exodus, as Exodus is to Genesis, by the copulative conjunction, and it is the natural supplement to it.

In Exodus, the Tabernacle had been erected at Sinai, and in that Tabernacle at Sinai God *speaks* almost the whole of Leviticus to Moses, in the course of a few days¹¹.

Leviticus closes with the words, "These are the Commandments which the Lord commanded Moses for the Children of Israel in Mount Sinai;" that is, in the Tabernacle there. Inasmuch as these words are represented as words spoken by God to Moses, it is clear, that either Leviticus is

¹ See on Gen. xlix. 10.

² See on Gen. i. 2, "The earth was without form and void."

³ Exod. ii. 10.

⁴ Ibid. i. 22.

⁵ 1 Cor. x. 2.

⁶ See below, *Preliminary Note* to Exod. xii.

⁷ See *Preliminary Note* to Exod. xx.

⁸ S. Ambrose, de Officio Ministr. i. 48.

⁹ John i. 14, "The Word was made flesh and tabernacled" (*ἐσκήνωσεν*).

¹⁰ See the promise in Rev. vii. 15, *God σκενώσει ἐν' αὐτοῖς*: and Rev. xxi. 3, *Θεὸς σκενώσει μετ' αὐτῶν*.

¹¹ See Lev. i. 1; iv. 1; vi. 1. 24; vii. 22. 38. Chapters viii., ix., x. are narrative. The allocution is resumed in ch. xi., xii. Aaron alone is addressed ch. xiii. Moses in xiv. Moses and Aaron xv. Moses in xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvii.

a forgery, or else it is no other than a divine Allocution to Moses himself, which was committed to writing by him.

Leviticus has ever been received by the Hebrew Nation as divinely inspired; and if it had not been so, it is morally impossible that they should ever have received and put in use such a complex and burdensome code of Laws as is therein contained.

Besides, Leviticus was received by Christ Himself as an integral part of the Pentateuch. Leviticus therefore affords strong evidence of divine utterance to Moses, and of the *writing* of it by Moses.

Moses is identified with this portion of the Pentateuch, and this identification confirms the evidence that he is also the Author of the other portions of it, which are intimately connected with it, and which are all called in Scripture by one and the same name, viz., "The Law of Moses," "The Book of the Law," and were all received by the Hebrew Nation, and by Christ Himself, as integral parts of one divine whole.

Leviticus, as we shall see¹, has a moral and theological character impressed upon it by God Himself.

By the marvellously minute details of its legislation it reveals the true nature of Sin. It dissects the inner man by a spiritual anatomy, as the Priest dissected the Victim in the Tabernacle². It "is sharper than a two-edged sword; it pierces to the dividing of the soul and spirit, and the joints and marrow, and is a discernor of the thoughts and intents of the heart." It discovers man's secret recesses to himself, and declares his relation to God, and as he stands in God's sight by reason of Sin; thus it possesses an ethical value of inestimable importance.

At the same time the Book of Leviticus, by the variety of the offerings prescribed for sin, as the Sin-offering, the Burnt-offering, the Meat-offering, the Drink-offering, the Peace-offering³, reveals the *πολύμορφον ποικιλίαν καὶ πλουτότητα*, the wonderful many-sidedness and inexhaustible richness of the ONE SACRIFICE offered by Christ on the Cross; the divine light and glory of which could not be represented and prefigured, however dimly and faintly, except by a galaxy and constellation of types starred together, and fixed by God's hand in the symbolical firmament of the Levitical Law.

It is not too much to assert, as will be shown more fully hereafter in the *Introduction* to Leviticus, that no one can hope to have a clear view of the sinfulness of *Sin*, and of the true character of the *Atonement*, and also of the *Holy Eucharist*, except by a diligent study of Leviticus. Its ethical, dogmatic, and theological value is unspeakable.

The fourth portion of the Pentateuch, NUMBERS, is also joined on to the third by the conjunctive particle *and*; as the third part is to the second, and as the second is to the first.

It has also its well-defined place, which is consequent on what has gone before.

In Exodus, the Tabernacle had been set up; in Leviticus, God had spoken to Moses in the Tabernacle, and the Priests had been consecrated to minister there. In Numbers, the People of God are enlisted and mustered an Army, as a Church Militant, ranged under their Standards, around the holy Tabernacle, where the Sacred Presence is, and God Himself is their Leader. They have just been strengthened by the sacred food of the Passover, as they were when they marched forth out of Egypt. They now set forward, by His command, from Sinai to take possession of Canaan, the borders of which they might have reached in eleven days³. They arrive at Kadesh-barnea, on the confines of Canaan, and send spies to explore the land. The spies return with the fruit of the land, but the people murmur at their report, and will not trust God's word. And what is the consequence? All they who had been numbered at Sinai a short time before, with the exception of Caleb and Joshua⁴, are excluded from the promised land, and are condemned to wander in the wilderness, and to die there.

The term of the Wandering, including the time that had already elapsed since the Exodus, is fixed at forty years⁵.

Here for a time the Israelites almost cease to have a history. Between the events in the fourteenth and twentieth chapters of Numbers there is a chasm of thirty-eight years. We know that the People existed. There is a list of all the stations at which they halted, in the thirty-third

¹ This will be developed more fully in the *Introduction* to LEVITICUS, and in *Preliminary Notes* to several chapters in it, and in the notes *passim* throughout the book.

² Compare Heb. iv. 12.

³ Deut. i. 2.

⁴ The Levites are not reckoned.
⁵ See the references and details below, in the note on Exod. xvi. 1.

chapter of Numbers; but we know scarcely any thing of what happened at those stations; and at the end of their wanderings they are again at Kadesh-barnea; no nearer to Canaan, but at the same place as where they had been thirty-eight years before.

Here is a solemn lesson to Churches and Nations. They lose their place in God's history by unbelief, and by rebellion against Him; and, however they may boast of their own intellectual advancement, they *make no progress*, but rather are marching in a retrograde direction; and after a long and weary pilgrimage they are only again at Kadesh-barnea.

Here, also, it may be observed, we have a reply to sundry objections that have been made to the Pentateuch. How, it is asked, could the Israelites have maintained a sufficient number of sheep and cattle in the wilderness for the supply of the sacrifices required by the Levitical Law? How could they have had lambs enough for the daily sacrifices, and for the yearly Passover, and for all the various offerings of the Hebrew ritual, as contained in the Pentateuch?

Such questions as these, we may be permitted to say, seem to evince that they who put them have scarcely read the Pentateuch itself with attention¹.

The Levitical Ritual was given to the Israelites at Mount Sinai in the *first* and *second* years of their wandering; and it was given on the *presumption* that they would *obey God*, and would *enter the Promised Land in a few days after* its delivery, where they would have abundance of provision for their cattle; and it was delivered for their observance *in that land*. But they did *not* obey God; they murmured against Him at Kadesh-barnea, and were excluded from the Promised Land for *thirty-eight* years.

It is not enough to say, that there is *no* evidence that they ever celebrated a single Passover in those thirty-eight years. Rather it ought to be said, that God would *not accept* their offerings. They felt themselves to be estranged from Him by disobedience. Even the initiatory rite of Circumcision was not practised by them². And no one could eat of the Passover without being circumcised³. And, therefore, the omission of Circumcision shows that the Passover was omitted also. They remained, as it were, under a ban of excommunication during that time; they were disfranchised; they almost forfeited the spiritual privilege of Communion with God; they were like the *pœnitentes*, *flentes*, and *hyemantes*, in the vestibules of Primitive Churches; they were almost under an interdict.

At the same time God mercifully gave them some hopes of restoration. He still insisted on the observance of the weekly Sabbath⁴; He continued to them the offering of incense on the golden Altar⁵; He gave them the suppletory law of the fringes on their garments⁶; and, above all, He then instituted that expressive typical sacrifice,—the Sacrifice of the Red Heifer⁷.

Miriam, the Prophetess, died in the earlier part of the fortieth, or last year of the wanderings⁸; Aaron, the Priest, died in the fifth month of the same year⁹; and, lastly, Moses, the deliverer of the Law¹⁰, died in the last month of the same year¹¹. All these events were significant. They showed that Prophecy, the Levitical Priesthood, and the Levitical Law, could, and did, bring Israel to the *borders* of Canaan, the type of Heaven; but they could *not* cross the frontier; they could not bring them into Canaan. That was reserved for Joshua, the type of Jesus, the Saviour of all the Israel of God. For, as the Holy Ghost says by St. John, "The Law was given by Moses, but Grace and Truth came by JESUS CHRIST¹²."

The last portion of the Pentateuch, DEUTERONOMY, is not a history, but a homily. It is the farewell Oration of the great Lawgiver to the people, on the eve of his death. In it he takes a retrospective view of God's mercies to them; and the commemoration of those mercies is the groundwork of his exhortation to them that they should show their fear of God's judgments, and love for His goodness, by obedience to His Law. As Moses had begun his career in the wilderness with a song of praise to God¹³, so he ends it. He begins and ends with a Hymn of thankfulness; and that Hymn is also a prophecy, reaching to the last days.

This rhetorical and poetical character of Deuteronomy affords a reply to those who allege, that the difference of style between Deuteronomy and the rest of the Pentateuch bespeaks a difference of authorship.

¹ On this and other topics connected with that period compare the notes below on Num. xv.—xix.

² See Josh. v. 2—8. Compare Deut. xii. 8.

³ Exod. xii. 48.

⁴ See on Num. xv. 32—36.

⁵ Num. xvi.

⁶ See below on Num. xv. 38—41.

⁷ Ibid. xx. 1.

⁸ Deut. i. 3; v. 3. 5.

⁹ John i. 17.

¹⁰ Ibid. xix. 2.

¹¹ Ibid. xxxiii. 38.

¹² Ibid. xxxi.

¹³ Exod. xv. 1—19.

If the subject-matter of Deuteronomy had been the same as that of the other portions of the Pentateuch, then indeed there would have been some weight in that allegation. But no one expects the same style from the same author when uttering an harangue, and pouring forth a poem, as he had used when inditing a history, or promulgating a Code of Laws. On such grounds as those on which the objection just recited rests, we might deny that St. John wrote the Apocalypse; for its language is very dissimilar from that which is used in his Gospel and his Epistles¹. But on this and other matters connected with the authorship of Deuteronomy, more will be said hereafter in the *Introduction* to that book.

MOSAIC authorship of the PENTATEUCH.

With regard to the Mosaic authorship of the Pentateuch, the *external* testimony is so strong, that nothing but an arbitrary Criticism can gainsay or resist it.

The Pentateuch is not like a Book which is published by private authority for private use. It was a Public National Document. It was more than a Royal Proclamation or a collection of Legislative Enactments. It was set apart by God from all other writings by being deposited in the Tabernacle, in the Holy of Holies². It was received by the whole Hebrew Nation as the work of Moses, writing under the direct inspiration of God for the benefit of the Nation and of the World. Every word of the Pentateuch was publicly read, year after year, in all the Hebrew Synagogues throughout the world. This national reception of it as such by the whole Hebrew People is a testimony which ought to outweigh all conjectures of modern times.

This testimony is confirmed by the character of the contents of the Pentateuch.

The Hebrew Nation could not have been biassed by any national prepossessions to receive the Pentateuch as the work of Moses, writing under the guidance of God. For the Pentateuch exhibits the Hebrew nation as murmuring against God, almost immediately after their deliverance from Egypt, and as rebelling against Him even at Horeb. It exhibits the whole race, which had come out of Egypt, and had been numbered at Sinai, as condemned by God to banishment from Canaan. God Himself pronounced this sentence upon them: "Because all those men which have seen My glory and My miracles which I did in Egypt, and in the wilderness, and have tempted Me these ten times, and have not hearkened to My voice, surely they shall not see the land which I swear unto their fathers . . . as for you, your carcases shall fall in the wilderness. I will surely do it unto all this evil congregation that are gathered against Me; in this wilderness they shall be consumed, and there shall they die³." And at the end of the forty years' sojourn in the wilderness, Moses, just before his death, addressed them in these words, "Thou art a stiff-necked people, ye have been rebellious against the Lord since the day that I knew you⁴."

The Pentateuch is a history of the *sins* of the Hebrew nation; it exhibits God as pronouncing a sentence of condemnation against the Hebrew people. And yet it was received by the Hebrew nation as the work of Moses himself writing under the guidance of God. It was publicly read as such by the Hebrew nation, not only in the Kingdom of Judah, but in the Kingdom of Israel,—although the schismatic and idolatrous practices of the Kings of Israel were strongly condemned by it; and among all the defections of Israel and of Judah from the Law of Moses, not a single voice was ever heard to deny the genuineness and inspiration of that Law⁵.

Nations do not readily adopt libels against themselves, and recite them as true histories, delivered by God through the instrumentality of their greatest men. And when they have broken the laws embodied in a Code, they would not be disposed to assert that the Code is from God.

If therefore the Pentateuch is *not* the genuine work of Moses, writing under the inspiration of God, the acceptance of it as such by the whole Hebrew nation, from time immemorial to the present day, is so great and portentous a prodigy, so unparalleled and unprecedented a phenomenon, running through three thousand years, and requires such a vast amount of superstitious credulity for its belief, that no one, possessing the critical faculty of weighing evidence, would be able to accept it. But we know *that* reception to be a *fact*. And it is a fact which can only be accounted for by another fact, viz., that the Pentateuch *is*, what the whole Hebrew Church believed it to be, the work of Moses, the faithful servant of God⁶, the Leader of Israel through the wilderness, to whom God "spake face to face, as a man speaketh to his friend⁷."

¹ Cp. *Keil*, Einleit. § 28–30.

² See below, on Deut. xxxi. 9. 24. 26.

³ Num. xiv. 22. 29. 33.

⁴ Cp. Deut. iv. 6, 7. 24.

⁵ Cp. *Introduction* to Deuteronomy, p. 199.

⁶ Num. xii. 7. Heb. iii. 2. 5.

⁷ Exod. xxxiii. 11. Deut. xxxiv. 10.

Yet, further, this immemorial and universal consent of the Hebrew nation, receiving the Pentateuch as the divinely-inspired work of Moses, has been sanctioned and confirmed by the Son of God Himself. JESUS CHRIST received it as such. He delivered it as such to the Christian world, and ever since the age of Christ and His Apostles the Universal Church of Christ, which is "the pillar and ground of the truth¹," to whom He sent the Holy Ghost to "teach her" and to "guide her into all truth," has received the Pentateuch as the work of Moses, writing under the inspiration of God.

If we turn to *internal* evidence, this testimony is strengthened thereby.

The style of the Pentateuch bears marks of greater² antiquity than that of any other portion of the Hebrew Scriptures.

These idiomatic peculiarities characterize the whole Pentateuch,—not excepting Deuteronomy³,—and are signs of its priority with regard to the rest of the Bible, and of the contemporaneity of its several parts.

But perhaps the most striking *internal* proof of the unity and genuineness of the Pentateuch is the following.

The Pentateuch deals with a period of time reaching from the Creation to the death of Moses, that is, more than two thousand five hundred years.

In this long period how many important events occurred in those regions of the earth with which the Author deals,—Chaldea, Armenia, Syria, Canaan, Egypt! An ordinary Historian would have been embarrassed and perplexed by the heterogeneous richness of his materials; and if *several* historians had been employed in the work, they would have produced a miscellaneous assemblage of historical narratives. We should have had a work more various than that of Herodotus, Diodorus Siculus, or of Pliny. We should never have had a Pentateuch.

The Pentateuch ranges over a vast period of time, and over a large extent of space, and yet there is a harmonious unity in it from beginning to end. There is a systematic plan in the whole. The design of the work is for ever present to the eye. And this marvel will appear still more extraordinary, when it is considered that the end which the whole work has in view, is a transcendental one,—an end far beyond the ken of uninspired human intelligence, and lying in the mysterious dimness and darkness of the far-off future, namely, the Redemption of the world by Christ, God manifest in the flesh. The Pentateuch is preparatory to the Gospel. "The Law was our schoolmaster to bring us to Christ⁴." But how could the schoolmaster have brought us to Christ, except the finger of God had pointed the way?

The history of the Creation, as described in the Pentateuch, is so written, as to be a reflexion of the New Creation in Christ. It is pre-adjusted to the Evangelical Revelation of our Regeneration in Him. The History of Adam is so treated, as to be a prophecy of Christ; the History of the Flood and of the Ark is written in such a manner, as to be a typical adumbration of a Christian Sacrament, and of the Christian Church; the materials of the History of Genesis are so selected, methodized, and marshalled, as to be like rays converging steadily from various points to one central focus. The incidents in the lives of the Patriarchs, which seem trivial when read literally, and which would never have been recorded, unless they had possessed a prospective value, and unless He who guided the writer, had perceived them to have that prospective value, all fall into their proper place, when they are read by the light which is shed on them by the Gospel of Christ, preached fifteen centuries afterwards. They are so selected as to be full of instruction, first, to the literal Israel, committed to the guidance of Moses (and here is an evidence of the Mosaic authorship); and next, to the Christian Church Universal, of which the Israelites in their wanderings were a type⁵.

This is excellently stated by an ancient Father⁶ of the Church, in reply to those who disparaged the history of the ancient Patriarchs. "Let those portions of Holy Scripture," he says, "which are traduced by heretics, be minutely analyzed, and, as it were, questioned and interrogated; and the more obscure they seem to be, the more rich they will be found to be in marvellous treasures

¹ 1 Tim. iii. 15.

² As for example, the use of the personal pronoun הוּא (*hu*), for הִיא (*hi*), (which is feminine in the other books,) in 195 places in the Pentateuch (36 of which are in *Deuteronomy*), while the latter form is only found nine times in the Pentateuch; and the use of נָאָר (*naar*) in a feminine sense in twenty-one places; the form הָאֵל (*ha-el*), for הָאֱלֹהִים (*ha-elleh*), is found only in the Pentateuch: see Gen. xix. 8. 25; xxvi. 3, 4. Lev.

xviii. 27. Deut. iv. 42; vii. 22; xix. 11. Other Archaisms, peculiar to the Pentateuch, may be seen collected in *Delitzsch*, *Einleitung*, p. 26; and *Keil*, *Einleitung* in das Alt. Test. p. 35; and cp. *Macdonald* on the Pentateuch, i. 303—307.

³ As has been shown by *Delitzsch*, p. 26; and *Keil*, p. 100.

⁴ Gal. iii. 24.

⁵ 1 Cor. x. 1—6.

⁶ *S. Augustine*, c. Faust. Manich. xxii. 94.

of divine mysteries. All these things are eloquent of Christ. The Old Testament was, as it were, in travail and in pain with Christ, Who has now ascended into Heaven, and with His Body the Church, which is still militant on earth. And we ought not to imagine that there is any thing recorded in the texture of these prophetic books, which does not pre-signify something that is future, except only those things which are set down there, that they may be like supports whereon to hang those things which pre-announce Him, Who is our King, and which pre-signify the People who are His subjects. For as it is in a Harp, where only the strings which are struck emit the sound, and yet all things in the instrument are so fitted together, as to minister to the strings which send forth the music, so in these prophetic narratives of the Pentateuch, the incidents which are selected by the prophetic Spirit, either send forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted, in order that they may bind together the strings which produce the sounds."

Again, many of the incidents recorded concerning Moses himself in the Pentateuch, are such as no one but Moses was in a condition to relate, and are such as, we may add, no Hebrew writer except Moses would ever have recorded¹.

Let any one compare the manner in which the history of Moses is told in the Pentateuch with the manner in which it is treated by Josephus and Philo, and other Hebrew writers, and he will see a strong confirmation of the received belief of the Jewish and Christian Church, that the Pentateuch was written by Moses. Even St. Stephen relates some things to the credit of Moses, which we look for in vain in the Pentateuch². So does the Author of the Epistle to the Hebrews³.

The treatment of the history of the Exodus of Israel, and of their march through the wilderness, is altogether in harmony with the treatment of the History of the Patriarchs in Genesis.

The historian looks far beyond the horizon of his own age. Minute incidents are noted by him, which would never have arrested the attention of a common annalist. The author of Exodus wrote not only as an historian, but as a prophet; and these minute incidents, even by their minuteness, are proofs of his prophetic intuition. They become great and glorious, when transfigured by the light of the Gospel. The writer of Exodus is there seen to have written with the same divine guidance as the writer of Genesis. He is a prophet⁴. And therefore Hosea says⁵, "By a *prophet* the Lord brought Israel out of Egypt, and by a *prophet* was he preserved." The history of Exodus is *prophetically* pre-adjusted to the history of Christ and His Church, even to the end of time.

A similar remark may be made with regard to the other parts of the Pentateuch. They form consistent portions of one harmonious system.

The ritual arrangements of Leviticus cannot but appear to be petty, trivial, tedious, cumbrous, complex, and, in some particulars, even repulsive, if they are regarded merely in their literal sense, and are not viewed by the light of the Gospel. Here was the trial and exercise of the faith of the ancient People of God. A Law was given them, which, in its ceremonial enactments, was a heavy burden⁶, an inexplicable enigma. But this was designedly done to prove their obedience, and to make them *look forward* to the time when the yoke would be taken off from their necks by Christ, and the enigma be solved by the Gospel. It was done that they might lead *prophetic lives*; that they might not live in the present, but in the future. And when these minute requirements of the Levitical Law are regarded by the light of the Gospel (as we have been taught to regard them by Christ and His Apostles, especially in the Epistle to the Hebrews), then they assume a new character; they are like the hieroglyphics on the palace-wall, read and interpreted by the Holy Spirit, speaking by the Prophet Daniel. They are seen to be instinct with divine love and prescience, and to be marvellously pre-arranged and fitted to evangelical mysteries; especially to the "great Mystery of Godliness, God manifest in the flesh⁷."

This wonderful method of treating events lying in a vast expanse of space, and spread over twenty-five centuries, pervades the whole Pentateuch. It bespeaks unity of Authorship. This manner of handling historical incidents, and setting down ceremonial laws, so that they should, after a lapse of fifteen hundred years, start up to new life, and be lighted up, like a beautiful landscape in the morning, by the dawn of "the Sun of righteousness," and be recognized as preparatory to the greatest event that has ever occurred in the History of the World,—the Redemption of Man

¹ See note below, Exod. ii. 11—15; iv. 24—26; and vi. 26; xi. 3. Num. xii. 13.

² See Acts vii. 23—27. ³ Heb. xi. 23—28.

⁴ As *Severian* well said, Bibl. Patr. Max. v. 1229, Moses
ἔγραψεν οὐχ ὡς ἱστοριογράφος (μόνον), ἀλλ' ὡς προφήτης.

⁵ Hos. xii. 13.

⁶ As St. Peter owns, Acts xv. 10.

⁷ 1 Tim. iii. 16.

by the Son of God; and that they should be seen to be typical and prophetic of it, and fulfilled in it, is just what might have been expected to be done by the instrumentality of Moses, the deliverer of God's people from Egypt, their great Lawgiver and Leader, their Mediator with God, who received a commission from God Himself to write a record of His mighty acts¹, and who was the direct recipient of His laws, and who said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear²."

Whether Moses used historical documents already existing, and whether he incorporated them in the Pentateuch, or no, is a question of little importance.

Inspiration does not supersede Reason and Labour, but presupposes the use of both. Inspiration enables human Reason to use perfectly, whatever human Labour has provided for its use.

If such documents existed, and if they were trustworthy, and were ministerial to the end which Moses had in view, then he would be guided by divine Inspiration, as well as by his own reason, to use them.

St. Matthew and St. Luke incorporate Genealogies of Christ in their Gospels. St. Paul quotes Aratus³, Menander⁴, and Epimenides⁵: two of the Evangelists quote speeches of Satan himself⁶.

The theories which have professed to decompose and disintegrate the Pentateuch, and which have superseded one another at intervals in the course of about a century⁷ from the present time, have led to no consistent and satisfactory results.

These theories first took the form of what is called the *Document-hypothesis*⁸.

This was followed by the *Fragment-hypothesis*⁹.

This seems now to be supplanted by the *Completion-hypothesis*¹⁰.

This last hypothesis rightly and honestly acknowledges the systematic character and organic unity of the Pentateuch, but supposes it to have passed through various phases of development, till it reached its present form at an age posterior to Moses. It has therefore a certain value, as admitting the important truth, that there is *unity of design* in the Pentateuch, and as contravening the other theories of those who regard the Pentateuch as a patchwork of ill-assorted materials.

Like the *Document-hypothesis*, it has also been incidentally the occasion of some benefit to the readers of Holy Scripture, by drawing their attention to the phenomena of the diction of the Pentateuch, and particularly to the fact that the Divine Being is called by two distinct Names, which have two distinct meanings.

But this fact by no means proves a difference of Authorship, or even a use of different documents by the same Author. For the same phenomenon is observable in other Books of the Old Testament which were confessedly written by one and the same Author¹¹.

In many instances we can discern the *reason* why one of these names was used in portions of Genesis, and not the other, just as we can discover the reason why Jesus Christ, "Who is the same yesterday, to-day, and for ever¹²," is called the LORD Jesus in countless instances by St. Luke, in his *second* treatise the Acts of the Apostles, and is only once so called in his *former*

¹ Exod. xvii. 14; see note there.

² Deut. xviii. 15. 18. See Acts iii. 22; vii. 37.

³ Acts xvii. 28.

⁴ 1 Cor. xv. 33.

⁵ Titus i. 12.

⁶ Matt. iv. 3—6. Luke iv. 6—9.

⁷ Since the publication of *Astruc's* works, Brussels, in 1753.

⁸ Propounded by *Astruc*, who supposed that Moses used two principal original documents, the one framed by a writer who used the Name ELOHIM (GOD), the other by a writer who used also the word JEHOVAH (LORD; see below on Gen. ii. 4), and ten smaller subsidiary ones. This theory was adopted, with certain modifications, by *Eichhorn*, *Ilgen*, *Gramberg*, *Hupfeld*, *Schumann*, and others. Compare the strictures on it by *Dr. McCaul*, *Aids to Faith*, p. 191. *Rev. H. J. Rose*, *Quarterly Review*, No. 226, p. 429—444; and particularly the masterly exposure and refutation of the theory by the *Rev. W. Kay, D.D.*, formerly Principal of Bishop's College, Calcutta, and Fellow of Lincoln College, Oxford, 1866.

Let me here be permitted to express a wish, that the terms *Elohism* and *Jehovism*, *Elohistic* and *Jehovistic*, had never been adopted by Theologians. They were unknown to the ancient Church, both Hebrew and Christian. And when we remember the reverential awe with which the Ancient People of God

regarded the Divine Name; and when we reflect on the commands, both in the Old and New Testament, to hallow that Name, and the divine indignation denounced against those who take it in vain; we may well desire that the ears of Christendom had been spared the sound of these newly coined expressions, in which the divine Name is often handled with irreverent familiarity, which does not augur any good to Biblical Criticism, for the success of which the first requisite is reverence for Holy Things, especially for the NAME of GOD.

⁹ Which regarded the Pentateuch as a conglomerate of a large number of *fragments* thrown together without method; something like an Epicurean world, formed by a fortuitous concourse of atoms. It was propounded in *Henke's Magazine*, vi. 221, and maintained by *Vater*, *Hartmann*, and others.

¹⁰ "Ergänzungs-hypothese," propounded by *Stähelin*, and maintained by *Ewald*, *Von Bohlen*, *Tuch*, *Knobel*, *Delitzsch*, and others.

¹¹ Thus, in the Book of Ezra, the name JEHOVAH (LORD) occurs thirty-seven times, and ELOHIM (GOD), ninety-seven; in the Book of Nehemiah, the Name JEHOVAH, seventeen times; ELOHIM, seventy-four. See the remarks of the *Bishop of Ely* on the Pentateuch, p. 50.

¹² Heb. xiii. 8.

treatise, the Gospel; and as we can recognize the reason why He is sometimes called *Jesus* only¹, and in other places *Jesus Christ*, and in others *Christ Jesus*.

In some cases we *cannot* clearly discover the reason of the difference of nomenclature in the Pentateuch. But we ought not therefore to assume, that there is no reason for the difference; rather, since we *can* discern the reason in so many cases, we ought to infer that there *is* a reason also in those cases where we do not discern it².

Besides, the extreme diversities and endless contradictions to which those Critics³ have been driven, who have adopted what they call the *Completion-hypothesis*, the barrenness of its results, and what is worse, the irreverent disparagement of the Pentateuch to which it has led, and the consequent scepticism and unbelief, assailing the foundations of the Gospel, may well induce us to pause, before we commit ourselves to the inextricable labyrinth of a theory unknown to the Hebrew Church, which received the Pentateuch as the inspired work of Moses; a theory never heard of by Christian Antiquity, which received the Pentateuch as such from the hand of Christ Himself.

It may suffice us to remember, that He, "by Whom all things were made⁴," He Who knew how and by whom the Pentateuch was composed, Jesus Christ, the Son of God, has delivered the Pentateuch to us, not only as "the Book of Moses⁵," but has identified it with Moses himself, and speaks of it even as "*Moses*," and that His holy Apostles and Evangelists do the same. Christ, when He asserts that the Jews possessed the Pentateuch, says, "They have *Moses*⁶." The Evangelist, when he relates that Christ, after His Resurrection, appealed to the Pentateuch, says that "beginning at *Moses* He expounded unto them in all the Scriptures the things concerning himself⁷." St. James, at the Council of Jerusalem, when he reminds his hearers that the Pentateuch is read every Sabbath Day in the Synagogues of the Jews dispersed throughout the world, says, "*Moses* of old time hath in every city them that preach *him*, being read in the Synagogues every Sabbath Day⁸." St. Paul tells the Corinthians, that when the Jews hear the Pentateuch read in their Synagogues, they do not rightly understand it, because they do not see Christ in it; and he there says, "Even unto this day, when *Moses* is read, the veil is upon their hearts; nevertheless when it shall turn to the Lord, the veil shall be taken away⁹." The Pentateuch was *Moses* to Christ and His Apostles and Evangelists; and what was *Moses* to them, may well be *Moses* to us. Whatever documents Moses may have had, were like intellectual food which he received into himself, and identified with his own being, by spiritual assimilation. They were like the roll given to the Prophet Ezekiel¹⁰ by Him Who said, "Son of Man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth (says the Prophet), and He caused me to eat the roll;" and he went and spake to the house of Israel. He incorporated it into himself, and prophesied therewith to the World.

RECAPITULATION.

What, then, in fine, are our reasons for belief in the Inspiration of Holy Scripture?

I. We have the authority of God Himself, declared to us in the uniform consent and practice of His own People, acknowledging the OLD TESTAMENT to be His Word.

We have that acknowledgment authorized and confirmed by the SON of God, when He came down from heaven and dwelt among us.

And for our belief in the Inspiration of the New Testament as well as of the Old, we have the testimony of the Son of God, speaking by the voice of God the HOLY GHOST in the Church Universal, to which He has promised His presence and His guidance, even to the end¹¹.

The value of this testimony to the Inspiration of Holy Scripture is its comprehensiveness and universality. Other arguments apply with greater or less force to *portions* of Holy Writ. But

¹ e.g. Luke ii. 52, where *Jesus Christ* would have been inadmissible. Cp. Phil. ii. 10; the only passage in the whole Epistle where he is called *Jesus*.

² This proposition has been maintained with more or less success by Hengstenberg, Drechsler, Ranke, Wette, Kurtz, Hävernick, and Keil; see his Einleitung, pp. 68-71; and Macdonald on the Pentateuch, bk. ii. ch. i.

³ For example, Stähelin assigned the composition of the original groundwork (*Grund-schrift*) of the Pentateuch to the time of the Judges; Bleek and Tuch attributed it to the days of Saul; Killisch, to those of David; Ewald and Lengerke, to the age of Solomon; De Wette, to the days of the Kings. According to Stähelin, the finisher of it lived under Saul. Tuch places him in the age of Solomon; De Wette puts him in

the first half of the eighth century before Christ. Other similar diversities of the Completionists may be seen in Keil, p. 127; Davidson, Introduction to the Old Test. vol. i. 46-52.

"Sed neque quam multæ species, nec nomina quæ sint, Est numerus, neque enim numero comprehendere refert."

Virgil, Georg. ii. 103.

⁴ John i. 1.

⁵ Luke xvi. 29. 31.

⁶ Acts xv. 21.

⁷ Ezek. iii. 1-3.

⁸ Matt. xxviii. 2. John xiv. 25, 26; xvi. 13. 1 John ii. 20. 27.

⁹ Mark xii. 26.

¹⁰ Luke xxiv. 27.

¹¹ 2 Cor. iii. 15.

this testimony extends to the *whole* Bible. It covers the whole with a divine panoply. It authenticates the whole as the Inspired Word of God; it proves, that "*all Scripture*"—*every part of Scripture*—"is given by Inspiration of God"¹.

II. The strength of this general testimony of God the Son, and of God the Holy Ghost, to the Inspiration of Holy Scripture, is corroborated by other subsequent considerations, which accrue with cumulative force, and settle and stablish us more firmly in the belief, that the Scriptures are "the Word of God."

What, then, are these considerations?

1. First, we are confirmed in our belief of the Inspiration of the Bible, by observing the evidences of a *providential design*, carried on during many ages in succession, for *protecting* the Bible, and for *assuring* us that *Holy Scripture is God's Word*.

If the Bible were *not* His Word, it would be nothing else than a *forgery* put forth in His name. For, it professes to deliver a message from God, and to give revelations of His nature and attributes, and to unfold the hidden mysteries of the spiritual world.

If, therefore, the Bible is *not* from God, it is a counterfeit coin, bearing His impress: it is a profane outrage against Him, and a fraudulent imposture upon Mankind. Consequently it would be viewed with indignation by Him Who is a God of justice and truth.

But look back upon the past. Ever since the Bible was written, Almighty God has continued to protect it. He has never ceased to acknowledge it as His own. When the first books of the Bible—namely, the Books of Moses—were written, He received them under His divine guardianship in the Holy of Holies. In critical times, He has ever interfered to save it. When the Old Testament was in peril of being lost, through the corruption and idolatry of Princes, Priests, and People, He brought forth the original volume of the Law from its sacred retreat in the days of good King Josiah², who in his own name, and in that of his people, proclaimed it to be the Word of God.

The subsequent *dispersion* of the *Jews* for their sins was made ministerial to the preservation and dissemination of God's Holy Word in almost all countries, where Synagogues were erected by the Jews, in which the Old Testament was publicly read every Sabbath day.

Afterwards, in an evil time, Antiochus Epiphanes the King of Syria arose, and set up an "abomination of desolation" in the Temple of God at Jerusalem; and endeavoured to compel the Jews to worship the gods of the Heathen; and sent forth his own soldiers to destroy the copies of the Old Testament, who "rent in pieces the Books of the Law which they found, and burnt them with fire; and whosoever was found with any such Book, was put to death by the king's command"³.

In that critical juncture, Almighty God interposed to rescue His own Word, and the persecuting King was suddenly cut off by a miserable death⁴.

About a century and a half passed away, and the Son of God came down from heaven. At that time the Word of God was publicly read by the Jews in the Synagogues of Palestine, and in almost every city of the civilized world. But its sense was overlaid and obscured by human traditions. The Son of God acknowledged the Old Testament in the hands of the Jews. He owned it to be God's Word. He showed His zeal for it by sternly rebuking the Pharisees who made it of *none effect by their tradition*⁵. But He never rebuked them for receiving it as God's Word. No: on the contrary, He joined with them in the service of their Synagogues, and in reading and expounding the Old Testament as God's Word. And His Apostles, and His Church after them, being taught by the Holy Ghost, sent by the Son of God, received the Old Testament as inspired by God, and they commanded all men to receive it as such.

At the beginning of the fourth century after Christ, a fierce persecution arose against His Church. The Emperor of the Roman World, Diocletian, endeavoured to destroy the Bible. He ordered diligent search to be made in all parts of the Empire for copies of the New Testament⁶, and commanded them to be burnt. But God again interfered to save it. The sacred Bush *was burning, but it was not consumed*, and God's voice came forth from the midst of it⁷. In a few years afterwards, He raised up another Sovereign of the Roman World, Constantine, the first Emperor who embraced Christianity; and by his royal command, copies of the Holy Scriptures were multiplied, and Churches were built, in which those Scriptures were read, as the Inspired Word of God.

¹ See below on 2 Tim. iii. 16.

² See below on 2 Kings xxii. 10—13.

³ 1 Mac. i. 54, 55—57.

⁴ 1 Mac. vi. 12, 13, 26. 2 Mac. ix. 11—18, 28.

⁵ Matt. xv. 3, 6.

⁶ Euseb. H. E. viii. 2.

⁷ Exod. iii. 2, 4.

A thousand years passed away. Then was an evil time for Holy Scripture. The Bible was not dead; but it was buried. It was entombed in the sepulchre of a dead language.

Not to speak of other lands, but to limit ourselves to our own, not a single copy of the Bible existed at that time in England in our tongue. But then arose John Wickliffe. Five hundred years ago, he translated the Bible into English¹. In that age, copies of the Bible could only be had in manuscript; and four-and-twenty years after his death it was decreed² by some in high place among us, that "no one should hereafter translate any text into English, and that no book of this kind should be read that was composed by John Wickliffe."

There was then a "famine of hearing God's Word"³ in England.

But in fifty years' time, the art of Printing was invented, and William Caxton set up his press at Westminster⁴. And about the year 1526 William Tyndal made and published in London his Translation of the Bible—the first Translation that ever was printed in this land. The Author of this Translation, and his coadjutor John Frith, died nobly as Martyrs for the Faith; and the light which they kindled has never been put out. Two centuries and a half after the first Translation of the Bible into English by Wickliffe, and about two centuries and a half ago,—that is, in the year of our Lord 1611,—our own "Authorized Version" was published. That Translation was made by a goodly company of pious and learned men, at the head of whom was a Dean of Westminster⁵; and by God's blessing on their labours, and on those of others, in this and other lands, especially our religious Societies, the Holy Scriptures are now diffused every where. "Their sound is gone out into all lands, and their words into the ends of the world"⁶. "This is the Lord's doing, and it is marvellous in our eyes"⁷.

These events, extending over a range of more than three thousand years, afford practical attestation from God Himself, that the Bible is His Word. Surely they may inspire us with the cheering assurance, that, however Satan may assail it, God will protect it unto the end.

2. Another evidence of the Inspiration of Holy Scripture is seen in the *fulfilment of the Prophecies*, which are contained therein. God, and God alone, can foresee the future. He challenges false gods by saying, "*Show us what shall happen, declare us things for to come*"⁸."

Let this test be applied to the Books of the Old Testament.

Can any *other* writings in the world be named, composed at such different times, in such different places, and by the instrumentality of such different persons, as the Books of the Old Testament; and delivering such a long series of Prophecies, as those, for instance, which concern the Messiah, and begin with the Book of Genesis, and end with that of Malachi; can any other writings be named, containing Prophecies so minute, so various, and *seemingly* so contradictory—as, for example, those which pre-announce a Messiah, *suffering* the most shameful and agonizing death, and yet *triumphing* as a mighty Conqueror, and *reigning* as a glorious King—and all punctually fulfilled, fulfilled by the agency of that very people—the Jews—who heard those prophecies every Sabbath day in their Synagogues, and yet, as St. Paul says, "fulfilled them in condemning Him" of whom those Prophecies speak?

Here, then, is another proof that the Books of the Old Testament are animated by the breath of God.

3. Let us consider also the *wonderful symmetry of the various parts of the Bible*.

Its subject-matter reaches from the Creation to the End of time. Its Books were written by different persons in distant ages and countries. And yet how marvellously do they harmonize together! They are like Christ's *vesture, woven without seam*⁹. They are like the wings of the Cherubim, as described by Ezekiel, intertwined and interlaced together¹⁰. The Jewish Doctors said that the words of the Pentateuch make *one word*; and there is a spiritual truth in the saying. The Books of the Bible are all fitted together. The Law prepares the way for the Prophets, and the Prophets proclaim the sanctity of the Law. The New Testament lies hid in the Old Testament, and the Old Testament is opened in the New. All the Books of the Bible are joined together, and form *one Book*.

No human design could have produced such a result as this. It is the work of Him who sees

¹ See *Lewis*, History of English Translations of the Bible, pp. 18—27. Lond. 1739.

² By Archbishop Arundel, in a Constitution at Oxford, 1408.

³ Amos viii. 11.

⁴ A.D. 1474.

⁵ Dean—afterwards Bishop—Andrewes. See *Lewis's History of the Translations of the Bible*, p. 308.

⁶ Ps. xix. 4.

⁸ Isa. xli. 22.

¹⁰ Ezek. i. 9. 11, 12.

⁷ Ps. cxviii. 23.

⁹ John xix. 23.

all things at a glance "*to the end from the beginning*¹," and with Whom "*one day is as a thousand years, and a thousand years as one day*²."

Here is another evidence that the Bible is from God.

4. Let us also reflect *what kind of persons* they were, who were *employed to write* the Bible.

The Bible, particularly the New Testament, professes to unfold things "*hidden from the foundation of the world*³." The Gospels claim to be records of the sayings of the Son of God, revealing the secret Mysteries of His heavenly Kingdom. And *who* were the persons *chosen* to write these marvels? Their enemies justly said that they were "*unlearned and ignorant men*⁴." True: such they were in *themselves*; Publicans and Fishermen of Galilee. Yet these "*unlearned and ignorant men*" have become the Teachers of the World. They are the Historians of the greatest deeds that ever were done; they are the Chroniclers of the wisest sayings that were ever uttered; they are the Preachers of the most heavenly Sermons that were ever uttered. And the World has received their words,—has received them as divine. The Gospels are read every where. God has evangelized the learned and wise by means of the simple and foolish; and not the simple and foolish by means of the learned and wise. As S. Augustine says, "He caught the Orator by the Fisherman; and not the Fisherman by the Orator⁵."

The greatest sages of this world—the Bacons and Newtons, the Keplers and Pascals—sit down, as little children, at the feet of St. Matthew and St. John.

How could this be done?

Certainly not by the writers themselves. "*Of themselves they could do nothing. Their sufficiency was of God*⁶." But according to His promise, Christ sent the Holy Ghost, "*to lead them into all truth, and to bring all things to their remembrance, whatsoever He had said to them*."

He chose weak instruments for this mighty work of evangelizing the World, in order that by the weakness of the instruments chosen, and by the *greatness of the work done* through their instrumentality, it might be evident to all, that the work was not of them, but of God. The treasure of heavenly truth was committed to "*earthen vessels*," in order that the "*excellency of the power of the Gospel might be seen to be of God, and not of men*⁷."

5. Let us reflect also on the *beneficent effects produced by the Bible* on the World.

Here is another proof that the Scriptures are from God. The Bible speaks in God's name, and professes to be God's Word. And *if* it is not in fact, what in name it professes to be, then it has a lie in every page, and it is not from God, but from the Evil One. "Every plant which My Heavenly Father hath not planted, shall be rooted up," says Christ⁸. And, "A Tree is known by its fruits⁹."

What, then, have been the *fruits* of the Bible?

Do they not prove that the tree is a good tree, that it is a tree of life, and that "its leaves are for the healing of the Nations¹⁰?"

This is the fact on which St. Paul insists, when he says that "All Scripture," or rather, every Scripture, being "divinely inspired," or inbreathed by God, "is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." What is the condition of men without it? and what is their condition, wherever they receive and obey it?

The Bible, and the Bible alone, makes subjects loyal to their Sovereigns, because it teaches them that, in obeying their Sovereign, they are obeying God, and will be rewarded hereafter by Him¹¹. The Bible, and the Bible alone, makes Sovereigns rule rightly, because it reminds them that they must render a strict account of their rule to the King of kings. The Bible makes Judges and Magistrates judge just judgment, because it tells them, that they must one day stand before the Judgment-seat of Christ. The Bible makes Masters kind to their Servants, because it declares to all Masters, that they have a Master in heaven¹². The Bible makes Servants faithful to their Masters, because it assures all Servants that they are Christ's freemen, and will receive a reward for dutiful service, at the Great Day¹³. The Bible persuades men to forego worldly business, and makes women to renounce worldly pleasure, and visit Prisons and Hospitals, and minister at the bedside of the sick, and watch over the dying; because they know, that what they do to the least of Christ's brethren on earth, they do it unto Him, and that He will requite them for it at the

¹ Isa. xlv. 10.

² 2 Pet. iii. 8.

⁷ 2 Cor. iv. 7.

⁸ Matt. xv. 13.

³ Matt. xiii. 35.

⁴ Acts iv. 13.

⁹ Matt. vii. 16; xii. 33. Luke vi. 43.

¹¹ Rom. xiii. 1—3.

⁵ Piscatorem de Oratore non lucratus est Christus, sed Oratorem de Piscatore. S. Augustine de Utilitate Jejunii ix., and Sermon. xliii. and lxxxvii., and in Ps. cxlix.

¹⁰ Rev. xxii. 2.

¹² Eph. vi. 9. Col. iv. 1.

¹³ Eph. vi. 5. Col. iii. 22. Titus ii. 9. 1 Pet. ii. 18. 22.

⁶ 2 Cor. iii. 5.

Great Day¹. The Bible, and the Bible alone, unlocks the fetters of the slave, and makes all men to be *brethren in Christ*². The Bible sends forth the Missionary to heathen lands, to loose the chains of the soul. The Bible, and the Bible alone, operates on the mainspring of human actions,—*the heart*. The Bible makes men honest and just, kind and charitable in their *thoughts* and *speeches*, as well as in their *acts*, because it teaches them, that “*all things are naked and open to the eyes of Him with Whom they have to do*”³; and that He will “*bring to light the hidden things of darkness, and make manifest the counsels of the hearts*”⁴. The Bible makes Husbands and Wives faithful and loving to each other, because it teaches, that Marriage was instituted by God in Paradise, and that it represents the spiritual union and wedlock between Christ and His Church, and that whoever dishonours Marriage desecrates a great Mystery⁵. The Bible makes young men and young women live pure, chaste, and holy lives, because it teaches them that *their bodies are temples of the Holy Ghost*, and that whosoever “*defiles the Temple of God, him will God destroy*”⁶; and that *their bodies are members of Christ*, and are to be held in honour as such⁷; and that their bodies will be raised again from the grave, and that they must then give an account of the *things done in the body*⁸, and that, if they have presented their bodies a *living sacrifice* to God upon earth⁹, in holiness and pureness of living, their bodies will rise from the grave, and live hereafter in heaven, in everlasting health and angelic beauty, and “*be made like unto Christ’s glorious body, according to the mighty working whereby He is able to subdue all things unto Himself*”¹⁰.

What shall we say more? The Bible is the fountain of all true Patriotism and Loyalty in States; it is the source of all true wisdom, sound policy, and equity in Senates, Council-chambers, and Courts of Justice; it is the spring of all true discipline and obedience, and of all valour and chivalry in Armies and Fleets, on the battle-field, and on the wide sea. It is the origin of all probity and integrity in Commerce and in Trade, in Marts and in Shops, in Banking-houses and Exchanges; in the public resorts of men, and in the secret silence of the heart. It is the pure unsullied fountain of all love and peace, happiness, quietness, and joy, in families and households. Wherever it is duly obeyed, it makes the desert of the World to rejoice and blossom as the rose¹¹.

These are the fruits of the Bible. Surely we may conclude from them, that the Tree which bears them has been planted by the hand of God, and is watered by the dews and showers of His Spirit, and is warmed by the sunshine of His grace;—that it is God’s Tree, and will flourish for evermore.

Lastly let me be allowed to imagine the reader to be present in a place with which the writer of these words has now been connected for more than twenty-one years—Westminster Abbey.

In that ancient Minster, Kings and Queens are crowned: and at their Coronation, that Sacred Volume, the HOLY BIBLE, is taken from that Altar; and that Blessed Book is placed in the Monarch’s hands, with these solemn words, uttered by the public Voice of the English Church and Nation, at that august ceremonial¹²:—

“Our Gracious Sovereign! we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God. Blessed is he that readeth, and they that keep the Words of this Book; that keep and do the things contained in it. For these are the words of eternal Life, able to make you wise and happy in this world, nay, wise unto salvation; and so, happy for evermore, through faith which is in Christ Jesus; to whom be glory for ever. Amen.”

Meditations on royal deaths, and on royal funerals, find a proper place here. For here Kings and Queens rest in their graves. Here Princes and Nobles sleep in the dust. Here lie Statesmen and Orators, Legislators and Judges, Philosophers, Poets, and Historians, Captains and Conquerors.

Let us consider this;—

At their last hour, when the shadows of death were falling upon them, when the heart was beating feebly and faintly, and the hand could hardly prop the drooping head, when the eyes were beginning to be bedimmed with the cloud and mist of mortality, where, then, was their stay and support? At that hour, did the Sovereign find any solid comfort in meditating on the vast extent of his dominions, or on the long duration of his reign? No. Did the Princes and Nobles, who

¹ Matt. xxv. 40.

² Heb. iv. 13.

³ Eph. v. 22—32.

⁴ 1 Cor. vi. 15. 1 Thess. iv. 4.

Rom. ii. 6; xiv. 12. 2 Cor. v. 10.

⁵ Philem. 16.

⁶ 1 Cor. iv. 5.

⁷ 1 Cor. iii. 16, 17; vi. 19.

⁸ Rom. xii. 1.

⁹ Isa. xxxv. 1.

¹² See the “Form and Order of Coronation of the Kings and Queens of Great Britain and Ireland, in the Abbey Church of St. Peter, Westminster.”

¹⁰ Phil. iii. 21.

here lie buried, derive any real consolation from the splendour of their stately mansions, or the beauty of their wide demesnes, or from their patrician badges and titles, and the long line of their ancestral dignities? No: at that hour, all these were vanishing like a dream. Did the Statesman obtain any comfortable assurance from his political sagacity, or the Orator from his brilliant eloquence? No: these things were like fading flowers. Did the Legislator or the Judge find any assistance in their Codes and Law Books? No: they themselves were summoned to Judgment. Could the Philosopher solace himself with musing on his Problems and Theories, or the Poet with the remembrance of his songs? No: these *were like a tale that is told*¹. Could the Historian procure peace for his soul from his records of past ages? No: he himself was passing away. Could the seafaring Captain obtain a spiritual calm from his long voyages to distant climes? No: he must now take another voyage to an unexplored region, where no earthly chart or compass would guide him. He must now set sail for Eternity. Did the General or Admiral,—the heroes of many battles,—gather hope and joy for themselves from their laurels gained in the conflicts of war? No: they must prepare now for a sharper struggle with Spiritual Powers, against which the Artillery of this world would be of no avail.

But, had they, then, no comfort in that hour of Death? Miserable, miserable indeed, if such was then the case! Had they no comfort? And if they had, where was it? It was in the BIBLE. If they believed its doctrines, and had obeyed its precepts, and if they trusted in its promises, if they had lived and fed on it as living bread from heaven, then there was hope in their end. Then there was peace in their death, through the might and mercy of Him who died for them, and was buried, and overcame, and rose again, and opened the kingdom of heaven to all believers. Then, though *they walked through the valley and shadow of death, they feared no evil, for He was with them*². Then they fell asleep in peace, and in hope to awake with joy. Then *Death* to them was *Birth*,—*Birth to endless life*. Then they felt in their inmost hearts, that belief in the Inspiration of the Bible—a belief based on the soundest reason—is able to speak comfort to the soul. Then they realized its power. Then it proved its virtue. Then they knew that “*whatsoever things had been written aforetime, had been written for our learning, that we through patience and comfort of the Scriptures might have hope*”³. Then they found, by personal experience, that a few verses of the Bible, heard with the ear of faith, are of more worth than crowns and coronets; that they are of more value than all the wealth and grandeur, all the mansions and estates, all the eloquence and wisdom, all the genius and science, all the triumphs and trophies of this world. Then they drank a refreshing stream of heavenly peace and joy from such blessed words as these, “*I am the Resurrection, and the Life*,” saith the Lord: “*he that believeth in Me, though he were dead, yet shall he live: and he that liveth and believeth in Me shall never die*”⁴. *Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*”⁵. Then they were able to say, “*O Death, where is thy sting? O Grave, where is thy Victory? Thanks be to God who giveth us the Victory through our Lord Jesus Christ*”⁶. Then there was divine music for them in those heavenly words, “*I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord: even so, saith the Spirit, for they rest from their labours*”⁷.

May this support be ours, in our last hour! It will be ours, we may be sure, if we live and die in the belief, that “*all Scripture is given by inspiration of God*.” And hereafter, at the great and dreadful Day, when the “*elements shall melt with fervent heat*”⁸, and when the Volume of this visible Creation will no more be legible; when all the fair characters now written in earth and sky upon the pages of the book of Nature, will be effaced and obliterated, and the heavens themselves *will depart as a scroll*⁹,—then the WORD of GOD will remain unchanged; its letters are indelible, they will endure for ever¹⁰. “*Heaven and earth shall pass away*,” says Christ, “*but My Words shall not pass away*”¹¹. Blessed, therefore, is he that heareth and keepeth the sayings of this Book¹², blessed indeed is he—blessed for evermore!

¹ Ps. xc. 9.³ Rom. xv. 4.⁶ John v. 24.² Ps. xxiii. 4.⁴ John xi. 25, 26.⁶ 1 Cor. xv. 55.⁷ Rev. xiv. 13.⁹ Isa. xxxiv. 4. Rev. vi. 14.¹¹ Matt. xxiv. 35.⁸ 2 Pet. iii. 10.¹⁰ 1 Pet. i. 25.¹² Rev. i. 3; xxii. 7.

GENESIS AND EXODUS.

GENESIS

I. ¹ IN the ^abeginning ^b God created the heaven and the earth.

^a John 1. 1, 2.
^b Heb. 1. 10.

b Ps. 8. 3. & 33. 6. & 89. 11. 12. & 102. 25. & 136. 5. & 146. 6. Isa. 44. 24. Jer. 10. 12. & 51. 15. Zech. 12. 1.
 Acts 14. 16. & 17. 24. Col. 1. 16, 17. Heb. 11. 3. Rev. 4. 11. & 10. 6.

PRELIMINARY NOTE ON THE PROPER LESSONS OF THE PENTATEUCH AS READ IN THE HEBREW SYNAGOGUES.

In the Hebrew Bibles the letter **Pe**, written thrice, is prefixed to this chapter, and signifies *Parashah* or *section*; and again at Genesis vi. 9 we find the same letter, and again at Genesis xii. 1, and again at xviii. 1, marking the beginning of a new *Parashah* or *section*; and so on, through the PENTATEUCH, which was divided into fifty-four *Parashahs* or *sections*; one of which was read as a *Proper Lesson* in the *Synagogue every Sabbath Day* (see Acts xv. 21), to which were added *Proper Lessons* out of the *Prophets (Haphtarahs)* or *Dismissals*, as concluding the reading of Scripture (see Acts xiii. 15).

The first *Parashah* of the Pentateuch, beginning with the first verse of Genesis, is called *Breshith, In the Beginning*, from its first words. The corresponding *Haphtarah* was Isa. xlii. 5 to xliii. 10, which refers to the *Creation*.

This first *Parashah* or *Lesson* was read on the first Sabbath after the feast of Tabernacles; and the second on the second Sabbath; and so on, till the Pentateuch was read through.

A CALENDAR of the sections of the Proper Lessons of the Law and the Prophets may be seen in *Barlocci*, Bibl. Rabbin. ii. pp. 593—8. 655—664; cp. *Hottinger*, Thesaurus, p. 215; *Prideaux's* Connexion, i. 5, on B.C. 446; *Allen's* Modern Judaism, pp. 10—12; and they are marked in *Van der Hooght's* Bible.

In this distribution of the Pentateuch into Proper Lessons, and in the Public reading of those Lessons, with their parallel Lessons from the Prophets, in the Synagogues of the Jews scattered throughout the world, there was a providential arrangement for the preservation of the Hebrew Scriptures in their integrity; and a providential preparation for the preaching of the Gospel in Synagogues throughout the world, by the Apostles and others; and for the manifestation of its harmony with the Law and the Prophets (see below, the *Introduction* to the Acts of the Apostles, pp. 8, 9).

The adjustment of certain Lessons from the Prophets, especially of those prophetic Lessons which pre-announced the Messiah and the blessings of the Gospel, was like an authoritative exposition of the Pentateuch by the ancient Hebrew Church; and is of great value in fixing its sense, especially in a Christian point of view (see below on chap. xviii.).

The following is a Calendar of the Proper Lessons of GENESIS as read in the synagogues; and of their parallel prophetic Lessons. The chapters and verses are numbered according to the *Hebrew Bible*.

SECT.	GENESIS	HAPHTARAHS or Proper Lessons of the PROPHETS.
I.	i. 1 to vi. 8 . . .	In the annexed table, where a section of the Law is followed by two sections of the Prophets, that in the first line is according to the use of the Spanish and Portuguese synagogues, and that in the second line according to the German and Polish Jews.
II.	vi. 9 to xi. 32 . . .	{ Isaiah xlii. 5—21. { Isaiah xlii. 5 to xliii. 10. { Isaiah liv. 1—10.
III.	xii. 1 to xvii. 27 . .	{ Isaiah liv. 1 to lv. 5. { Isaiah xl. 27 to xli. 16.
IV.	xviii. 1 to xxii. 24 .	{ 2 Kings iv. 1—23. { 2 Kings iv. 1—37.
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V.	xxiii. 1 to xxv. 18	1 Kings i. 1—31.
VI.	xxv. 19 to xxviii. 9	Mal. i. 1 to ii. 7.
VII.	xxviii. 10 to xxxii. 3	Hos. xi. 7 to xii. 11.
VIII.	xxxii. 4 to xxxvi. 43	{ Obadiah throughout. { Hos. xii. 12 to xiii. 16.
IX.	xxxvii. 1 to xl. 23	Amos ii. 6 to iii. 8.
X.	xli. 1 to xlv. 17 .	1 Kings iii. 15 to iv. 1.
XI.	xlv. 18 to xlvii. 27	Ezek. xxxvii. 15—28.
XII.	xlvii. 28 to l. 26 .	1 Kings ii. 1—12.

At the present time we see the Pentateuch (as its name imports) in *five* books. But there is no evidence that the Law was so divided in its primitive form. The Law speaks of itself as *one book*; and so the New Testament speaks of it. This is important to be borne in mind (see below, Deut. xxxi. 24—26).

The first book of the Law is now called *Breshith* by the Jews, because *Breshith* signifies *in the beginning*, the two first words of the book; and in like manner they call the other books of the Pentateuch by names derived from the *first words* of them respectively.

The Christian Church Universal calls the Books of Moses—not by *Hebrew* but by *Greek* names (*Genesis, Exodus, Deuteronomy, &c.*), and thus declares that these Books are for all Nations.

The principal expository works of Ancient Fathers of the Church on Genesis, are—*Origenes*, Homil. in Gen. tom. ii. ed. Bened. Paris 1733; *S. Basilus* in Hexämeron, tom. i. ed. Paris 1721; *S. Cyril. Alexandr.*, Glaphyra in Genes. tom. i. ed. Aubert, Paris 1638; *Theodoret*, Quæst. in Gen. tom. i. ed. Schulze; *S. Jerome*, Quæst. Hebraice in Genes. tom. ii. ed. Bened. 1699; *S. Ambrose*, Hexämeron; and on other parts of Genesis, ed. Bened. 1686, vol. i.; *S. Augustine*, Quæstiones in Gen. tom. iii. ed. Bened. 1679—1700. Much valuable material is collected from the Fathers in *Bibliotheca Biblica*, five volumes 4to, Lond. 1720—1735, containing the Pentateuch.

CH. I. 1. *In the beginning*] That is, in the beginning of *Time*. God, who alone is Eternal, made the world; and so *Time* began. There was *no Time* before Creation (says *Augustine*, Sent. 280); but by Creation *Time* was made, which is Christ's creature; for "by Him, and for Him, are all things, and by Him all things consist" (Col. i. 16). "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands" (Heb. i. 10). These words are spoken of Jesus Christ, "by Whom all things were made" (John i. 3; Heb. i. 2), for God created all things by Jesus Christ" (Eph. iii. 9; Col. i. 16); and the Holy Spirit, Who in the first words of Genesis reveals the work of the *first* Creation, "In the beginning God created the heaven and the earth," repeats those words by the holy Evangelist St. John, when He is about to describe the work of the *new* Creation by Christ. The first words of Genesis are also the first words of St. John's Gospel, "*In the beginning (ἐν ἀρχῇ, Septuagint Vers.)* God created" (Gen. i. 1). "In the beginning was the WORD," ἐν ἀρχῇ ἦν ὁ Λόγος (John i. 1). The first describes the act of God in *time*; the second describes the *existence* of Christ from *eternity* (cp. *S. Hilary* de Trin. ii. 13, p. 41).

The words "*in the beginning*" do not reveal to us *when* the heavens and earth were created; but refer us back to some epoch of time, which may be at a distance of hundreds of thousands of years from our own age (cp. *Dr. McCaul*, Aids to Faith, pp. 200—203).

The Sacred Writer does not specify the *time* at which the

² And the earth was without form, and void;

Heavens and the Earth were first made. But He informs us that they *were made*, and are *not*, therefore, *from eternity*; and that they were made by God.

This is what it concerns us to know; and we could not have discovered these truths by any physical inquiries; they could only be learnt from Revelation; and therefore in the Epistle to the Hebrews it is said that through "*faith* we understand that the Worlds were made by the Word of God, so that things which are seen were not made of things that do appear" (Heb. xi. 3).

In the *Septuagint*, or Greek Version of the Old Testament, which has been well called the "*viaduct between the Old Testament and the New*," the words "*in the beginning*" are translated *ἐν ἀρχῇ*; and this word *ἀρχή* is sometimes used in the New Testament with reference to the beginning of which Moses here speaks: see John i. 1, 2; viii. 44. 1 John i. 1; ii. 13. Jude 6; and Christ Himself is called the *beginning*, *ἡ ἀρχὴ τῆς κτίσεως*, the beginning of the Creation, Rev. iii. 14, and *ἡ ἀρχὴ καὶ τὸ τέλος*, the beginning and the end (Rev. xxi. 6; xxii. 13).

We find the word *ἀρχή* and its cognate verb *ἀρχομαι* at the beginning of all the four Gospels, the divinely-inspired records of the working of Christ, "*Who maketh all things new*." In Matt. iv. 17 we read, *ἤρξατο ὁ Ἰησοῦς κηρύσσειν*. In Mark i. 1, *ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ*. In Luke i. 2, *οἱ ἀπ' ἀρχῆς αὐτόπται*; and in Luke iii. 23, *ἦν δ' Ἰησοῦς ὡσεὶ ἑτῶν τριάκοντα ἀρχόμενος*. In John i. 1, *ἐν ἀρχῇ ἦν ὁ Λόγος*. In Acts i. 1, *ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν*.

"*In the beginning*." The Holy Spirit, speaking by St. John at the opening of his Gospel, refers to these words of Moses, and says, "*In the beginning was the WORD*." He leads us to consider the analogies of the creation in Adam and the new Creation in Christ. He teaches us to regard God's workings in Nature as a Mirror of His workings in Grace. And He sets His seal on the record of Moses, He avouches its truth; and throughout the New Testament our Blessed Lord, and the Holy Ghost, speaking by His Apostles, refer continually to the first two chapters of Genesis (as the reader may see by casting his eye on the margins of those chapters), as if for the set purpose and design of declaring its Truth and Inspiration.

— *God created*.] Here is a prophetic protest against the false systems of Natural Philosophy which have prevailed in the world. *God created all things*. The World is not God, as the Pantheists affirm. It did not exist from eternity, as the Peripatetics taught. It was not made by fate and necessity, as the Stoics said. It did not arise from a fortuitous concourse of atoms, as the Epicureans asserted; nor from the antagonism of two rival powers, as the Persians and Manichæans affirmed; nor was it made by Angels, or by emanations of Æons, as some of the ancient Gnostics held; nor out of matter co-eternal with God, as Hermogenes said; nor by the spontaneous agency and evolution of self-developing Powers, as some have affirmed in later days. But it was *created* by One, Almighty, Eternal, Wise, and Good Being—God (*Newton's Princip.* at end).

Here is a proof of the divine inspiration of the writer. God by him forewarned the world against errors concerning His own work. "Moses was learned in all the wisdom of the Egyptians" (Acts vii. 22), the most learned nation of his age. But *if* the wisdom of Moses had been only human wisdom, he would have given us an Egyptian cosmogony, that is, a cosmogony of rival and antagonistic powers, such as is described in heathen writers (*Herod.* ii. 42, 59, 156; *Diod. Sic.* i. 13—20; *Plutarch* de Iside, 12—20), and is expounded by *Eusebius*, *Præp.* Evang. iii. 11; cp. *Kalisch* here, p. 54.

But the history of the Creation here presented to us by Moses, 1500 years before the coming of Christ, is totally at variance with the Egyptian cosmogony, and with all systems of Natural Philosophy which the Reason of man, in the most intelligent ages and countries of the world—in Egypt, in Greece, and Rome—was able to devise. It is the account given of Creation by Him who alone was able to give it,—the CREATOR Himself. Cp. *S. Cyril* c. Julian. lib. ii.; *Tertullian* c. Marcion. 11, c. 10; c. *Hermog.* c. 19; *S. Augustine* c. Adversar. Legis, c. 2; *Petavius* de Officiis Sex Dierum, lib. i. c. 1; *Bp. Pearson* on the Creed, Art. i.; *Perrone* de Mundo, caps i. and ii.

In this respect, these first words of Genesis may be compared with the sermon of the Apostle St. Paul at Athens; where from his knowledge derived through divine inspiration he combats the physical theories of all ancient heathen philosophers; see *Benley's* Boyle Lectures (Lect. 2); *Bp. Pearson's* Concio, in his Posthumous Works, ii. pp. 56—63, ed. Churton; and see below, the note on Acts xvii. Also, as to the Gnostic theories, the note below on Col. ii. 8.

This declaration of the Book of Genesis is confirmed by the researches of Science, which display evidence of unity of design,

and of consummate skill in the natural world, all bearing witness to the operation of one divine Mind, and of one divine Hand in the creation and government of the World.

It is not indeed the design of the Holy Scripture to teach physical science, but "*to make us wise unto salvation through faith in Christ*" (2 Tim. iii. 15). But "*all Scripture is given by inspiration of God*" (2 Tim. iii. 16), who "*made the worlds by His eternal Son Jesus Christ*" (Heb. i. 2), who has avouched the Old Testament to be true and divine.

And therefore we may be sure that the Book of Genesis, which is God's Word, does not teach any thing that is at variance with the teaching of Nature, which is God's Work; and with the discoveries of Philosophy, rightly so called; but that all the researches of Science will one day be seen to illustrate and confirm the Revelations of Holy Writ. It cannot rightly be said that Physical Science and Theology may be separated the one from the other. There are many *physical* phenomena recorded in God's Word which have the most intimate connexion with the *doctrines* of Christianity. The brooding of the Spirit of God on the waters (v. 2, see note there), the restoration of the earth out of the water; the existence of Light before the sun (see vv. 4, 14—16), the shining forth of Light on the first day of the week (v. 5); the creation of Man in God's image; the formation of Man out of the Dust; the formation of Woman out of Man; their Union and Marriage instituted and solemnized by God; the descent of all Mankind from one pair—all these *physical facts*, revealed in Scripture, are intimately connected with *spiritual doctrines* taught by Christ and His Church. Whatever affects the former has an important bearing on the latter. See below on v. 5.

Let us read both of God's Books,—Nature and Scripture,—with reverence, humility, and prayer for the illumination of His Holy Spirit, and He will reveal Himself to us in both.

The Hebrew word, translated God here, is *ELÔHIM*: a plural noun; and it is joined here with a verb singular (*barâ*, he created).

It has been said by some, that this plural (*Elohim*) represents merely an endeavour to combine the deities of Polytheism into one; as if Polytheism and not Monotheism were the original religion. Others have asserted that it is the plural *majestatis*; or, that it is only the plural used by royal personages; but this cannot be, for in Scripture it is used only by them when speaking of themselves (e. g. in Ezra iv. 18; vii. 24).

The truth seems to be, that, although it would be rash to deduce from this combination of a plural noun with a verb singular the doctrine of a plurality of persons in the One Godhead, and to infer from it that all the three Persons of the Blessed Trinity took part in the Creation; yet, like many other expressions in the ever-blessed Word of God, to whom all things are present, and Who speaks and writes in Scripture from the plenitude of His own Omniscience (see v. 26), this combination *adjusts and adapts* itself to that doctrine, proved from other places of Holy Scripture, and, as it were, anticipates its revelation; and therefore the Ancient Fathers of the Christian Church were not in error who with one consent interpreted it in this sense. See *Cornelius à Lapide* here, and *Bp. Horsley*, *Biblical Criticism*, i. p. 24.

— *created*.] The Hebrew word (*barâ*), here used for *created*, is limited in its primary form to the working of God; and is never used in Holy Scripture (where it occurs in *kal* thirty-five times) to describe the works of man; and presents to us an instance of the exactitude and precision with which the Holy Spirit writes, especially in speaking of God.

— *the heaven*.] What does the word *heaven* here mean?

It appears to designate the heavens and all their host (ii. 1), the highest heavens or empyrean, in which the Angels dwell. God created the heaven, and He created the Angels in heaven (*Theophil. Antiochen.*, *Origen*, *S. Hilary*, *Theodoret*, and most of the ancient expositors). And this exposition is confirmed by other places of Scripture; which reveals that the Angels were created before the earth, and that they rejoiced and sang a hymn of joy at its Creation (Job xxxviii. 7), as they did afterwards at the Second Creation or New Creation, namely, at the Nativity of the Son of God (Luke ii. 13).

In Holy Scripture man is said to have been made a little lower than the Angels (Ps. viii. 5), and in the same divine record we see an evil Angel—Satan—already existing and fallen from heaven, tempting our first Parents in Paradise (chap. iii.).

Therefore, since all things were made by God, Angels were made by Him, and were made before the creation of Earth.

— *and the earth*.] that is, the Earth in which we now dwell; but not in its present state; for, observe what follows;—

2. And the earth was without form, and void.] It is not said

And darkness was upon the face of the deep.

that the *heaven* was in this condition; but the *Earth* was. Here is a remarkable revelation. Although the Earth had been created by God, and though God is a God of infinite goodness, wisdom, and power, yet still, through some agency or other, the Earth was *without form and void*; or, as the original words (*thohu va bohu*) signify, the Earth was *wasteness and desolation*.

The word *thohu* is applied in Scripture to a *ruined* city by the Prophets of the Old Testament (Isa. xxxiv. 11), and it describes what is *frustrated or reduced to vanity* (Isa. xli. 29; xlv. 13; xlix. 4); and it is rendered by Gesenius, in his Hebrew Lexicon, p. 857, "that which is *wasted, laid waste*," like "a ruin" or "desolated city."

The word *bohu* joined with *thohu* as here, confirms the opinion that the Earth is here represented as having been brought into a *ruined, desolate* condition; see Jer. iv. 20—30, which is one of the best comments on this text. There Jeremiah is describing a ruin; he says, "I beheld the earth, and, lo, it was without form and void (*thohu va bohu*). I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down . . . every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do?" The only other passage in the Bible where this combination occurs is Isa. xxiv. 11, which also refers to a *ruin*. See Isa. xxiv. 8—15. Accordingly, we find that the *Targum of Onkelos* represents the first word by *esadia*, which signifies *ruined or desolate*; see Zephaniah. iii. 6 (*Gesen.*, p. 701), and *E. Kimchi* explains the two words by *shammah*, "a desolation and astonishment." In Deut. xxxii. 10, the word *thohu* is rendered *waste* in our Authorized Version; and that passage illustrates the present (see the note there); in Job xii. 24, it is rendered by *wilderness*. So Ps. cvii. 40; in Isa. xxiv. 10; xxxiv. 11; xli. 29, by *confusion*.

Therefore the comparison of one Scripture with another leads us to the conclusion that this verse describes the condition of the Earth, reduced to a state of ruin by some convulsion or catastrophe, which took place at some indefinite time *after* the creation mentioned in the foregoing verse.

Such convulsion or catastrophe could not be due to any *design* of the Creator Himself. But it was permitted by Him. "Diddst not thou sow good seed in thy field, from whence then hath it tares? An Enemy hath done this" (Matt. xiii. 28). The Maker of all things is God. He is infinitely good; but the Earth which He had created was reduced to a desolate state; and this desolation of God's work was due not to the hand of God, but to some other agency. "An enemy had done this." The conjunction *vau*, here rendered *and*, is often adversative (as in ii. 6), and introduces an opposite state of things to that which has been described (see iii. 3, and xlv. 12, where it is translated *but*). See *Noldii Concordant*, p. 284, for many examples of this use.

It is distinctly asserted in Holy Scripture that God did not make the earth to be without form, and void, *thohu* (Isa. xlv. 18); as the son of Sirach says (Ecclus. xlii. 24), God *made nothing imperfect*. God is not the *Author of confusion* (1 Cor. xiv. 33). Chaos and Creation are opposites. Creation is of God; but Chaos is not of God.

How then did the Earth become a desolation?

Many of the ancient Fathers of the Christian Church (*S. Gregory Nyssen*, *S. Gregory Nazianzen*, *S. Basil*, and *S. Augustine*—see *Petavius de Opere Sex Dierum*, i. c. 2; and *cp. Kalisch*, p. 61; *Hitchcock*, p. 40; *Kitto*, p. 21) were of opinion, that the *Earth*, in this verse, describes the materials of the Earth, in a *prior* state of existence; and *Philastrus*, a learned Bishop of Brescia in the fourth century, adopting the same opinion, says that it is an error to suppose that the Earth here described was any thing but the *matrix* or womb of the *present* Earth. And he asserts as the Catholic opinion, that the previous Earth was renewed by water at the Creation (as the *present* Earth will be renewed by fire at the day of Judgment, 2 Pet. iii. 12, 13), and that the *present* Earth has sprung forth, as it were, from the *roots* of a *former* Earth (*Philastr.* de Hæres. 95, 96, 97). With regard to the agency by which the Earth was brought into the condition in which it is here described by Moses, namely, as without form and void,—that is, a *ruin*, it is evident from the nature of the case that this agency must have been hostile to God; and it has been supposed by many persons (and the supposition was inserted in the royal laws of England by King Edgar in the tenth century (see *Tholuck*, *Verm. Schrift*, ii. 230), and in the biblical poem of the Anglo-Saxon bard, *Cædmon*, in the seventh century; see *Delitzsch*, p. 106), that, in the language of St. Jude 9, the Angels "who kept not their first estate,"—*their* beginning, ἀρχῆς (the word used here by Moses), were permitted by Almighty God, for

His own wise purposes of a greater manifestation of His glory in a new Creation, to exercise their desires and powers for evil, in damaging His work of Creation, and to mar the structure of the Earth as originally made by Him.

This ancient opinion has been adopted in whole or in part by some learned modern Expositors, especially *Däthe*, *Michaelis*, *J. G. Rosenmüller*, *Stier*, *Schubert*, *Baumgarten*, *Guericke*, *Kurtz*, *Delitzsch*, and others. It is confirmed by other passages of Scripture, especially of the prophetic books, the Psalms, and the Book of Job; the testimonies of which ought to be remembered here, so as to supply material for the history of the Earth in the lacuna or gap between the first and second verse of Genesis. To Job it is said, "Where wast thou when I laid the foundation of the Earth, when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 7;) an epoch infinitely remote, as is plain from the words of Moses in the 90th Psalm, "Before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting Thou art God." What force would there be in this mention of the mountains and the world, unless they were of themselves of immense antiquity? And accordingly elsewhere they are called, "the *ancient* mountains, the *everlasting* hills." Deut. xxxiii. 15; Gen. xlix. 26; and Job xv. 7. *Cp. Ven. Archd. Freeman*, p. 9, *Harmony of Science and Scripture*, 1864, and the *Bishop of Ely's* notes.

The discoveries of Geology bear testimony to the great antiquity of the Earth, and show that it was inhabited by many species of animals, and was clothed with great variety of vegetation long *before* the six days' work of Creation described in this chapter of Genesis.

It cannot be said that the present interpretation of these words of Genesis has been suggested by the discoveries of Geology, or has been devised in order to *accommodate* the Sacred Text to the results of scientific inquiry. Rather it was an *anticipation* of those discoveries; for, as has been observed, it is more ancient than those discoveries. It has been adopted by many eminent geologists, such as *Buckland* and *Sedgwick*. An abstract of the geological argument may be seen in *Dr. Hitchcock's* Religion of Geology, pp. 36—40. It has been illustrated by many theologians in this country, such as *Dr. Chalmers*, *Dr. P. Smith*, *Dr. McCaul*, *Burgon*, *Birks*, and the *Rev. Isaac Williams*, who characterizes this interpretation as "agreeable to the general tenour of Scripture, to the opinion of approved writers in the Church Catholic, and the discoveries of Science." "Out of confusion came forth order, a succession of well-regulated days and nights; out of desolation, a peopled world; out of darkness issued light; out of ruin, the new world which we behold." (*Williams* on Genesis, p. 54, and p. 212 and p. 294.) See especially the remarks of *Dr. Pusey*, on Daniel, Preface, pp. xviii, xix.

This Interpretation is in harmony with all that is revealed to us in Scripture concerning the history of the earth, and of God's dealings with mankind. We are not to imagine that the Earth, in its present state, is a mere isolated thing; but rather one of many links in a long chain of successive productions.

The history of all God's dealings with mankind presents to us a series of trials and of victories; a series of ruins and of reparations; and each new production is an improvement upon the former condition; and though Evil is ever struggling against Good, and the Enemy fights against God, yet the conflict always issues in the defeat of the Enemy, and in the triumph of good, and in the greater manifestation of God's glory. Suppose, then—as we have good reason to do—that the Earth was created many myriads of years ago; suppose it to have been tenanted by many successions of animal tribes, and to have been adorned with trees, and shrubs, and vegetable life, as the researches of Geology authorize us to do. Here Revelation comes in to our aid. We know from the Holy Spirit Himself that the *Devil sinneth from the beginning*, ἀπ' ἀρχῆς, 1 John iii. 8, the same word as used here, and by St. John in his Gospel, i. 1.

Suppose, then, the Earth to have been marred and ruined by the envious and malignant agency of Evil Spirits, who had been cast down from Heaven; what could be more probable than that God, Who ever brings good out of evil, and Who often allows evil to prevail for a time in order that His own victory over evil may be more glorious (as, for example, in the history of Pharaoh and of the Crucifixion of Christ), should have used the ancient materials of the *ruined* Earth, in order to *build it up* again in a more beautiful form, and to people the Earth with new creatures—namely, *men*, formed in His own image and likeness, who should succeed to the places in heaven from which the Evil Angels had been cast down?

c Ps. 33. 6.
Isa. 40. 13, 14.

“And the Spirit of God moved upon the face of the waters.”

May we not also say, that this question is illustrated by the language of other portions of Scripture in reference to the Creation? The author of the Epistle to the Hebrews says that the *Worlds* (*aiōnes*) were framed by the Word of God (Heb. xi. 3), and that He hath appointed His Son heir of all things, by whom also He made the *Worlds*. (Heb. i. 2.)

Is it not probable, that, in using the word *Worlds*, the Holy Spirit is speaking of a *succession* of acts of Creation in different *ages*, or periods of time?

The history of the Earth *after* its *restoration*, and after the Creation of *Man*, reflects some light on this interesting subject. No sooner was the Earth raised up from its ruin, and Man made in God's image, than the Enemy appeared, and endeavoured to mar God's work. And Satan was permitted to succeed for a time. Man fell. But no sooner did Man fall, than out of the ruin of human nature a new and more glorious fabric was revealed. Christ the Son of God, the Second Adam, was promised. The Incarnation is Mankind's reparation. We fell in Adam, but we rise higher in Christ. Thus Satan's work recoiled on himself, and was made a glorious occasion for the greater triumph of God.

Here also we see that a ruin was made the *material* of the new fabric. Mankind, which fell in the first Adam, was built up in the second Adam, Jesus Christ, “Emmanuel, God with us” (Matt. i. 23), “God manifest in the flesh” (1 Tim. iii. 16).

What wonder, then, that we should find fossils of great antiquity, and vegetable substances dating from distant ages, embedded in the Earth's crust?

We find precisely the same thing within *ourselves*; we find it in our restored condition in Christ. The “*thohu va bohu*” of our old nature was repaired by Him. But many fossils of the old Adam remain in our new nature. Some infection of our old nature remains even in them that are regenerate (Art. IX.).

Christianity is indeed a new Creation of the earth in its present state; but it used the materials of all former dispensations. When it pleased God to build us up in Christ, He employed existing elements, which were then in a ruinous condition, in order to construct the fabric of the new man, and to build up the edifice of the Christian Church. He used the materials of human Nature, then decayed and corrupted, which He repaired, purified, and restored, making us new creatures in Christ, in Whom “we are renewed in knowledge after the image of Him that created us in righteousness and true holiness” (Eph. iv. 23. Col. iii. 10). He worked up the materials of the primitive Patriarchal dispensation, renewing us by the “Seed of the Woman” (Gen. iii. 15), and making us children of Abraham by faith (Gal. iii. 29). He worked up the materials of the old Levitical Law, and spiritualized them in the Gospel. The sacred Ordinances of the Mosaic dispensation—its Passover, Pentecost, and Tabernacles,—are encrusted, like the fossils and vegetables of an aboriginal world, in the Ritual of the Christian Church. “Behold I make all things new” is ever the language of God and of Christ both in the world of Nature and in the world of Grace (Isa. xlii. 19. Rev. xxi. 5). As Bp. Andrewes well says (Sermons on the Nativity, i. p. 273), when Christ came from heaven, “the whole world was then but a mass of errors, a chaos of confusion, *thohu* and *bohu* (Gen. i. 2);” but He restored and renewed all.

The annual falling of leaves in autumn, their decomposition into mould, their resurrection in spring flowers, is an epitome of the work which is ever going on in the world, “*Omnia mutantur, nihil interit.*”

The revelations also, which God has given us of the *future* condition of the Earth and of Man, reflect light on the *past*. “We shall not all sleep, but we shall *all be changed*; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we *shall be changed*. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor. xv. 51—54). We shall not lose our personal identity; we shall preserve it for ever. The bodies of the risen Saints will be the same, and yet they will be changed—changed so as to be “fashioned like unto Christ's glorious body, according to the mighty working whereby He is able to subdue all things unto Himself” (Phil. iii. 21). This is also the hope of the Earth itself in which we now dwell; it will again be ruined; but out of those ruins it will rise again more beautiful and glorious. “The creature has been made subject to *vanity*,” says the Apostle; the Earth has even now its *thohu va bohu* (and it is observable that St. Paul used the word *υασιότης*, which is used by the

Sept. for *thohu*, Isa. xlv. 9; xlv. 19; xlix. 4), “not willingly, but by reason of Him Who hath subjected the same in hope, because (or, rather, *that*—see the note below on Rom. viii. 20—22) the Creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. viii. 20—22).

We know that this present Earth will be dissolved. The Day of the Lord, says St. Peter, will come, “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the Earth also, and the works that are therein, shall be burned up. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” The Apostle repeats the words, on account of their solemn import, and to produce greater assurance (2 Pet. iii. 10—12). But a new and more glorious Earth will arise from the funeral pile of the old. “We, according to His promise, look for *new heavens* and a *new Earth*, wherein dwelleth righteousness” (2 Pet. iii. 13. Cp. Isa. lvi. 17; lxvi. 22. Rev. xxi. 1—27. Rom. viii. 19).

On the whole, therefore, we may conclude, that the Analogy of Nature, as well as the testimony of Scripture, confirms the ancient interpretation of this passage, viz. that the *present condition* of the Earth is only one of many links in the chain of its existence, which hangs down from the hand of the Everlasting Creator, enthroned in the silence of Eternity.

We may feel thankful to Physical Science for confirming this interpretation, and for enabling us to look *back* to past myriads of years in which the Earth existed, and from which it emerged in its present beautiful form, tenanted by *man*, created in the image of God, and united to God Himself by the Incarnation of His only-begotten Son. And how much are the feelings cheered, which are produced by this retrospect, when we turn to the pages of Holy Scripture, which enables us to look *forward* to successive ages of greater and ever-growing glory and beauty! Thus Science and Scripture join hand in hand, and unite in teaching us humility, while they inspire us with hope and joy and gratitude and love to the great Creator of all, in whose image we were made; and to our Divine Redeemer and Saviour, Very God and Very Man, in Whose image we are restored, and by Whom we are endued with capacities for heaven, and for a glorious immortality.

The interpretation propounded here is not put forth as the *only true one*; but it is submitted to the reader's consideration as the *most probable*: it is here set down as such, with a careful recollection of the wise precept of *S. Augustine*:—“In abstruse questions like these (he says), which are far removed from our observation, if we read any thing in Holy Scripture, which may receive divers expositions without prejudice to the faith, let us not throw ourselves with precipitate confidence into *any one interpretation*, lest we should stumble in the faith, if haply our interpretation should be shaken by further examination of the truth; and lest we should be contending *not* for the Scripture, but for *our own interpretation of it*; and lest we should seem to desire that *our* meaning should be the meaning of *Scripture*; whereas, on the contrary, we ought ever to desire, that the *mind of Scripture should be our own.*” *S. Augustine* (de Genesi ad Literam, i. 37).

Again, he says, “Whatever human Philosophy can clearly demonstrate by invincible evidence in God's Works, let us show that it is not at variance with God's Word. But whatever Philosophy may propound, which is clearly contrary to the Divine Oracles, let us be able to show,—or at least let us firmly believe,—that, what is so propounded, is most false. Let us cling firmly to our MEDIATOR Jesus Christ” (Who delivers to us the whole of the Old Testament as true and Divine), “in Whom are hidden all the treasures of wisdom and knowledge (Col. ii. 3), so as neither to be seduced by the loquacity of false Philosophy, nor be terrified by the superstitions of false Religion,” “ut neque falsæ Philosophiæ loquacitate seducamur, neque falsæ Religionis superstitione terreamur” (*S. Augustine* de Genesi, i. 41).

—And darkness was upon the face of the deep] or of the *abyss*. The words *darkness* and *abyss* are both connected with the agency and abode of Evil as opposed to Good: see John i. 5. Eph. vi. 12. Luke viii. 31. Rev. ix. 1; xi. 7; xx. 1, where the word *ἄβυσσος* (*deep*) is translated in our version *bottomless pit*; and the contrast is much more striking by what follows here. Cp. *Baumgarten* here, p. 9.

—The Spirit of God moved upon the face of the waters] The HOLY SPIRIT was moving: the Hebrew word here (*merachepeth*) represents the tremulous fluttering of a bird over its nest (see *S. Basil* and *S. Jerome* here). In the Rabbinical tract *Chagigah* it is said, “The Spirit of God at the Creation

³ And God said, "Let there be light: and there was light." ⁴ And God saw the light, that it was good: and God divided † the light from the darkness. ⁵ And God called the light 'Day, and the darkness he called Night. † And the evening and the morning were the first day.

d Ps. 33. 9.
e 2 Cor. 4. 6.
† Heb. between the light and between the darkness.
f Ps. 74. 16. & 104. 20.
† Heb. And the evening was, and the morning was.

moved upon the waters as a Dove." Milton (Paradise Lost, i. 18) says—

"Thou, O Spirit—from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant."

Here is another analogy between God's works in Nature and Grace: At this reparation of the Earth, the Holy Spirit brooded, as with wings, over the abyss; at the restoration of man in Christ, at His Baptism, He lighted on Him "as a Dove," at the waters of Jordan (see below, on Matt. iii. 16), when "Water was sanctified to the mystical washing away of sin." The Holy Spirit broods, with vivifying power and influence, over the waters of baptism—"the laver of regeneration" (Titus iii. 5), in which the old Adam is buried, and the new Man is raised up.

For this and for other reasons the third chapter of *St. Matthew* is read by the Church, next after this first chapter of *Genesis*, on TRINITY SUNDAY.

Therefore in this act of the Holy Spirit at Creation, the Ancient Fathers saw a foreshadowing of His presence and operation in the Sacrament of Baptism (see *Tertullian* de Baptismo, 3. *S. Cyril. Hierosol.*, Catech. 3. *S. Ambrose*, Hexam. i. 7). The Spirit of God (says *S. Jerome*, Epist. 83, ad Ocean.) broods on the waters of Baptism, and regenerates us thereby. So it was at the Creation. The old Earth (which had existed before the six days' work of Creation) was submerged; it was plunged in the deep; it was baptized in an abyss of waters; the Holy Spirit moved upon it, and it emerged from the depths a new and beautiful creation. The Apostle St. Peter refers to this regeneration of the earth out of water, when he says, "By the Word of God the heavens were of old, and the Earth was subsisting out of the water, and through the water." See note below on 2 Pet. iii. 5.

Observe the analogy in the world of Grace. "If any one is in Christ, he is a new creature (καὶ κτίσις); the old things, the original things, passed away (τὰ ἀρχαία παρῆλθεν, aorist) at his baptism, and all things have become (and are) new" (see below on 2 Cor. v. 17).

3. And God said, Let there be light: and there was light] Or more literally, "Light be, and light was," or more expressively in the original (yehi or, va-yehi or), a sentence quoted with admiration by heathens, as *Longinus* on the Sublime, ix. 9, who ascribes this sentence to *Moses*, and is among the witnesses which may be cited even from the heathen world, in behalf of the Mosaic origin of the Book of *Genesis* and the Pentateuch.

It is not said that Light was now made, as it is said that God made two great Lights, or rather light-holders, in v. 14.

We are not to suppose that Light did not exist before this act of God. God Himself is Light; He "dwelleth in that Light which is unapproachable" (1 Tim. vi. 16), and is "the Father of Lights" (James i. 17). Christ is "the true Light which lighteth every one that cometh into the world" (John i. 9). There was a pillar of light in the wilderness. The countenance of *Moses* shone after he had talked with God (Exod. xxxiv. 30), and at the Transfiguration, it was proved by the glorious light which shone in Christ's countenance and on His raiment (Matt. xvii. 2), and by the glory of the Light which shone on St. Paul at his conversion (Acts xxii. 6), that there is a light in the Godhead wholly independent of the creatures.

Therefore we need not be surprised that fossil animals, which have been disinterred from the Earth, should have had eyes, although they existed before these words were uttered, and before the creation of the Sun; for *Moses* is here describing a glorious revealing of Light, triumphing over the Darkness which had usurped its place (see above, on v. 2). As the Apostle says, "God commanded the light to shine out of darkness" (2 Cor. iv. 6).

The Earth existed as the wreck of an anterior creation, but strangely convulsed and fractured, submerged in water and shrouded in darkness. But when God saw fit to commence the new creation, and prepare the desolate Earth for the abode of Man, the barrier, which shut out the Light, was removed by the Word of God, and Light broke in upon the waters.

— there was light] This was on the first day. Observe the Divine pre-arrangements and prospective adjustments in the

Six Days' Work of Creation. No man was present at the creation; and no human cosmogonist could have devised such an order as this. The six days divide themselves into two parts of three days each; and each of the former three days is, as it were, prophetic of, and preparatory to, its own co-ordinate day in the latter three days.

Thus the Light which was revealed on the first day is prepared for the Luminaries, the Sun and Moon, that were to receive it on the fourth day (v. 14—18).

The Waters and the Heavens which were created on the second Day were prepared for the fish and fowls, which were to occupy them on the fifth day (v. 20—23).

The Earth, the herbs and trees created on the third day were prepared for the use of the cattle and of Man, the lord and master of all, created on the sixth day.

On the revealing of Light before the formation of the Sun, see note on v. 5.

4. And God saw the light, that it was good] as contrasted with the darkness, which was evil.

This sentence, "God saw that it was good," is repeated seven times, the scriptural number of perfection; and it is summed up in v. 31, "and God saw every thing that He had made, and behold it was very good." Here is another proof that the waste and desolation described in v. 2 were not made by God, but had been superinduced by a Power of Evil. Who could this be but the "Prince of the Power of the air," "the Ruler of darkness?" (Eph. ii. 2; vi. 12; Col. i. 13.) It could not have been produced by good Angels; and no other living powers (as far as we know) were then in being, but fallen Angels.

Here is a refutation of the errors of fatalists and infidels (see *S. Jerome* on Ion. Proph. i., and *Theodoret*, qu. 10); here also is a prophetic protest against the error of the Manichæans and others, who condemned the work of Creation as evil, and ascribed it to an Evil Agent: see *Epiphanius*. Hæres. 66, and *S. Aug.* c. Manich. i. 21, and note below on 1 Tim. iv. 4, "Every creature of God is good."

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day] The evening and the morning are the same as the Greek νύχθημερον, a period of twenty-four hours (2 Cor. xi. 25).

Our notions of Day and Night are founded on the revolution of the Earth round its axis, and on its relation to the Sun. How then, it is asked, could there be Day and Night before the formation of the Earth in its present state, and before the Creation of the Sun?

The answer seems to be, that throughout this record God intends to teach us that the present arrangements of our system are only means to an end; and these means are not necessary laws by which His Divine Operations are bound; but that He is free, Sovereign, Supreme, and All-powerful in His operations.

Thus, He revealed Light before the Sun, in order that we might not imagine the Sun to be the source of Light, but might know it to be only a channel of that light which flows from the pure fountain of Light, the Godhead itself; and that therefore man should not worship the Sun, Moon, and Stars, but adore the "Father of Lights" (James i. 17).

We have a counterpart to this arrangement in the new creation in Christ and His Gospel. God is the fountain of spiritual Light. He is the Author and the Giver of all grace, which flows to us through God the Son, and is applied to us by God the Holy Ghost (see on 2 Cor. xiii. 14). All grace is from God, and God is from Eternity. But it has pleased God to give grace to us by certain means, which He has set up as Luminaries, or Light-holders, in the firmament of His Church. Such are the Scriptures, and Sacraments; and we are obliged to use those means, if we desire to receive the spiritual light, which is antecedent to those means, but is conveyed to us by those means. So, physical Light was in God from Eternity, and was revealed on the first Day, and is received by us from Him through the Sun, Moon, and Stars, created on the fourth Day.

Let us not therefore worship the means, but let us adore Him Who made the means, and is pleased to work by them.

The "nebular hypothesis," as it is called, which has been elaborated with much ingenuity by *Sir Wm. Herschel* and *Laplace*, and which represents the whole solar system as originally a nebulous mass, and disengaging itself into luminous

g Job 37. 18.

Ps. 136. 5.

Jer. 10. 12. & 51.

15.

† Heb. *expansion*.

h Prov. 5. 28.

i Ps. 148. 4.

⁶ And God said, ⁵ Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, ^h and divided the waters which *were* under the firmament from the waters which *were* ⁱ above the firmament : and it was so. ⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

bodies (see *Kalisch*, pp. 13—15), has been supposed to receive some confirmation from the Mosaic record (see *Dr. McCaul's Aids to Faith*, p. 110).

God here speaks of Night and Day as things not dependent on the mechanism of His Creatures, but as existing independently in the calculations of Divine Arithmetic. God does not need our earthly chronometers; He does not need to look at the clock of His creatures, in order to ascertain the measure of Time, which is a creature of God.

The Evening is placed before the Morning. God called Light out of Darkness. God Himself said to the Hebrews, "From evening to evening shall ye celebrate your sabbaths" (Lev. xxiii. 32). Many nations reckon time by nights; the Jews reckoned their days from sunset to sunset; and the Christian Church begins her festivals with the Evening, and appoints the Collects of these festivals to be said on their eves.

— the first day] Sunday; the Day on which the *Light of Creation* dawned on the World, the Day also on which the *Light of Redemption* dawned in the Resurrection of Christ; and the Day on which the *Light of Sanctification* dawned upon the Church in the descent of the Holy Ghost from Heaven.

Thus a triple light was given by the Three Persons of the Ever-Blessed Trinity, on the first day; and every Sunday, as observed in the Christian Church, is a profession of Faith; every Sunday in a certain sense is a "Trinity Sunday." See on Acts ii. 1.

"All things are double one against another" (Ecclus. xlii. 24). "So look upon all the works of the Most High; and there are two and two, one against another" (Ecclus. xxxiii. 15). There is an analogy between the two Volumes written by God's hand; the Volume of His works and the Volume of His Word; His works in Nature have their counterparts in His works in Grace. Hence David in the Nineteenth Psalm begins with the contemplation of the natural heavens: "The heavens declare the glory of God, and the firmament sheweth His handiwork." And then he proceeds to speak of "the Law of the Lord as an undefiled Law" (v. 7). He passes from one Volume to the other.

Light gleamed forth on the first day, in Creation, Redemption, and Sanctification; and a similar analogy may probably be traced through the whole *Hexämeron*, or six days' work; and this consideration seems to supply a reason against the modern interpretation of some eminent Geologists, who regard the days of Creation as indefinite periods of time. This theory has been propounded with great ability, after patient scientific research, by *Hugh Miller*, in the "Testimony of the Rocks," 28th ed., Lond. 1862; and *Dr. McCaul*, Sermons on Stones, 11th ed., Lond. 1863, see pp. 142—224, and p. 258; who endeavours to show that the successive stages of Creation, as unfolded in the series of Days of the Mosaic record, correspond with the successive ages of physical progress from the azoic period upwards to that in which we live. That author thus writes (Sermons on Stones, Appendix, p. 258), "A correct reading of the Mosaic narrative, and a competent knowledge of geological facts, have made it plain that Scripture and Science tell one and the same wondrous tale—that, in remote ages, the Globe was encircled with a dark, untenanted, shoreless ocean; and that the first organic life that moved within its precincts was in the form of submarine creatures ('the Spirit of God brooded on the face of the waters')—that after a long period, land, plants, and terrestrial animals of lowly structure appeared, and testify that an atmosphere had been formed, and that dry land had appeared, the work of the second and third days of the Creation. The nature and abundance of this primeval vegetation proves that the sunbeams had not penetrated through the clouds to the surface of the Earth until the close of another long period, represented by the fourth day; and then, Birds, and Saurian reptiles, the creeping things and fowl of the fifth day, presented themselves, and were followed after another lapse of time, by the Mammal races, the beasts and cattle of the sixth day. And finally, MAN appeared on the scene; and with him the work of creation closed. This simple and intelligible sketch of God's work on our planet from the beginning, is consistent alike with what Moses has written, and the Geologist has discovered; it is founded on facts, and not on conjectures, and has left no difficulties to be solved."

This theory has the merit of accounting for the immense antiquity of the Earth in which we live, and of endeavouring, with much semblance of success, to harmonize it with the inspired history of Creation. It has been adopted by *Delitzsch* (p. 102), and other learned Expositors; and it is entitled to respectful consideration.

It may perhaps be objected to it that if the Mosaic days of Creation are regarded as indefinite periods of long duration,—myriads of years,—then, as indeed the propounders of that theory assert, there must have been *Death* in those periods.

But the Days of Creation, as represented in the Book of Genesis, are *not* Days of *Death*; there is no place for *Death* in them; they are days of *Creation* only; and God saw every thing that He had made in them, and behold it was *very good*; v. 31. But *Death* is *not good*; it is evil; therefore God saw no *Death* in them; it was not there.

That theory seems also to do violence to the plain historical tenour of the sacred text; and to be scarcely consistent with the words of the Fourth Commandment, where one particular day is sanctified, because God created the world in six days, and rested on that day; and to disturb the harmony of the beautiful analogies, which, as we shall see, exist between the successive Days of the natural Creation, and those of our new creation in Christ.

In speculations concerning the successive stages through which the Earth has passed, let it not be forgotten that there are two great Revolutions recorded in the Bible; the effects of which it is not possible for physical Science to appreciate; first, the Fall, and the curse pronounced by God upon the Earth, in consequence of the Fall; next, the Flood, which, as described in Scripture, broke up the fountains of the Great Deep, and produced a revolution in the whole fabric of the Globe. In face of such events as these, which disturb all its calculations, it becomes true Philosophy to speak with humility. Cp. *Keil*, p. 12. That the "Days" are literal days is well argued by *Archdeacon Pratt*, Science and Scripture, pp. 50—86. Cp. *Isaac Williams* on Genesis, p. 211.

The words here rendered the *first day* properly signify the *one day*; and so the Septuagint (*ἡμέρα μία*), and it is observable that in the Gospel the words rendered "the first day of the week," properly signify the *one day* of the week, *μία σαββάτων* (Matt. xviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 1).

6. Let there be a firmament] Literally, an *expanse* (*rakia*, what is beaten out), not necessarily *solid*, but simply *extended*: see Exod. xxxix. 3. Jer. x. 9; and *Bp. Patrick*: and it may be as a *curtain*, to which the heavens are compared, Ps. civ. 2. Isa. xl. 22. Nor does the Greek, *στέρεωπα*, necessarily signify what is *fixed*, but it may mean something that makes firm; see the authorities cited by *McCaul*, p. 226, and therefore the word is rendered *expansio* by *Pagnini* and *Arias Montanus*; and *expanse* by *Kalisch*, p. 68; *De Sola*, and *Raphall*, p. 2, and so *Delitzsch*.

7. waters which were above the firmament] or *expanse*; see on v. 6; cp. Ps. cxlviii. 4, which speaks of the waters above the heavens; and Gen. vii. 11, where it is said that "the windows of heaven were opened" at the Flood.

Physical Science may deny this statement, but cannot disprove it. "The authority of Scripture (says *Augustine*) is greater than the capacity of man;" indeed this assertion is rather confirmed by scientific inquiries concerning the constituent elements of some of the planets; see *Delitzsch*, p. 108, and *Dr. Whewell*, quoted by *McCaul*, p. 229; cp. *Pfeiffer*, *Dubia*, p. 3. And the New Testament speaks of a sea of glass in the highest heavens before the Throne of God (Rev. iv. 6; xv. 2; cp. xxi. 1).

8. God called the firmament Heaven] The material heaven; not the place of God's immediate presence (*Origen*, *Chrys.*).

In this verse the Septuagint Version inserts the words "God saw that it was good," but these words are not in the original Hebrew. It seems that they are not introduced there, because the work was merely in progress and transition, and one of separation rather than of creation. The expanse was made to divide between the waters above it and below it, but the waters below the firmament were not gathered together into one place till the following day.

⁹ And God said, ^kLet the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*. ¹¹ And God said, Let the earth ^lbring forth † grass, the herb yielding seed, and the fruit tree yielding ^mfruit after his kind, whose seed *is* in itself, upon the earth: and it was so. ¹² And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was good*. ¹³ And the evening and the morning were the third day.

¹⁴ And God said, Let there be ⁿlights in the firmament of the heaven to divide † the day from the night; and let them be for signs, and ^ofor seasons, and for days, and years: ¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶ And God ^pmade two great lights; the greater light † to rule the day, and ^qthe lesser light to rule the night: *he made* ^rthe stars also. ¹⁷ And God set them in the firmament of

^k Job 26. 10. & 38. 8.
Ps. 33. 7. & 95. 5.
& 104. 9. & 136. 6.
Prov. 8. 29.
Jer. 5. 22.
2 Pet. 3. 5.
1 Heb. 6. 7.

† Heb. tender grass.
m Luke 6. 44.

n Deut. 4. 19.
Ps. 74. 16. & 136. 7.
† Heb. between the day and between the night.
o Ps. 74. 17. & 104. 19.
p Ps. 136. 7, 8, 9. & 148. 3. 5.
† Heb. for the rule of the day.
q Ps. 8. 3.
r Job 38. 7.

9. *let the dry land appear*] The Earth *existed* before; but it had been submerged in water; and is now made to *appear*: compare Ps. xxiv. 2, "He hath founded it upon the seas, and established it upon the floods;" and Ps. cxxvi. 6, "He stretched out the earth upon the waters;" and particularly St. Peter's commentary on these words, see 2 Pet. iii. 5, where he observes, that as "the Earth was formed by the Word of God out of the water, and by means of the water;" and yet was afterwards destroyed, at the Flood, by Water, contained in the heaven and the earth; so the heaven and the earth now contain the materials of their own future destruction, and will be destroyed hereafter by another element, *Fire*—which is hidden in reservoirs, in heaven and earth, viz. in the lightnings of heaven and in terrestrial volcanos. The holy Apostle there sets his seal on the Mosaic record of the creation and the deluge, and grounds a prophecy upon it (see below on 2 Pet. iii. 7—13).

11. *Let the earth bring forth*] It is not said, that God made the Earth then: indeed, in v. 9, it is said, "Let the dry land appear;" the Earth had existed before in a ruined state, see v. 2: it is now re-apparent and restored.

—*herb yielding seed*] The herb was made *before* the seed, and the tree was made *before* the fruit, which contains the seed, just as Light was made *before* the Sun; in order that we may not attribute the existence of vegetation and of forests to any *seminal* principles, but to God as the great First Cause of all. Here is a divine refutation of those theories which impute the creation itself to the spontaneous development of certain original elements. The Sun now contributes to the nurture of vegetable life, but he was not the cause of it, for plants were made before the Sun.

14. *God said, Let there be lights*] or rather, *Luminaries*. In the original Hebrew, Light is *Or*; but the Sun is called *Ma'or*, a *receptacle* and *vehicle* of light (*ὑψηλὰ φωτός*). Light (Heb. *Or*) was revealed on the first day; the Luminaries (Heb. *Me'oroth*, Gr. *φωστῆρες*), on the fourth day; the Luminaries therefore are not the *causes* or *fountains* of light, but merely the *receptacles* or *magazines* of light previously made, and the channels of it to men.—*Eustath., Greg. Nyssen, Theodoret, Bp. Horsley.*

Here is evidence of divine wisdom and Inspiration. An *uninspired writer* would have said, that the Sun and Moon and Stars were made, and that *then* a glorious light beamed forth upon the world. But not so Moses. *First*, he tells us, Light was revealed, v. 3, and *afterwards* it was consigned by God to certain receptacles in the heavens.

Precisely the same thing has been done in the world of *grace*.

Light existed from eternity in the inexhaustible fountain of Light,—the Godhead itself.

But in process of time it pleased God to set certain luminaries, certain spiritual *Me'oroth*, to be channels of divine *Or*, or Light, in the heaven of His Church. These are His Word and Sacraments (see on v. 5). But God could give light *before* them and *without* them. It was a long time before a word of Scripture was written; He gave the Holy Ghost to Cornelius *before* baptism (see on Acts x. 44—48). And the time is coming, when God will lighten His people *without* the light of the Sun in the heavenly City, "which has no need of the sun nor of the

moon to shine in it, for the glory of God doth lighten it, and the Lamb is the Light thereof" (see Rev. xxi. 23. Isa. lx. 19, 20), and His saints will see Him face to face, and know even as they are known (1 Cor. xiii. 12).

16. *he made the stars also*] Were there not stars in existence before the fourth day?

It seems that there were. In the Book of Job (xxxviii. 7), the *Morning stars* are said to have sung together for joy when the foundations of the Earth were laid; and in Isaiah (xiv. 12, 13), Lucifer is introduced as saying, before his fall, which preceded the formation of the Earth in the present state, that he would exalt his throne *above the stars* of God.

This is in accordance with the results of astronomical observation, which reveal to us fixed stars at almost incalculable distances; and which, it seems, must have existed before the formation of the earth *as it now is*. The Sacred Writer is here speaking of the heavenly bodies in *their relation* to our earth.

The words "*he made*" are not in the original Hebrew; and the stars are mentioned here in connexion with the sun and moon, lest it should be supposed that any luminaries exist which are not the works of God.

At first we are staggered by the discoveries of Astronomy revealing to us fixed stars which may be centres of solar systems of their own; an innumerable multitude of luminaries at an immense distance from ourselves. What relations can these have to this small planet of ours? What to Man? Assuredly *we* sink into insignificance, if space and matter are the essence of greatness. And this is what the Psalmist testifies, "When I consider, Lord, Thy heavens, the Moon and the Stars which Thou hast ordained, What is *Man* that Thou art mindful of him?" (Ps. viii. 4.) Certainly, if physical force and material bulk, or mere numerical cyphers, were to decide the question, Man sinks into insignificance; but Man has, what the material heavens have not—reason, speech, and immortality. Man was created in the image of God. The material Universe will be dissolved (2 Pet. iii. 10, 11), but Man will exist for ever. And Man has been exalted above the visible creation by the Incarnation of the Son of God. This is what David himself suggests: "For Thou hast made him only a little lower than the Angels, and hast crowned him with glory and worship. *Thou hast put all things under his feet.*" This prophecy has been made good to Man in Christ, as the Holy Ghost has declared in the Epistle to the Hebrews (Heb. ii. 8, 9). Here is the solution of the difficulty. In the world of Scripture and of grace, Man in Christ is the centre of the universe. EMMANUEL, GOD with us, GOD Manifest in the FLESH; He Who created all things, and Who is the Second Adam; perfect Man as well as God, He is Lord of all. To Him, Who is the true Joseph, the Sun and Stars bow down in lowly obeisance (Gen. xxxvii. 9). Because He took our nature, and "was obedient to death, even the death of the Cross, He has *the Name* above every Name," and to Him all things in heaven bow. (Phil. ii. 6—11).

May we not recognize an analogy to this, in what we know of the Hebrew Nation? Though it was "the fewest of all people" (Deut. vii. 7), it was chosen by God to be the depository of His Truth, and the heir of His promises. And for some wise inscrutable purposes, God has taken our Earth into His special

s Jer. 31. 35.

the heaven to give light upon the earth, ¹⁸ And to ^s rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. ¹⁹ And the evening and the morning were the fourth day.

|| Or, creeping.

† Heb. soul.
† Heb. let fowl fly.
† Heb. face of the firmament of heaven.
† ch. 6. 20. & 7. 14. & 8. 19.
Ps. 104. 26.

u ch. 8. 17.

²⁰ And God said, Let the waters bring forth abundantly the || moving creature that hath † life, and † fowl that may fly above the earth in the † open firmament of heaven. ²¹ And ' God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. ²² And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³ And the evening and the morning were the fifth day.

²⁴ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

x ch. 5. 1. & 9. 6.
Ps. 100. 3.
Eccles. 7. 29. Acts 17. 26, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9.

²⁶ And God said, * Let us make man in our image, after our likeness: and

favour, and has made Mankind to be the Tabernacle and Church of God. Mankind in Christ is to the Universe, what Abraham and his seed was to Mankind. What blessings may flow to the whole Universe from the Incarnation, who can say?

17. *And God set them—to give light*] Literally, God gave them; all light, whether physical or spiritual, is God's gift, and so St. Paul uses the word, "He gave some Apostles" (Eph. iv. 11): He set some as Apostles to be lights in the heaven of the Church.

20. *Let the waters bring forth abundantly the moving creature that hath life*] Or, literally, let the waters swarm forth the swarming creature of breath. See Gesenius, p. 851. On the amazing fecundity of the inhabitants of the water and of the air, see the authorities in *Kitto*, p. 34. Such is the result of God's blessing in v. 22, "Be ye fruitful and multiply."

The waters are the first element that is represented as bringing forth; perhaps not without a typical foreshadowing of the use to be made of water in the *palingenesis*, or regeneration of the human race; as Tertullian says (de Bapt. c. 1), "nos pisciculi in aqua nascimur." Cp. Williams on Genesis, p. 151.

— and fowl that may fly above the earth] Rather, and let fowl fly upon the Earth—the fowls were not made from the water, but from the ground. See ii. 19, and cp. Pfeiffer, *Dubia*, p. 7. McCaul, Post. Lect. p. 23.

21. *And God created great whales*] Sea monsters; vast fishes, crocodiles, serpents, &c. See Job vii. 12. Isa. xxvii. 1. Exod. vii. 9. Gesenius, p. 869.

22. *And God blessed them*] God blessed them; that is, the animal Creation; we do not hear of any blessing given to the sun or moon and stars; for God, who is the Author of Life, did not give to them any power of multiplying themselves by propagation; nor is any blessing pronounced directly on the vegetable kingdom, because their power of multiplication is rather through human culture, or by a mechanical insensibility, and not by any operation of their own (*Severian, Aug., Theodoret*).

We do not hear of any benediction till the fifth day: but then it is said *God blessed them*; and it is said again on the sixth day *God blessed them*, v. 28. On the fifth day Emmanuel, God with us (Who had purchased blessing for us by dying on the sixth day), ascended into heaven, in the act of blessing (see Luke xxiv. 50, 51), and ever since that day He has been shedding His blessing upon us, and He sent the Holy Spirit from heaven to be with us unto the end.

24. *living creature—cattle, and creeping thing, and beast of the earth*] These were made in three classes; grass-eating cattle; reptiles; and beasts of the earth, or beasts of prey.

The Ancient Fathers discussed the question whether any herbs were created poisonous, and whether any animals were predatory before the fall.

S. Augustine inclined at first to the opinion that they were; but he afterwards retracted it (Retract. i. 10), and asserted that they were all tame and gentle then; and so Greg. Nyssen. Orat. 2, on the Creation of Man; and so S. Chrys. on

Gen. hom. 9, and Theodoret, qu. 18, and so Junilius, quoted by A. Lapide, and Du Bartas, Milton, Cowper, and other poets, heathen as well as Christian; and the Hebrew Scriptures seem to confirm this opinion by representing the peaceful age of the Gospel by images drawn from the animal creation existing in amity and love (Isa. xi. 7; lxx. 25).

26. *Let us make man*] Observe the excellence of Man. God deliberates before his creation. God the Father addresses God the Son and God the Holy Spirit, "Let us make man after our image, after our likeness." So the ancient Christian Fathers expound this passage: S. Barnabas, S. Irenæus, Tertullian, S. Hilary, Eusebius, S. Gregory Nyssen, S. Basil, S. Chrysostom, S. Cyril of Jerusalem, S. Epiphanius, and S. Augustine; and the Council of Sirmium in S. Hilary, Liber de Synodis, against Photinus, p. 470, Canon 13, where the Council interprets these words as addressed by the Father to the Son; and see Bp. Horne's Sermon on this text, Discourses i. 1.

We may not affirm that a Trinity of Persons, or even a Plurality of Persons, in the Godhead, could have been concluded *a priori* from such a passage as this; but what we are authorized to assert, *a posteriori*, is,—that since "spiritual things are to be compared with spiritual" (1 Cor. ii. 13), and Scripture is to be interpreted from itself, and since the doctrine of the Trinity has been clearly revealed in other parts of Holy Scripture, especially in the New Testament; and since all Christians are baptized into a belief of that doctrine, and it is the received doctrine of the Church of Christ, therefore the true interpretation of this passage of Scripture is that which has been stated above, and which is sanctioned by the universal consent of the greatest Teachers of the Church, both in ancient and later days; cp. below, xi. 7.

This exposition is further confirmed by the fact, that at the Manifestation of the New Man, Christ Jesus, in Whom we are restored to the Divine Image and Likeness, there was a sensible intervention of the Three Persons of the Blessed Trinity. When Christ was baptized, there was a glorious revelation of the Triune God (see below on Matt. iii. 16). Therefore the Church of Christ, whose Calendar of Lessons is an exponent of her creed, has placed the Third Chapter of St. Matthew,—which describes that Baptism,—side by side with the First Chapter of Genesis in her public offices for TRINITY SUNDAY; and the Sacrament of Restoration, by which the whole Human race is to be renewed in the Divine Image, was instituted by Christ in the Name of the Blessed Trinity; and when He instituted it, and commissioned His disciples to baptize all nations in the Name of the Father, of the Son, and of the Holy Ghost (Matt. xxviii. 19), He renewed and reiterated the Divine decree, "Let us make Man in our image and likeness."

Man was revealed in the image of God. The notion therefore is altogether erroneous, that we existed first in a savage state. Barbarism, Cannibalism, &c., are not natural, but contrary to nature. The poetical descriptions of a golden age ("aurea prima sata est ætas." Ovid, Met. i. 89) are physically more true, than some philosophical theories.

let them have dominion over the fish of the sea, and over the fowl of the air, ^{y ch. 9. 2.} and over the cattle, and over all the earth, and over every creeping thing that ^{Ps. 8. 6.}

May we not here see a proof of the divine origin of HOLY SCRIPTURE? All its parts harmonize together, and there is a gradual progress and accession of Divine revelation in it from the beginning to the end. A plurality of Persons in the Godhead is intimated in the first chapter of Genesis. We see gleams of it here. It is more fully revealed in the Levitical Benediction, where the name JEHOVAH is repeated *thrice* (Num. vi. 23—26), and more fully still in the Angelic *Trisagion* in the Temple (Isa. vi. 3), and more fully still in the Baptism of Christ, and in the commission to baptize all nations in the Name of the Father, the Son, and the Holy Ghost; and in the Apostolic Benediction (2 Cor. xiii. 14); and it is proclaimed by the united hallelujahs of heaven, and by the chorus of angels, as revealed in the Apocalypse, in the everlasting worship of the Triune God. See the fourth chapter of the Apocalypse—another portion of Scripture appointed for TRINITY SUNDAY (Rev. iv. 8).

—man] Literally *Adam*; so called from the *adámah*, earth, from which he was made (ii. 7).

The earth is probably called *adámah*, because of its colour—red or tawny. *Credner* on Joel, p. 125. *Gesen.* 13: comp. *Edom*, *Damascus*, and *odam*, a ruby. On the different meanings of the Hebrew words for *man* (*Adam*, *ish*, *enosh*, *geber*, *methim*), see *Gesenius*, under these words, and *Dr. Smith*, B. D. ii. p. 216. *Fuerst*, p. 24, derives *adámah* from *adam*, to be firm.

Observe that in the original Hebrew here, *Adam* stands without the definitive article *the*; and the sense is—let us make *man*, i. e. mankind; but in the next verse we read, God made *the Adam*; and then we have the plural number; “male and female created he *them*,” a statement in harmony with, and to be further explained by, the next chapter, which enlarges on the formation of the man first, and after, of woman out of man (ii. 18—23).

—in our image, after our likeness] The word rendered *image* signifies the outline: the *likeness* is the filling up of the outline (cp. *Delitzsch*, p. 122).

In what did this divine image and likeness consist?

Not in *external* form, an heretical notion of the Anthropomorphites, condemned by the ancient Fathers (see *S. Aug.* de Hæres. 76; *Theodore*, Qu. 21), except so far as man was made erect, and his stature betokened dominion over the other animals; and so it is a picture of the sovereignty of God. “God is a Spirit” (John iv. 24); and we, who “are His offspring,” ought not to think that the Godhead is like unto gold or silver, graven by art and man’s device” (Acts xvii. 29); as the heathen did, who “changed the glory of the uncorruptible God into an image made like to corruptible man” (Rom. i. 23. Cp. Article I. of the Church of England).

But the image of God in man consisted in the incorporeality and individuality of his soul (says *Augustine*), in its immortality, in its rational intelligence, and other mental faculties, in his free will, memory, forethought, and imagination, which give him a kind of omniscience; in his moral qualities of holiness, and love of what is good. See 2 Cor. iii. 18; and Eph. iv. 23; Col. iii. 10, where St. Paul speaks of the new man as renewed after the image of Him that created him in righteousness and true holiness. See also *Tertullian* c. Marcion. ii. 9; *S. Iren.* iv. 8; *Origen* in Rom. i.; *S. Basil* de Bapt. i.; *Greg. Nyssen* de Op. Hominis; *S. Ambrose*, Hexám. vi. c. 7; and *Dr. Barrow*’s Sermon “On the Being of God proved from the Frame of Human Nature,” vol. iv. Sermon. vii.; and *Dr. South*’s Sermon, i. 45.

Further, since God said, “Let us make Man in OUR image,”—and since these words are rightly referred to the deliberations of the TRIUNE God,—it is thence inferred by the ancient Fathers, that man in his original condition had in himself by God’s will and work, an image and likeness of the *Ever-blessed Trinity*. On this solemn subject the reader may see what has been said by *Bp. Bull*, from *S. Athanasius*, *S. Cyril*, *S. Basil*, and other Catholic Fathers, in his excellent Discourse “On the State of Man before the Fall.” (Disc. v., vol. ii. p. 102.)

It is this divine image and likeness, which was greatly marred by the first Adam, “the son of God” (Luke iii. 38), and is restored by the Eternal Son of God, Jesus Christ, the Second Adam, “Emmanuel, God with us,” “of whose fulness we all receive, and grace for grace” (John i. 16), which flows from Him upon us by virtue of His Incarnation, and by faith and mystical incorporation in Him, Who is the new Man, and in Whom we were created anew, when we were baptized in the

“laver of regeneration” (Titus iii. 5), in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19. John iii. 5. Eph. v. 26); and we were “then renewed after the image of Him who created us in righteousness and true holiness” (Eph. iv. 23, 24. Col. iii. 10). And “if any man be in Christ, he is a new creature (2 Cor. v. 17). Our life is hid with Him in God” (Col. iii. 2); and we “are made partakers of the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost” (2 Cor. xiii. 14). Let us look at ourselves, and ask “*Whose* is this image and superscription?” Let us render to God what is God’s (Matt. xxii. 20); let us pay His tribute-money to Him; let us glorify God in our bodies, souls, and spirits, which are His (1 Cor. vi. 20).

Here we have (as *Bp. Bull* has observed, p. 135) a refutation of the Pelagian dogma of human perfectibility. The Reason and Will of man, fallen from grace, cannot regenerate and renew us. Here is also a demonstration of the need of divine grace (which is God’s gift through Christ, and is applied to us by the Holy Ghost) for the recovery of the divine image in us, and for our Justification, Sanctification, and future Glorification in heaven. The fact also, that such a Being as Man has been placed on this Earth,—a Being created in the *image of God*,—a Being, for whose use the elements themselves were created,—a Being, whose Nature has been taken by God Himself,—accounts for what might otherwise seem so marvellous, viz. that this Earth, so small in matter, occupies so large a place in the counsels of God. A single soul is of more worth in God’s eyes than myriads of material worlds; for the soul is a mirror of the Godhead: and to save the soul the Son of God came down from heaven and died; see above on v. 16.

For these reasons this chapter, as before stated, is appointed by the Christian Church to be read on TRINITY SUNDAY; and she has joined it with the third chapter of St. John’s Gospel, where Christ teaches the need of the *second* creation or Regeneration in Himself (John iii. 3), and with the third chapter of St. Matthew, which relates the Baptism of Him Who is the Second Adam, Emmanuel, God with us, and connects the first creation or *genesis* with the second; and it is requisite that this image of God should be renewed in us, if we desire to have the fruition of the beatific vision of the Everlasting Trinity in Heaven, and to join in the Seraphic Trisagion: “Holy, Holy, Holy Lord God Almighty, Heaven and Earth are full of Thy glory. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created all things, and for Thy pleasure they are and were created;” where the EVER-BLESSED TRINITY is adored as Creator of all; and, therefore, in the Epistle for TRINITY SUNDAY the Church extends our view from the first chapter of Genesis to the last Book of the Bible, the Book of Revelation; and to the portion of that Book, where the acts of Creation described in Genesis are represented as the theme of everlasting praise in heaven (Rev. iv. 8—11).

—let them have dominion] This divine grant to *man* of dominion over the creatures was afterwards forfeited by the Fall, but has been recovered for us by the Second Adam, as *Bp. Sanderson* observes: “We lost our title to the free and comfortable use of the creatures in Adam. But it has been restored to us in Christ.” The difference between clean and unclean meats, which was prior to the Flood (Gen. vii. 2; viii. 20), is now taken away: “What God hath cleansed, that call not thou common” (see on Acts x. 15).

All things are put in subjection unto Man in Christ (Heb. ii. 8. 1 Cor. xv. 25); and in Him “all things are ours, and we are Christ’s” (see on 1 Cor. iii. 23); and “every creature of God is good, and nothing to be refused; for it is sanctified by the Word of God” (see on 1 Tim. iv. 4; cp. Titus i. 15; and *Bp. Sanderson*, quoted below, in the notes on 1 Cor. iii. 23).

Still further, this dominion over the creatures has been not only recovered for man in Christ, but has been greatly enlarged and elevated by Him. This is what David foretold in Ps. viii. (a psalm appointed for the festival of Christ’s ASCENSION), as explained by the Holy Spirit in the Epistle to the Hebrews (ii. 6—8).

All things are put under man’s feet in Christ; and in Him we are exalted even above the Angels themselves, and made to sit in heavenly places, at the Right Hand of God (see on Eph. i. 20—22. Heb. ii. 6—8).

The noble lines of *Ovid*, which bespeak a tradition derived from the Mosaic record, ought not to be forgotten here. After

z 1 Cor. 11. 7.

a ch. 5. 2.
Mal. 2. 15.
Matt. 19. 4.
Mark 10. 6.
b ch. 9. 1, 7.
Lev. 26. 9.
Ps. 127. 3. & 128.
5. 4.
† Heb. creepeth.

† Heb. seeding
seed.

c ch. 9. 3.
Job 36. 31.
Ps. 104. 14, 15. &
136. 25. & 146. 7.
Acts 14. 17.
d Ps. 145. 15, 16.
& 147. 9.
e Job 38. 41.
† Heb. a living
soul.
f Ps. 104. 24.
1 Tim. 4. 4.
a Ps. 33. 6.
b Ex. 20. 11. &
31. 17.
Deut. 5. 14. Heb. 4. 4.

creepeth upon the earth. ²⁷ So God created man in his *own* image, ²⁸ in the image of God created he him; ^a male and female created he them. ²⁸ And God blessed them, and God said unto them, ^b Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [†] moveth upon the earth.

²⁹ And God said, Behold, I have given you every herb [†] bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; ^c to you it shall be for meat. ³⁰ And to ^d every beast of the earth, and to every ^e fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [†] life, *I have given* every green herb for meat: and it was so. ³¹ And ^f God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

II. ¹ Thus the heavens and the earth were finished, and ^a all the host of them.

² ^b And on the seventh day God ended his work which he had made; and he

he has described the formation of the Heaven, the Earth, the Sun, and the lower animals, he adds,—

“*Sanctius* his animal, mentisque capacius altæ
Deerat adhuc, et quod *dominari* in cætera posset:
Natus *Homo* est. . . .
Finxit in effigiem moderantùm cuncta *Deorum*.
Pronaque cum spectent animalia cætera terram,
Os Homini sublimè dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.”

Ovid, Met. i. 76.

Observe the gradual progress of Creation in an ascending scale:—

Earth,
Seas,
Vegetation, Fruit-trees,
Luminaries,
Fishes,
Fowl.

(A Benediction pronounced upon them):—

Cattle,
Creeping things, &c.
MAN.

Every thing here bears marks of design, nothing of chance.

²⁷ So God created man in his own image] This text sheds light on the question as to the *Antiquity of Man*. Evidence has been collected in our own days, after much labour and research, from which it has been inferred by some that Man existed upon the Earth at a period *anterior* to that assigned for the creation in the Book of Genesis.

On this question it may be observed:—

(1) That the evidence adduced is not clear and precise. See the Article in the “Quarterly Review,” No. 228, on the “Antiquity of Man,” pp. 368—417; and the *Rev. James Brodie’s* Remarks on the Antiquity of Man, Edin. 1864; and *Professor J. R. Young* on Modern Scepticism, Lond. 1865, pp. 175—216. *Mr. N. Whitley* (of Truro) on the Brixham Cave; who have shown that many assertions have been made on this subject which are destitute of proof.

(2) Even if it clearly could be shown that we have fossil remains of bones, which bear the nearest resemblance to human bones, and are even identical with them in form, yet the *essential identity* of man does not consist in his *material* structure and anatomy, but in his *rational* and *spiritual* conformation to the image and likeness of God. See above on v. 26.

It is only a low materializing Philosophy, which can regard the *human body* as *man*. By thinking and by loving, man is man; and all the *matter* in the universe cannot produce a single thought, or perform a single act of love. It is the *soul* and *spirit* which make man what he is; and it is therefore a vain thing to say, that because fossil remains may be found, which are *like the bones* of men, *therefore* they are the remains of that human creature who is “fearfully and wonderfully made,” and whom the Holy Spirit here describes as made in the *likeness of God*. If by digging in the earth we could find a

fossil vestige of man’s *soul* and *spirit*, then we might find man, —as man is described in Scripture,—but not till then.

—*male and female created he them*] A sentence quoted by Christ Himself, in the Gospel of St. Matthew, in the words of the Septuagint here, and made the groundwork for His own Divine condemnation of Divorce. See Matt. xix. 4. Cp. Mark x. 6.

²⁹ every herb—for meat] Not animals till after the flood (*Origen*; *Novat.* de Cib. Jud. c. 2; *S. Jerome* adv. Jovinian. i.; *Theodoret*, Qu. 55); cp. ix. 3, where it is observed that many of the Fathers were of opinion, that men ate animal food before the Flood, but not by express grant from God.

³⁰ green herb] Literally, shoot of herb. Man had a grant also of seeds and fruits, animals a grant of herbage only.

³¹ it was very good] See above, on v. 4; and cp. *Dionys. Alex.* in Euseb. Præp. Ev. iv. 24.

—*the evening and the morning were the sixth day*] Observe the analogy between the first and second creation. On the *sixth day* of the week Man was created in Adam, and on the *sixth day* of the week Man was created anew in Christ; on the sixth day, Jesus Christ, the Second Adam, the Firstborn of the new Creation, died on the Cross; and by His death we were *created anew*, and live for evermore. See below, on ii. 21—23; and *S. Irenæus*, v. 23, ed. *Grabe*.

CH. II. 1. Thus the heavens and the earth were finished] On the sixth day.

We find the number *six* recurring throughout Scripture,—from Genesis to the Book of Revelation,—as the numerical exponent of *work*, preparatory to *rest*, which is expressed by the number *seven*. “It is *finished*,” cried the Son of God on the Cross, and “He bowed the head, and gave up the ghost” on the *sixth* day of the week, the eve of the *Sabbath*, on which He rested in the grave (John xix. 30). In the Apocalypse there are six seals, revealing the history of the Church in her earthly journey toward eternal rest, displayed in the seventh seal. See on Rev. viii. 1. In the same book six trumpets precede the last trump, which will summon the World to Judgment: see on Rev. ix. 14—21. The sixth Vial is the signal for the battle of the Great Day (Rev. xvi. 12), and the precursor of the final voice, *γέγονεν*, “it is *finished*.” The sixth day is called in the Gospels *Παρασκευή*, “the Day of Preparation for the Sabbath” (Mark xv. 42); and this name may be applied to it throughout the Holy Scripture. The sixth day is the climax of labour, the day of preparation for the Sabbath of Eternity. This uniform idea, pervading Holy Scripture from beginning to end, is an evidence of Divine authorship. God ordereth all things in measure, and number, and weight (Wisd. xi. 20). God created the heavens and the earth in six days, and rested on the seventh. *Six ages* of the World will bring it to the End (*Aug.* c. Faust. xii. 8). *Six thousand years* (say other Fathers) will introduce the Sabbath of Eternity (*S. Barnab.*, Epist. § 15; *S. Iren.* v. 28, and notes there).

² and he rested on the seventh day from all his work which he had made] The Holy Spirit, writing by the Apostle to the Hebrews, adopts the precise words of the Septuagint here, κατ-

rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God † created and made.

⁴ ^a THESE are the generations of the heavens and of the earth when they were

e Neh. 9. 14.
Isa. 58. 13.
† Heb. created to
make.
d ch. 1. 1.
Ps. 90. 1, 2.

ἐπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, and thus He avouches, with His divine authority, the truth of this history of the Institution of the Sabbath.

THE SABBATH.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made] The Hebrew word *shebá* signifies seven, whose cognates are found in almost all tongues, with that meaning (see Gesenius, p. 802); and *shábat* signifies to rest: whence *shabbáth*, the day of rest, the Sabbath (Exod. xvi. 25).

Seven is found as a holy number among the Egyptians, Persians, Arabians, and others: see Gesenius, p. 802.

God blessed the seventh day (not any other day), and He sanctified it, and set it apart from other days. Here seems to be an evidence that the days of the Creation are not figurative, but literal days; and this appears to be clearly stated in Exod. xx. 11: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." A particular day was set apart by God to commemorate His rest on that day, and was observed by His people at His command; and if the seventh of this series of days was a real physical day, the other six were also real days, and not figurative: they were not periods, but days: cp. above, on i. 5.

We see here also a divinely-ordered analogy between the first creation and the second. No wonder; for the Creator of both is Christ.

On the sixth day He finished the work of the creation (v. 2); on the sixth He finished the work of the New Creation; and having finished His work, "which the Father gave Him to do," He rested on the Sabbath in the Grave. And He has made the Grave to be a place of Rest—a Sabbath—to all who believe. "Come unto Me," He says, "all ye that labour and are heavy laden, and I will give you rest; and ye shall find rest unto your souls" (Matt. xi. 28, 29). "Blessed are the dead that die in the Lord; for they rest from their labours" (Rev. xiv. 13). "There remaineth a rest" (a sabbatism, σαββατισμός) "to the people of God" (see Heb. iv. 9). Observe the Apostle's argument there, showing that God's Rest after Creation is figurative, and prophetic of the rest of Eternity (Heb. iv. 1—11).

S. Augustine (de Gen. ad Lit. iv. 11) says, "God rested,—not as if He were wearied. No; 'the Creator of the ends of the Earth fainteth not, neither is weary' (Isa. xl. 28), but He saw what He had made was good, and contemplated His own works and rejoiced in them (Ps. civ. 31), and thus commended to us the state of contemplation, as higher than that of labour, and as a state to be attained by labour." So Lord Bacon, Adv. of Learning, book i. p. 47: "The day, in which God did rest and contemplate His works, was blessed more than all the days in which He did effect them." The life of Martha is necessary, but that of Mary, who sits at Christ's feet and hears His word, is "the better part, which shall never be taken away from her" (Luke x. 42).

God rested, inasmuch as He did not make any thing new after the sixth day; but by His benediction He gave to His creatures the power of propagation and increase. Our Lord says, when He vindicates Himself for doing good on the Sabbath Day, "My Father worketh hitherto, and I work" (John v. 17). For if the Persons of the Blessed Trinity, Who created the world, were to remit for a moment their care in sustaining and governing the World, its fabric would forthwith be dissolved: and He specially did good on the Hebrew Sabbath; and He more liberally does good on that day which has succeeded in its place, namely, on the Lord's Day. See on John v. 17. Matt. xxviii. 1. Acts xx. 7. Col. ii. 16. Rev. i. 10.

The observance of a Sabbath, or day of religious Rest, dates from Creation, and is grounded upon it (cp. Exod. xx. 11); it therefore concerns all men. It was indeed inculcated anew upon the Hebrews from Mount Sinai, on account of their degeneracy from the primitive Law of God; for the Mosaic law "was added because of transgressions" (Gal. iii. 19), but the Mosaic record concerning the Manna, which was given before the Law, shows that the institution of the Sabbath was known to the Hebrews before the Decalogue was delivered: see notes on Exod. xvi. 25, and on Exod. xx. 8—11. As to the heathen tradition, see Clem. Alex. Strom. v. 14.

If it be said, that the Patriarchs did not observe a Sabbath,

and that therefore the religious observance of a day of rest could not have been enjoined to Adam, it may be replied, that this has not been proved; nor, even if it were true, can Man's practice be received as any evidence against God's law. The Patriarchs practised Polygamy, and the Jews practised Divorce, but both those are against the Divine Law as promulgated at the Creation (see Matt. xix. 4).

If the Christian Fathers (such as Justin Martyr c. Tryphon. 231. 261; Tertullian adv. Jud. ii. 4; Irenæus, iv. 30, and others) say that the Patriarchs observed no Sabbath, this may probably be explained to mean not that they had no knowledge of a seventh day as holy to God, but that they did not observe such a Sabbath as the Jews did after the Mosaic dispensation: see Bp. Patrick here, and Professor Blunt, Coincidences, p. 22, who says, "that Justin Martyr's meaning was by no means that the Patriarchs kept not Sabbaths at all, but that they did not observe them according to the peculiar rites of the Jewish Law;" and *ibid.* p. 17, "The divine institution of the Sabbath as a day of religious duties seems to me to have been from the beginning." Theodoret (Qu. 21) says that God set apart the Sabbath for holy uses and religious exercises; and so Chrysostom more fully (Homil. 10). There is a general tradition, throughout the heathen world, of the sanctity of the seventh day (says Theophil. Antioch. ad Autolyc. ii. p. 121), but the origin of this tradition is little known to the heathen.

The change of the position of the day from the seventh to the first day of the week, under the Christian dispensation, does not weaken the obligation to sanctify one day in seven, but rather confirms and perpetuates it.

The Fathers observe that it is said that "the evening and the morning were the first day," and so throughout the first six days of the creation; but the Seventh Day is not said to have an Evening. Creation has an end, but Rest has no end. The Sabbath is a type of Eternity; S. Aug. de Genes. iv. 18, Serm. iv., Confessiones, ad fin., ad Januar. Epist. 55. The Sabbath of Rest melts into, and is merged in, the Sunday of eternal joy. "Requies non interruptur Resurrectione sed clarificatur."

4. THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens] As to the construction of these words compare v. 1, especially in the Septuagint.

It is rightly said by Ancient Expositors that what follows is a repetition and recapitulation of what had been said before in ch. i. and in ch. ii. 1—3.

It is the practice of the Holy Spirit in Scripture, from Genesis to Revelation, to repeat and amplify what He has said before; and to treat the same subject over again in an enlarged view, and with a new relation to something else which has been only faintly noticed before.

For proofs of this important truth, which is necessary to be borne in mind for the right interpretation of Scripture, see below, Introduction to the Book of Revelation, § v., and cp. Cornelius à Lapide here; and Isaac Williams, p. 217.

Other examples of such recapitulations may be seen in the first six chapters of Genesis: see v. 1, and vi. 19.

"These are the generations." This refers to what follows. This phrase generally marks the beginning of a new section; it is, as it were, its title. Cp. on v. 1, and see Gen. vi. 9; xi. 10; xxxvii. 2; and Keil, p. 33; Bp. Ollivant's Second Letter to his Clergy, p. 33.

The Septuagint Version (which, as before said, is "the Viaduct between the Two Testaments," and greatly helps us to illustrate the Old from the New) translates the words "these are the generations" by a remarkable paraphrase, βίβλος γενέσεως, the book of the generation. And it is observable, that the Evangelist St. Matthew has adopted these words, βίβλος γενέσεως, and made them introduce his genealogy of the Second Adam, Jesus Christ: "The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1). And that adoption of this phrase for the beginning of his Gospel, and as an introduction to the genealogy, seems to be a confirmation of the opinion, that the words βίβλος γενέσεως, here, and the words of their original (ἐλλὴ τοιοῦτῃ) refer specially to what follows: see below, v. 1, where the same phrase, βίβλος γενέσεως, is in the Sept.

Perhaps we may best say, that those words are a connecting

created, in the day that the LORD God made the earth and the heavens, ⁵ And every ^e plant of the field before it was in the earth, and every herb of the field

e ch. i. 12.
Ps. 104. 14.

link between what has gone before and that which comes after (see Deut. i. 1), and that they couple together what may be called the *two genealogies* of the Earth and of Man.

The Holy Spirit treats the Genealogy of the creation of the *Natural World* in a double relation, and first exhibits it in the first chapter of Genesis in one relation; and next in this second chapter, He displays it in another relation. He proceeds in a similar way in the Gospel, with regard to the new Creation in Christ. He gives us one Genealogy of Christ by St. Matthew (i. 1-16), and He gives us another Genealogy of Christ by St. Luke (iii. 23-38). In the former genealogy, that of St. Matthew, we have the genealogy of Christ as the Seed of Abraham and of David the King,—traced *downward* through the Kings of Judah from David. In the second genealogy, that of St. Luke, we have the personal genealogy of Christ as the Seed of the woman, traced *upward* through David and Abraham to Adam the Father of the Human Race, the Son of God. The former genealogy shows Christ's relation to Abraham and the ancient Hebrew Church; the other genealogy, that of St. Luke, displays His relation to the whole family of Man. And further, by the words ἐν ἀρχῇ, in St. John i. 1, "in the beginning was the WORD," where he speaks of Christ's eternal generation, the Holy Spirit teaches us to see a counterpart to the genealogy of Nature in the genealogy of grace, and to connect the genealogy of creation with that of the Creator Himself.

So it is also with the two genealogies of the heaven and earth and man, in Genesis. They exhibit the relation of God to the Creation and Man in two different aspects.

We shall find a similar process in the history of the *Flood* (see below on vi. 19).

On the two Sacred Names of God, ELOHIM and JEHOVAH.

The *first* Genealogy, in the *first* chapter of Genesis, represents the relation, in which God stands, as the *Creator* of all things, to the Earth and Man. Therefore God is designated throughout that chapter by a particular name, ELOHIM, GOD, the God of the Universe.

But the *second* Genealogy, in the *second* chapter, reveals God in His relation to Man as the special object of His love. It reveals Him by another title as the LORD GOD, JEHOVAH ELOHIM. In this genealogy the names "LORD GOD" occur eleven times, but the word GOD alone does not occur once. Nor does the word LORD ever occur singly here. In the former genealogy, in the first chapter, the names "LORD GOD" never occur; nor does the word JEHOVAH or Lord ever occur there; but the word ELOHIM, God, occurs thirty-two times.

This is the more remarkable, because this *union* of the two names JEHOVAH ELOHIM is very rare in the Old Testament. In prose narrative it occurs only in Jonah iv. 6, and in this chapter.

In other places it occurs in prayer, or in the mouth of a speaker who desires in a special manner to exalt God's greatness and majesty, and is always uttered with special reverence and awe. See Exod. ix. 30. Deut. iii. 24; ix. 26. Josh. xxii. 22. 1 Sam. vi. 20. 2 Sam. vii. 22. 28.

In the first chapter of Genesis we have ELOHIM only. In the second and third chapters JEHOVAH ELOHIM. In the fourth chapter JEHOVAH exclusively.

Some modern critics (beginning with Astruc in 1753) have inferred from these premises, that in these two chapters Moses used two different documents composed by two different writers; others have gone a step further, and concluded from this and other similar varieties, that Moses was not the author of the book at all, but that it was written by at least two different authors, one of whom, the older, they call the *Elohists*, from his use of the Name ELOHIM; the other, the younger, the *Jehovists*, from his use of the Name JEHOVAH.

Some of the almost countless varieties in which this theory has multiplied itself in the last half-century in the hands of De Wette, Ewald, Bleek, V. Bohlen, Tuck, Hupfeld, may be seen in Delitzsch, *Commentar über die Genesis*, p. 41; Hävernicks, *Einleitung*, § 113: cp. *Hengstenberg*, *Authentic des Pentateuches*, i. pp. 180-413; *Dr. McCaul*, *Aids to Faith*, pp. 190-195, and posthumous *Lectures*, 1864, pp. 1-16; *Dr. Davidson's* *Introduction to the Old Test.*, i. pp. 43-61. And see *Rev. E. Biley*, "The Elohistic and Jehovistic Theory examined," 1865.

But the question is—

Does the use of two different names for the Supreme Being in these two chapters indicate a difference of Authorship?

No.

On the contrary, it shows the Divine wisdom with which the

one Author of both chapters,—the Holy Spirit,—enabled Moses to write, and it presents another point of resemblance between Genesis and the Gospel, and is another proof of the common origin of both.

In the first chapter, He describes the works of ELOHIM; a name which, to judge from its application to other deities (Exod. xii. 12. Deut. xxix. 18; xxxii. 17. Ps. lxxxvi. 8: to Angels and even to worldly Princes, Ps. viii. 5; lxxxii. 1; xcvii. 7. Exod. xxi. 6; xxii. 7, 8: cp. Heb. i. 6; ii. 7-9), seems to signify strength, and rule. Cp. *Gesen.* 45, 49; *Fuerst*, 90.

But the name JEHOVAH is a word of higher import; it is derived from the old verb *havah*, to be, and signifies *self-existence* (see Hosea xii. 5). Its proper meaning seems to be "He is" (see *Gesenius*, p. 337; and *Dr. Pusey's* note on Hosea xii. 5; and see below on Exod. iii. 13-15; and vi. 2). The word JEHOVAH proclaims I AM that I AM. The true pronunciation of this Name JEHOVAH seems to be unknown. It was rarely uttered by the Jews, on account of their reverence and awe for the Divine Being, the Everlasting, the only Fountain of all life (see *Philo*, *Vit. Mosis*, iii. 519. 529; and *Gesenius*, p. 337; *Keil*, p. 36; *Lee's* *Grammar*, p. 31; note below on Lev. xxiv. 16), but in its stead they uttered the word *Adonai*, where the word Jehovah occurs in the Bible (except when it precedes *Adonai*); and since this word *Adonai* signifies *Kúpios* or *Lord* (and is rendered by *Kúpios* in the Septuagint or Greek Version), therefore in our English Bibles the name Jehovah is represented by LORD. *Bp. Pearson* (on the Creed, Art. ii. note, p. 145) thinks that it was translated *kúpios*, because *kúpios* is connected with *kúpa*, to exist. The primary and proper meaning of Jehovah is, "He is;" the Name Jehovah proclaims "I am that I am," or rather "I ever shall be what I am now" (Exod. iii. 14; see *Gesenius*, p. 336). It proclaims the incommunicable attributes of Him Who alone can say, "I AM that I AM, I AM and none other beside Me," and it is represented in the New Testament by the words "Who is, and was, and is to come," Rev. i. 4. 8 (see *Bp. Horsley*, p. 57), and it is used in contrast to what claim to exist, but are not, i.e. the gods of the heathen; who are called *ψῆδρες*, not existing, by St. Paul (see Gal. iv. 8; and 1 Cor. viii. 4), and are non-entities, vanities, *elilim* (Lev. xix. 4; xxi. 1) as contrasted with the true *Elohim* JEHOVAH. As the Psalmist says, "All the *Elohim* of the heathen are *elilim*, but the Lord Jehovah made the heavens" (Ps. xcvi. 5), and again (xcvii. 7), "Confounded are all they that boast themselves in *elilim*: worship Him, all ye *Elohim*." Therefore God specially revealed Himself to Moses by the name JEHOVAH when He was about to send Moses to contend against the false gods of Pharaoh and of Egypt (Exod. vi. 2).

Thus also it came to pass, that JEHOVAH is the name which signifies God's special relation of love and protection to His people, and to His Church, which believes in Him as the Only True God, the self-existing Author of all being, and the Giver of all grace, and as distinguished from all other objects of worship and love. "In the beginning God created the heaven and the earth" (Gen. i. 1). But when God has made man, and enters into covenant with him, the act of creation is made the groundwork of divine legislation for man; and when the whole creation has been sanctified by the institution of the Sabbath, and by the benediction of God, the relation of the earth to God is raised and consecrated, and then the style of the Holy Spirit is altered, and God reveals Himself by a New Name characteristic of this new relation; according to what He says in the fourth commandment of the Decalogue (Exod. xx. 11), "In six days the LORD made heaven and earth . . . and rested the Seventh Day; wherefore the LORD blessed the Sabbath day, and hallowed it." Cp. Deut. v. 14, "The seventh day is the Sabbath of the LORD thy God."

The question, whether the Name JEHOVAH was known to the Patriarchs, will be considered below on Exod. vi. 3.

Hence we recognize the Divine Wisdom of Moses in reserving the name Jehovah for the second chapter of Genesis. By this reservation, and by joining Jehovah with Elohim, he taught the Hebrews, and teaches us Christians, that the Elohim who created all things is no other than our JEHOVAH; and that our Jehovah is not a mere local tutelary Deity, as the deities of the heathen were imagined to be, but is God of all, and Maker of all. He proceeds to enlarge in this chapter on the special relation of JEHOVAH ELOHIM to us,—to Man formed out of the earth, and to Woman formed out of Man; and he reveals to us the institution of Marriage by Jehovah, in the time of Man's innocence in Paradise.

before it grew: for the LORD God had not 'caused it to rain upon the earth, and there was not a man 'to till the ground. 'But || there went up a mist from the earth, and watered the whole face of the ground.

f Job 38. 26, 27.
g ch. 3. 23.
|| Or, a mist which went up from, &c.

All this has been more fully explained to us in CHRIST.

Adam was a type of Christ, as we know from the New Testament (1 Cor. xv. 47); and Eve, who was formed out of Adam's side as he slept, is a figure of the Church, Christ's Spouse, formed out of Christ's side as He slept in death on the Cross (see on v. 21—24), and Paradise is restored to us in Christ.

The Holy Spirit reserved the union of the name JEHOVAH, the *Everlasting One*, with ELOHIM, for this second chapter, where He speaks of Man, into whose nostrils the *Everlasting One* breathed the breath of *life*, and man became a living soul, and was to be nourished with the tree of *life*; and where He speaks also of Woman made out of Man, and joined to Man by the Lord God in marriage, to be the "mother of all *living*."

And further He reserved this name *Jehovah* for this second chapter, because in the fulness of time the Creator Himself, the Everlasting God, the Son of God, JEHOVAH, would vouchsafe to take the nature of *Man*, and to be the Seed of the *Woman*, and to espouse to Himself a Church (Eph. v. 31, 32), and to reveal Himself as the I AM in the Gospel. "Before Abraham was, I AM" (John viii. 58). "I am the Way, the Truth, and the LIFE" (John xiv. 6), and He became JEHOVAH TSIDKENU, "the LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16. See on Rom. v. 21. 1 Cor. i. 30), and by His Incarnation and Passion, and by our baptismal Incorporation in Him, He has clothed us with the white robe of His holiness (Rev. vi. 11), who were made naked by sin in Adam; and He is to us "the Resurrection and the Life," for "whosoever believeth in Him shall never die" (John xi. 25, 26). It is altogether in harmony with this view that the name LORD in the New Testament is especially appropriated to our Lord JESUS CHRIST, e. g. The grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all (2 Cor. xiii. 14). To us there is one *God*, of whom are all things, and we in Him, and one LORD Jesus Christ, by whom are all things, and we by Him (1 Cor. viii. 6); cp. *Delitzsch*, pp. 31, 32, and p. 137; *Keil*, pp. 36—38; *Williams*, p. 219.

We may see a similar mode of dealing with the names of God in one and the same Psalm (the ninth), the whole of which was doubtless composed by one and the same Author. In that Psalm, the Author has before his eyes the two Books written by God's hand; first, the Book of nature, open to all men; secondly, the Book of Scripture, unfolded to the faithful. Looking at the former of these books, the book of God's works, he says, "The heavens declare the glory of *God*; and the firmament sheweth His handiwork. One day telleth another, and one night certifieth another." Here is a counterpart of the first chapter of Genesis, a revelation of the works of *Elohim*.

But what does he next do? He turns his eyes from God in His works, to God in His Word; he changes his style and exclaims, "The Law of the LORD is an undefiled law, converting the Soul." When speaking of God as *Creator* of the natural world, he uses the word *Et*; but when he regards him in His nearer and dearer relation to *man*, as *Lavigner*, *Redeemer* (v. 15), and *Sanctifier* (v. 12), he uses the name JEHOVAH, which he repeats seven times.

He dwells on the pureness of the Law of the LORD; the sureness of the testimonies of the *Lord*; the rightness of the statutes of the *Lord*; the enlightening power of the commandments of the *Lord*; the cleanness and joy of the fear of the *Lord*; the truth of the judgment of the *Lord*; and he sums up all with a prayer to the *Lord*, to cleanse his heart and forgive his sin. "Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O LORD, my strength and my Redeemer." And the two next Psalms declare the Psalmist's trust and joy in the *Lord his God*. In the Psalmist's view, Nature is the Book of ELOHIM, Scripture of JEHOVAH. The reason for the transition from one name to the other is obvious. Who would thence argue a difference in the writer? Who does not recognize an unity of design, that of doing honour to God?

For a similar remarkable instance of transition from *Elohim* to *Jehovah* in a chapter of Genesis, see note below on Gen. xxii. 11.

It is observable also, that in the Decalogue the words, "the Lord thy God," occur in every one of the first five commandments, but not once in the latter five (Exod. xx. 1—12); shall we therefore suppose two Authors of the Decalogue?

Again, Jesus Christ is often called "the LORD Jesus" in

the Acts of the Apostles (Acts i. 21; iv. 33; vii. 59; viii. 16; xi. 17; xv. 11; xvi. 31; xix. 5. 13. 17), but is only once so called in St. Luke's Gospel (xxiv. 3), when the Evangelist is speaking of His Resurrection. Would any one thence infer that the Acts of the Apostles was not written by St. Luke? No; but what is thence evident is, that in the Acts, St. Luke contemplates Christ in *another* relation to His Church, that is, as now exalted and glorified at the right hand of God. This new relation is signified by means of a change in the Name; Jesus is now called the LORD Jesus, JEHOVAH Jesus (for *Képios*, the Lord, is the equivalent in the New Testament to the Jehovah of the Old); and thus St. Luke declares that He who is now glorified in heaven is the same Person as He who died for us on earth; just as the Author of the Pentateuch, by joining Jehovah with Elohim, declares that Jehovah, the self-existing One, the one Author of all Life, Who bears a special relation of nearness to man, as having taken Man's nature, and Who unites all the faithful to Himself in a mystical union, is no other than ELOHIM, by Whom all things are made.

If the Sacred Writer had used the word JEHOVAH in the first chapter of Genesis, when he was describing the *physical* work of *Creation*, and had not reserved it, as he has done, for the second chapter, where he is describing God's special relation to Man, and where he is opening to us a view of the *Incarnation* of the Everlasting Son of God, and of His mystical Union with the spiritual Eve, the Church, and is describing the Institution of Marriage, which, as St. Paul testifies (Eph. v. 28—32), is a figure of the union betwixt Christ and His Church; we should have lost that beautiful and gracious harmony which is produced by comparing the first two chapters of Genesis; and which reveals to us that the Creator *Elohim* is also our LORD JEHOVAH; and thus prepares us for the fuller revelation of the LORD God, in the Three Persons of the Ever-blessed TRINITY, in the Gospel; a revelation for which there is a gradual preparation in the Old Testament, especially in such passages as those which contain the Levitical benediction, and Trisagion; viz.

"The LORD bless thee and keep thee;

"The LORD make His face to shine upon thee, and be gracious unto thee;

"The LORD lift up His countenance upon thee, and give thee peace;

"And," it is added, "they shall put My NAME upon the children of Israel, and I will bless them" (Num. vi. 24—27), and in the prophetic trisagion, "I saw the LORD sitting upon a throne, and His train filled the Temple; above it stood the Seraphim, and one cried to another and said, Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory" (Isa. vi. 1—3; cp. Rev. iv. 2—8).

Assuredly it is a poor and shallow Criticism which loses sight of these divine truths. No good results can be expected from that mechanical Philology which is a slave of the letter, and which, in expounding the Old Testament, does not seek for the light of the Holy Spirit from the New. Genuine Biblical Criticism recognizes the unity of Scripture, and the divinity of its Author, in the wonderful harmony of Scripture, and in the exquisite adaptation of its language to the purpose which it has in view, namely, the manifestation of God's glory, and of His love to Man united to the Godhead in Christ.

5—7. *And every plant of the field*] Rather (as the *Syriac* and *Arabic* Versions), and no plant of the field was yet in the earth, and no herb of the field had yet sprung up. So the *Syriac* Version, and see *Rosenmüller* here, and *Robertson*, *Clavis Pentateuchi*, p. 22, and *Kalisch*. The Hebrew word, *terem*, signifies *not yet* (Exod. ix. 30; x. 7), and the Hebrew *col lo* signifies *none*, like the Greek *nás ob*; see Matt. xxiv. 22.

It has been alleged by some, that a difference of *authorship* is proved from *differences of statements* in this chapter compared with the former chapter concerning the history of creation: see "Essays and Reviews," p. 217; *Davidson*, *Intr.* to Old T., p. 36; *Colenso*, pp. 171—173.

As to this allegation, generally, it may be answered that whether we can harmonize the statements or no, it is certain they can be harmonized. It is not probable, *a priori*, that any one (even though uninspired) would have put together two contradictory accounts in juxtaposition; and, *a posteriori*, it is certain, that if any one had done so, such contradictory accounts would not have been received as true and divinely

† Heb. *dust of the ground*.
h ch. 3. 19, 23.
Ps. 103. 14.
Eccles. 12. 7.
Isa. 64. 8.
1 Cor. 15. 47.
n ch. 3. 24.

7 And the LORD God formed man † of the ^h dust of the ground, and ⁱ breathed into his ^k nostrils the breath of life; and ^l man became a living soul.

8 And the LORD God planted ^m a garden ⁿ eastward in ^o Eden; and there ^p he

1 Cor. 15. 45. m ch. 13. 10. Isa. 51. 3. Ezek. 28. 13. Joel 2. 3.

inspired by the whole Hebrew Church and by JESUS CHRIST Himself (who refers to *both* these chapters, Matt. xix. 4, 5: see Gen. i. 27, and ii. 24), and by the HOLY SPIRIT, witnessing in the universal Church to their Truth and Inspiration.

But these two chapters may easily be shown to be in perfect unison, if the scope of the writer is considered. Here, again, we may recur to the analogy between the two Genealogies of creation in Genesis, and the two Genealogies of Christ in the Gospels. Exceptions have been taken against Christ's Genealogies, as inconsistent the one with the other; but they are in perfect harmony (see on Matt. i. 1); and the same may be said of the two Genealogies in Genesis.

The objections to them are as follows:—

(1) *Objection.* In the first chapter “vegetation is immediately produced by the will of God; in the second, its existence is made dependent on rain and mists, and on human agricultural labours.”

Answer. Not the existence; but its continued sustenance, after it had begun to exist.

(2) *Objection.* “In the first account the Earth emerges from the waters, and is therefore saturated with moisture; in the second it is dry, sterile, and sandy.”

Answer. It was not saturated with moisture; indeed, it is called “the dry,” *yabbashah* (i. 10), and because it was dry, therefore, as we are told in the second chapter (ii. 6), “a mist went up from the earth, and watered the whole face of the ground.”

(3) *Objection.* “In the first account man and his wife are created together; in the second, woman is made from a part of man.”

Answer. It is *not* said in the first that they were created at one time, but the contrary (see i. 27); and the latter account, which deals particularly with God's relation to Man and to Woman, appropriately adds some circumstances which are peculiar to itself.

(4) *Objection.* “In the former chapter Man bears the image of God, and is made ruler of the Earth; in the second chapter, his earth-formed body is only animated by the breath of life, and he is placed in Eden to cultivate it.”

Answer. The latter account assumes the truth of the former, and adds some new particulars.

Precisely the same thing is done in the Gospels. The later Gospels, especially the Gospel of St. John, are supplementary to the former, and confirm them: see *Introduction* to St. John, pp. 266–269.

(5) *Objection.* “In the former account the birds and beasts are created *before* man; in the latter, man is created *before* the birds and beasts” (ii. 19).

Answer. It is *not* said in the latter that man was created before the birds and beasts; but that *every* beast was created out of the *ground* (which was *not* the case with *woman*, who was created out of *man*), and was brought to him to name them; and then woman was formed out of man, in order to be a help meet for him; for among all the beasts of the field he found no helpmate, but he was alone.

(6) *Objection.* “In the first chapter all fowls are made to fly out of the *waters* (i. 20); in the second, out of the *ground*” (ii. 19).

Answer. In the original Hebrew text (i. 20) there is nothing which warrants the notion that the fowls were created out of the waters. The marginal reading in i. 20 is the correct rendering: see the note there.

For further refutation of these objections, see *Hävernick's* Einleitung, § 114; *Bp. Ollivant's* Second Letter to his Clergy, pp. 35–37; *Dr. McCaul's* Posthumous Lectures, pp. 20–30.

7. And the LORD God formed man of the dust of the ground. Literally, *formed the Adam dust* (*aphar, chav, Symm., Theod.*) of the *adamah*, or earth (*Josephus*, Antt. i. 1, 2; *Theodoret*, Qu. 60; compare *homo* and *humus*); so that there is a memento here of man's origin: “Dust (*aphar*) thou art, and to dust shalt thou return.” See iii. 19. *Tertullian*, Apol. 18.

The Septuagint Version, as well as *Symmachus* and *Theodotion*, has *chav* here—*dust*; and this word is adopted from that Version by St. Paul, and is applied by him to the first Adam, as contrasted with the Second Man, “the Lord from heaven.” See 1 Cor. xv. 47. “The first man is of the earth, earthy,” literally, was “made of dust,” *choikos*, i. e. of loose flowing dust; *chous*, from *chew* (compare Mark vi. 11. Rev.

xviii. 19). Therefore, since all men have been *created* out of dust by God, God can and will raise them again out of the dust at the Great Day: cp. Job iv. 19, with Job xix. 25; see *S. Cyril*, Catech. 18; and *Bp. Pearson* on the Creed, Art. xi. The rest of the creation were made by the command of God; but man was formed by the hand of God (*Clem. Rom.* i. 33; *S. Cyril*, Catech. § 11).

God made man of earth, and illumined him with His Spirit. Christ anointed the eyes of the blind with clay moistened from His own mouth, and gave him sight (see on John ix. 6. 14; and cp. *S. Irenaeus*, v. 15). In like manner, God by the Incarnation of His Son, and by breathing His Spirit into the clay of the old Adam, has given to us light and life.

— and breathed into his nostrils the breath of life (literally the breath of *lives*, plural); and man became a living soul. The ancient Expositors were of opinion that by the words *breath of life*, or *lives*, something more is signified than the *animal* life (*ψυχή*), which is common to man with beasts: they infer that the Hebrew word *neshamah*, here used, includes the *rational* soul, and *spiritual* insufflation (*πνεύμα*); and so *Josephus* understood the passage (Antt. i. 1). Indeed, the fact that God Himself is said here to have *breathed* into man the breath of life,—which is not predicated of any other animals,—is a proof that what was breathed into man was of a different quality from the mere animal life by which the beasts of the field exist. See *Clem. Alex.*, Strom. v. 13; *S. Chrysost.*, Homil. in Gen. 13; cp. *Delitzsch*, Psychol. p. 62; and on Gen. p. 144.

When Man was made out of the Dust of the Earth, in his bodily form, he was like a beautiful musical instrument, as yet silent; but the breath of God came forth, and stirred the strings, and all was harmony and sweetness (*S. Chrys.*, Hom. 13). This is confirmed by the fact, that the word *neshamah* is often *specially* used in the Old Testament to describe the *breath of God*, the *inspiration of God*. See especially Job xxvi. 4; xxxii. 8; xxxiii. 4. Isa. xxx. 33. Cp. *Gesen.*, p. 571. See also the authorities quoted by *Bp. Bull.* in his excellent Discourse on the State of Man before the Fall, pp. 90–95.

The Christian Fathers compare this act of God when He created Man from the Earth, and breathed into his nostrils the breath of Life, with the act of the Son of God, on the first Easter Day, when He created man anew out of the Earth by His own Resurrection from the Grave; and “He breathed on His disciples, and said, Receive ye the Holy Ghost,” and gave them the Spirit of the new life, and empowered them to raise the penitent sinner from the death of sin by the Holy Ghost. John xx. 22. *S. Basil*, c. Euom. v. 119.

Adam was from the womb of the *Virgin earth*; Christ from the *Virgin Mary* (*Jul. Firmicus*, p. 51).

— man became a living soul. The fact before recorded, in ch. i. 26, 27, that man was created in the *image of God*, enables us to interpret this sentence. His likeness to God, as we have seen, did not consist in the perfection of what was animal, but in what is rational, intelligent, and spiritual. The insufflation of God breathed into him a *ψυχή*; but it was *ζωσα*, *living*, informed with *divine* life, but not capable of *communicating* it, as the Second Adam, Christ, has done, “Who is the Life, and is a quickening Spirit;” and in this respect the Second Adam is contrasted with the first Adam by St. Paul (1 Cor. xv. 45). This is clear from the Apostle's reasoning. He says that the body, after death, is sown a *natural* body (*σῶμα ψυχικόν*), and is raised a *spiritual* body; but if the body were merely animal, and fleshly, and not informed with *divine* life, it could not be so raised; for he himself affirms that “*flesh and blood*” (i. e. without the quickening Spirit) “cannot inherit the kingdom of God” (1 Cor. xv. 50).

8. And the LORD God planted a garden eastward in Eden. Eden, i. e. *delight* (cp. Greek *ἡδονή*). See Isa. li. 3. Ezek. xxviii. 13. The word *garden*, Heb. *gan*, is rendered *Παράδεισος*, *Paradise*, by the *Septuagint*,—a word of Asiatic origin in Hebrew *Pardés* (cp. Neh. ii. 8. Eccl. ii. 5. Cant. iv. 13. *Gesen.* p. 688). This word *Paradise* has passed from the *Septuagint* into the New Testament, where it expresses the abode of the spirits of the faithful, “after they are delivered from the burden of the flesh,” and wherein they enjoy rest and felicity, and remain in peace and joy, awaiting the Resurrection of their bodies at the Great Day. See below on Luke xxiii. 43. 2 Cor. xii. 4.

In the Apocalypse *Paradise* is again mentioned, with a promise from Christ, that “to him who overcometh He will

put the man whom he had formed. ⁹ And out of the ground made the LORD God to grow ¹ every tree that is pleasant to the sight, and good for food; ² the tree of life also in the midst of the garden, ³ and the tree of knowledge of good and evil.

q Ezek. 31. 8.
r ch. 3. 22.
Prov. 3. 18. & 11.
30.
Rev. 2. 7. & 22.
2, 14.
s ver. 17.

give of the tree of Life, which is in the Paradise of My God" (Rev. ii. 7).

Thus Jesus Christ, the Son of God, the Creator of all, the Judge of quick and dead, sets His divine seal on the truth of the Mosaic record of Paradise in this chapter. And the Holy Ghost, speaking by St. Paul, in the fifteenth chapter of the first Epistle to the Corinthians, accepts it as true, and reasons upon it, and enables us to understand it, and see the wonderful and beautiful analogies between our first creation in Adam from the Earth, and our new Creation in the Resurrection of the Second Adam, Who is no other than Jehovah Himself, "the LORD from heaven" (1 Cor. xv. 47).

—Eden] With regard to the site of Paradise and the rivers of Eden, the opinions are so various and conflicting—and the courses of the rivers here mentioned were probably so much changed by the Flood—that it seems a fruitless task to engage in disquisitions upon it. They have been collected by *Marck.*, *Histor. Paradis.* Amst. 1705; *Pfeiffer*, *Dubia*, p. 9; *Dr. Kalisch*, *Genesis*, pp. 92—102; see also *Winer*, *R. W. B.* i. p. 284; *Mr. Wright*, *Bible Dictionary*, i. p. 483. Some of the ancient Fathers, following Origen, conjectured that Paradise might have been no other than the blessed abode to which Enoch and Elias were translated, and to which St. Paul was caught up (cp. *Iren.* v. 5; *Hilary* in Ps. 118, and de Trin. vi.; and *S. Ambrose* de *Paradiso*, § 1; *S. Athanas.* de *Decret.* Nic. Synod. p. 213); but the greater number of the Fathers opposed this notion of Origen, and were of opinion that it was a beautiful region in this habitable globe (*Theophil.* *Antioch.*, *S. Hippolyt.*, *Dionys. Alex.* especially, *S. Epiphani.*, *Hæres.* 64; *S. Basil.*, *S. Chrys.*, *S. Jerome*, *Theodoret*; cp. *S. Aug.* de *Genes.* ad Lit. viii. 1). Indeed, the names of its rivers seem to be conclusive as to this point.

The names of two existing rivers, *Hiddekel* (Tigris), and *Euphrates* (v. 14), seem to be inserted in the sacred narrative, for the purpose of assuring us of the reality of Paradise; but the impossibility of identifying the other two rivers with any now remaining, in the same relation which they formerly had of union with the other two, may serve to remind us that Paradise, once actually possessed by man, is now no longer to be enjoyed in any site upon earth. It may have been swept away by the Flood, as *Milton*, after others, supposes (*Paradise Lost*, xi., near the end).

Thus our minds are raised from earth, to a contemplation of that heavenly Paradise, which our Creator and Redeemer has procured for us. He has set us in the spiritual garden of His Church here, in order that we may keep and dress it, and so be prepared for the fruition of that Paradise, of which He speaks to the beloved disciple in the Book of Revelation (Rev. ii. 7).

"Let his soul be in Eden," "Let him have his portion in Paradise," were prayers of pious and devout Jews before the coming of Christ. (See *Bp. Bull.* "On the State of the Soul after Death," Serm. iii. p. 59.) How much more may it be the prayer of those who believe in Christ, who said to the penitent on the Cross, "To-day shalt thou be with Me in Paradise" (Luke xxiii. 42), and who has made that spiritual garden to be a passage to the heavenly Palace of the King of kings!

The garden was planted eastward, toward the region of Light; and not without reference to Him, Who is the "Sun of righteousness" (Mal. iv. 2), the "Day-spring from on high" (Luke i. 78). See on Rev. xvi. 12. Cp. *Bp. Horne's* Sermon on the Garden of Eden, i. 37.

9. every tree that is pleasant to the sight, and good for food.] Compare the description of the heavenly Paradise, Rev. xxii. 2. The resemblance is more striking when the *Septuagint* Version of Genesis is placed side by side with the words of St. John. The *Sept.* version is, πᾶν ξύλον ὁρατὸν εἰς θάλασσαν καὶ καλὸν εἰς βρώσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τοῦ Παραδείσου. The words of St. John are, Rev. ii. 7, δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ Παραδείσῳ τοῦ Θεοῦ μου; and xxii. 2, ἐν μέσῳ τῆς πλατείας . . . ξύλον ζωῆς; and as here we read in the *Sept.* ποταμοὶς ἐκπορεύεται ἐξ Ἑδέμ, so there, xxii. 1, ποταμοὶν ὑδατος ζωῆς ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ.

—the tree of life] Man was created a living soul; vital, though not vivifying (as the second Adam is; see on v. 7), and would not have died, if he had remained in the state of innocence and grace in which he was created, but, after a state of pro-

bation, would probably have been translated to eternal bliss—see *Wisdom* i. 13, and 23, "God made not death: and He created man to be immortal, and made him the image of His own essence (ἰδιότητος). Nevertheless, through envy of the Devil came Death into the world:" cp. *Rom.* v. 12; vi. 23. 1 Cor. xv. 21.

The tree of life (it is probable) was designed to sustain and refresh the life infused into man at his creation. So *S. Irenæus*, *Chrysost.*, *Theodoret*, *Greg. Nazian.* (Orat. xliii.); and *A. Lapide*, and *Bp. Patrick* here, and *Bp. Bull.* *Disc.* v. pp. 80—83, and *Bp. Van Mildert's* Sermon on Man's primeval State, Works, v. 143.

This tree of life is restored to us in the Cross of Christ, "Who Himself bare our sins in His own body on the tree" (1 Pet. ii. 24). The leaves of "this tree are for the healing of the nations" (Rev. xxii. 2), and "it is in the midst of the heavenly Paradise" (as some MSS. have in Rev. ii. 7; cp. xxii. 2), accessible to all, because the fiery brand of the Cherubim (described in iii. 24) is now removed; and all, who will come to Christ with faith and love, may eat thereof for ever. See notes on Rev. xxii. 1, 2; cp. *Bp. Horne's* Sermon on the Tree of Life, i. 72.

—in the midst of the garden] Both trees are in the midst of the garden; God places good and evil, life and death, side by side, and puts our first parents on their trial, and says to them, "Choose life." This is God's dealing with all their posterity. He says to us all, "I have set before you life and death, blessing and cursing: therefore choose life," Deut. xxx. 19.

The tree of life was a "Sacramentum" (*S. Augustine* de *Gen.* viii.). The Cross of Christ is our Tree of Life. It is in the midst of the Garden: the centre of all things in the Church, which was typified by Eden (*S. Iren.* v. 20). The Cross is the tree of life, to which all the faithful looked from the beginning of the world, and to which they will look even to the end.

Christ, the Second Adam, being obedient unto death, and dying on the tree, has taken away the penalty of the disobedience of the first Adam in tasting of the tree. And He gives us to eat of the fruit of the tree of Life. His body broken and His blood shed upon the tree are the means to us of resurrection and of immortality. "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day," John vi. 52, 53.

The command to Adam was, "Touch not, eat not;" the command to us is, "Take, eat; This is My Body" (*Matt.* xxvi. 26). And why? because disobedience is death, and obedience is life; and because, in order to conquer death which came by eating, we must feed on Him who is the Life.

—the tree of knowledge of good and evil] Whatever was known by Man, created in God's image, was known by him in God. God was the fountain of all his knowledge, and since God is pure Goodness, man had no knowledge of moral evil; and since God is infinite in happiness, man had no experience of physical evil. It was with Adam, the son of God in time, in his proper measure and degree, as it is with Christ, the Son of God from Eternity. "The Son can do nothing of Himself but what He seeth the Father do; the Father loveth the Son, and sheweth Him all things that Himself doth" (John v. 19, 20; xii. 49; xiv. 10).

Adam's trial was, whether he would be content with that knowledge. He was tempted by Satan to desire knowledge apart from God. As *Lord Bacon* says, "As for the knowledge which induced the fall of Man, it was not that natural knowledge" (which man had from God, and by which he was enabled to give names to the creatures), "but the moral knowledge of good and evil; wherein the supposition was, that God's commandments and prohibitions were not the originals of good and evil, but that they had other beginnings which man aspired to know, to the end to make a total defection from God and to depend wholly upon himself." *Lord Bacon*, *Advancement of Learning*, book i. p. 48.

The Tree itself was not evil, for it was made by God, who pronounced all things made by Him to be good, and was placed by Him in Paradise (cp. *Augustine* de *Genesi* ad Lit. viii. 6; and de *Civ. Dei*, xiv. 12). It was a good tree, a beautiful tree, planted in Eden, designed by God, to try man's faith and obedience (*S. Basil*, "quod Deus non sit auctor mali"). And God commanded man not to touch it, and forewarned him of the

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is *Pison*: that is it which compasseth 'the whole land of Havilah, where *there is* gold; ¹² And the gold of that land is good: "there is bdellium and the onyx stone. ¹³ And the name of the second river is *Gihon*: the same is it that compasseth the whole land of †Ethiopia. ¹⁴ And the name of the third river is "Hiddekel: that is it which goeth || toward the east of Assyria. And the fourth river is Euphrates. ¹⁵ And the LORD God took || the man, and *put him into the garden of Eden to dress it and to keep it. ¹⁶ And the LORD God commanded the man, saying, Of every tree of the garden †thou mayest freely eat: ¹⁷ ^yBut of the tree of the knowledge of good and evil, *thou shalt not eat of it: for in the day that thou eatest thereof, *†thou shalt surely die.

† ch. 25. 18.

u Num. 11. 7.

† Heb. *Cush*.
w Dan. 10. 4.
|| Or, eastward to Assyria.|| Or, *Adam*.
x ver. 8.† Heb. *eating thou shalt eat*.
y ver. 9.
z ch. 3. 1, 3, 11, 17.a ch. 3. 3, 19.
Rom. 6. 23.

1 Cor. 15. 56.

James 1. 15.

1 John 5. 16.

† Heb. *dying thou shalt die*.

consequences of touching it. And by touching it, Adam *knew* what it is most miserable to know, how "evil and bitter a thing it is to depart from the living God" (Jer. ii. 19). *Theodore* (Qu. 27) distinguishes between knowledge and experience of good and evil; and says that the first, our first parents had before the fall; the latter, after it. *S. Augustine* supposes the tree to be called by *anticipation* the tree of knowledge of evil, because knowledge of evil would be the effect of tasting it (de Gen. viii. 6).

We taste the forbidden tree, whenever in Physical Science or in Scripture we aspire to know any thing independently of God. Whoever is not *with* God, and does not look to God, as the One living Fountain of all true knowledge, is *against* God, and imitates the disobedience of our first Parents, by which they lost Paradise.

A holy, childlike knowledge is the characteristic of Faith and Obedience to God, which our Lord commends as true Wisdom (Matt. xi. 25. Luke xiii. 21); and this was what Adam possessed in an eminent degree, as the favoured child of God, while he remained in his original state of innocence: see *Theophil. Antioch.*, ii. 25; *Clemens Aleand.*, Admonit. ad Gent. c. 11, quoted by *Bp. Bull.* Disc. v. p. 66; and cp. *Bp. Horne's* Sermon on the Tree of Knowledge, i. 103.

It was of this divine knowledge, and consequent happiness, that the Tempter desired to rob Adam. The Devil, who had been cast down from heaven, saw (says *S. Basil*, i. p. 468; cp. i. p. 370, ed. Paris 1638) that God had chosen man as His darling son, and had placed him in Paradise, and had girt him in with blessings; the Angels being his guardians, God conversing with him in his own language, and man growing in the image of God; and Satan was filled with envy thereby.

Whenever the sons of Adam seek for knowledge apart from God and against Him, they are seduced by their ghostly Enemy, and are made his victims,—as our first Parents were. "Præter Deum nihil velle scire, omnia scire est." It has been alleged, indeed, by some interpreters, that not to know evil is inconsistent with human liberty; and that it is essential for the maturity of the human intellect, and for the exercise of human free will, to know evil as well as good; and sundry passages of Scripture have been quoted by them in support of this opinion (Deut. i. 39. 2 Sam. xiv. 17; xix. 36. 1 Kings iii. 9. Isa. vii. 15. Heb. v. 14). *Delitz.*, p. 153; *Keil*, 45.

But none of these passages are relevant; they all refer to man's state *after the fall*. Man was perfectly free in Paradise, as was shown even by the Fall. He was free not to know evil, or to know it; and he chose the latter, against the will of God. And so evil came into the world. And now that evil is in the world, he cannot but know it, but his freedom is exercised in *not choosing* it. In the Psalmist's words, "I will walk at liberty because I seek Thy commandments" (Ps. cxix. 45). And our Lord says, "Whoso committeth sin is the slave of sin" (John viii. 34); "If the Son shall make you free, then shall ye be free indeed" (John viii. 36).

10. *a river—parted—into four heads*] or *streams*. The Fathers saw here a figure of the fourfold Gospel flowing from the one living source of inspiration, the Holy Spirit of God, and watering the Spiritual Paradise of the Christian Church, and enabling it to bring forth fruits of faith and holiness. *S. Cyprian*, Epist. 73; *S. Jerome*, Proem. in Matt., tom. iv. p. 2.

11. *is Pison*] The verb "*is*" does not exist in the original; 16

and a similar remark may be made with regard to the verbs which are found here in our Version in the present tense indicative, and which seem to intimate that the rivers still flowed in the time of Moses as they did in the days of Adam. The original does not give this idea.

—*Havilah*] See Gen. x. 7; xxv. 18. 1 Sam. xv. 7.

12. *the gold of that land is good: there is bdellium and the onyx stone*] Mentioned probably as showing that the earthly Paradise revealed some bright gleams of the heavenly city (of which it was a type) adorned with gold and every precious stone. Rev. xxi. 18, 19.

Bdellium, Heb. *bedôlach*, is rendered *ῥύπαξ*, *carbunculus*, by the Sept. *Bdellium* is the gum of a tree (see *Gesenius*, p. 103), and can hardly be what is here described. The learned among the Jews suppose that pearls are here meant (and so *Bochart* and *Gesenius*). In Num. xi. 7 manna is compared to bdellium, and the Talmudists say that it was like pearls (*Robertson*, p. 29).

This opinion seems to be confirmed by what is said of the Apocalyptic antitype, the heavenly city, which is adorned with gold, pearls, and jewels (Rev. xxi. 18, 19—21). It can hardly be supposed that the Holy Spirit would have introduced such an incident as this in Genesis, unless with some figurative reference to what is eternal. The whole description of Paradise in Genesis points the thoughts upward to the future abode of saints glorified in heaven. Eden is a mirror of heaven.

15. *to dress it and to keep it*] Not with laborious toil, but with joy and delight. *S. Aug.*

17. *thou shalt not eat of it*] Man's obedience was tried by a prohibition. God did not command what he was to do; but told him what he must *not* do. His trial was abstinence, and his obedience was tested by a command which seemed to run counter to his understanding. "If the tree is good," he might ask, "why may I not taste it? If it is not good, why is it in Paradise?" (*S. Augustine* in Ps. 70.) The answer is, "Whatever God commands, He, by commanding it, makes profitable to be done" (*S. Aug.* de Genes. viii. c. 13). Adam was tried by a command to *abstain* from what *seemed* to be good. Abraham was tried by a command from God to do what *seemed* to be bad; Adam by disobedience fell, and we fell with him; Abraham by obeying became the father of the faithful, and we rose with him; for he thus inherited a blessing which we enjoy. And though we fell in Adam, yet we rise much higher by the perfect obedience of Abraham's Seed, which is Christ.

Blessed change in the Gospel! God commanded man *not to eat of the tree*, and said that if he ate he should die; but now He commands us to eat of the fruit of the tree of the Cross, in the Communion of Christ's Blessed Body, and gives us life thereby.

—*in the day that thou eatest thereof, thou shalt surely die*] Literally, *dying thou shalt die*; thou wilt have the sentence of death within thee, which grows on sin as its root, whence *Symmachus* has here *θνήσκεις ἐσθ, thou shalt be mortal*; cp. Hosea xiii. 1, "When Ephraim offended, he died." So *Virgil* (iv. 169), "Ille dies leti primus fuit;" and *Milton* says that when Eve tasted the fruit "she knew not eating death." Obedience is life, sin is death. Sin, pain, and sorrow are not only forerunners of death, but parts of death. Alienation from God,—who is the Life,—is itself death. If Adam had not sinned, he would not have been liable to death, but have been immortal: so *S. Irenæus* (v. 23) says, "inobedientia mortem infert;" and

¹⁸ And the LORD God said, *It is not good that the man should be alone ;*
^b I will make him an help [†] meet for him. ^{19 c} And out of the ground the LORD
 God formed every beast of the field, and every fowl of the air ; and ^d brought
 them unto || Adam to see what he would call them : and whatsoever Adam called
 every living creature, that *was* the name thereof. ²⁰ And Adam [†] gave names
 to all cattle, and to the fowl of the air, and to every beast of the field ; but for
 Adam there was not found an help meet for him.

b ch. 3. 12.
 1 Cor. 11. 9.
 1 Tim. 2. 13.
 † Heb. *as before*
him.
 c ch. 1. 20, 24.
 d Ps. 8. 6. See
 ch. 6. 20.
 || Or, *the man.*
 † Heb. *called.*

²¹ And the LORD God caused a * deep sleep to fall upon Adam, and he slept : e ch. 15. 12.
1 Sam. 26. 12.

so *S. Jerome, S. Augustine, and Theodoret* : cp. *Kalisch* here ;
 and *Keil*, p. 62 ; and *Williams*, p. 254.

Let it not, however, be imagined, that this Scripture, or
 any other, teaches that other animals, besides man, were not
 liable to death before the fall. There is no passage in the Bible
 which asserts that the other animals were ever exempt from
 death ; of Man only it is said that " God breathed into his
 nostrils the breath of life."

May we not say that the punishment of Man's sin was, that
 though he was created in *God's* image for immortality, he
 degraded himself by disobedience to the mortal condition of the
brutes that perish ?

18. *And the LORD God said*] To show that man had all
 necessary *knowledge* by means of communion with God, and
 that he was not deprived of knowledge by being debarred from
 eating of the tree of knowledge, the Holy Spirit gives two
 proofs of Adam's knowledge, in his state of innocence ; viz.

1. In the "view of the creatures and imposition of names."
 See *Lord Bacon*, *Advancement of Learning*, i. p. 47.

2. "In the declaration of woman's relation to himself, by
 a saying which Christ quotes as an oracle of God, by Whose
 inspiration Adam spoke," Matt. xix. 5. Cp. *Bp. Bull*, Disc. v.
 p. 127, and below, v. 23.

— *I will make*] See above, i. 26, where the words are, " Let
 us make ;" whence the *Sept.*, *Vulg.*, and *Aquila* have " Let us
 make" in this passage also.

— *an help meet for him*] A helpmate exactly adapted to
 his moral and spiritual nature ; literally, *a help as over against*
him, before him, so as to meet him, *ally* and *correspond* to
 him as his counterpart ; or as that which on application is found
 to match that to which it is applied, as a *σύμβολον*, or tessera.
 The Hebrew word *neged*, here used, signifies properly the *front*
part, which is *before*, in the *face of*, *over against*, *towards*.
 See xxxi. 32. Exod. xix. 2 ; xxxiv. 10. Num. ii. 2 ; xxv. 4.
 Neh. xii. 9. Dan. vi. 10 ; and cp. *Gesenius*, p. 530. *Aquila*
 has *ὡς κατέναντι αὐτοῦ*, and *Symmachus*, *ἐντικρυς αὐτοῦ*, and
 the *Septuagint*, *κατ' αὐτόν* : so as to be his "alter ego" in
 all his cares and sorrows and joys ; such a being, as when it
 was placed before him, a man would recognize therein his own
 likeness. The learned reader will remember the remarks in
Plato's Symposium, p. 191, E, "Man is distinguished from all
 other creatures by the adaptation of male and female to each
 other."

19. *And out of the ground the LORD God formed every beast*
of the field] The formation of the animals out of the earth is
 mentioned here, because the Sacred Writer is about to describe
 the creation of Woman, who was *not* formed out of the earth,
 but out of Man. The animals were passed in review before
 Adam ; but none of them was found to be a help meet for
 him, see v. 20 ; something else was needed, and *that* was
 Woman : cp. *Milton*, *Paradise Lost*, viii. 430, and *A Laphie* on
 v. 23. See *Ovid's* beautiful lines above, p. 10.

— *and brought them unto Adam*] God brought the animals
 to Adam. They all obeyed the will of their Creator, and
 showed to man an example of obedience to God. They flocked
 to Adam in Paradise, as afterwards they flocked to Noah and
 the Ark ; and as the quails flocked to Moses in the wilderness ;
 and as the ravens came to Elijah ; and the fish to Jonah and to
 St. Peter ; and as still, year after year, they flock in their migra-
 tions, obeying the law of their nature (Jer. viii. 7), and as
 the eagles of the Gospel flock to the body of Christ (Matt.
 xxiv. 28. Luke xvii. 37), and as the saints will flock to Him at
 the Great Day. 2 Thess. ii. 1.

— *to see what he would call them : and whatsoever Adam*
called every living creature, that was the name thereof] The
 names given by Adam had, doubtless, their foundation in the
 nature of the creatures to which they were given. An evidence
 of man's intuitive Knowledge, derived from God ; and of the
 origin of Language as God's gift (*S. Chrysostom* here, and
Euseb., *Præp. Evang.* vi. p. 516). *Plato* says (*Cratyl.* § 31,
 p. 397), "I trow that a superhuman power first imposed

names on things:" cp. *Chrys.*, Hom. 15 ; and *Bp. Bull*, Disc. v.
 p. 126.

"Adam (says *Dr. Waterland*, *Script. Vind.* vi. 27) had ideas
 of the animals before he named them ; these ideas were ante-
 cedent to the words which became the expression of the ideas,
 and in giving names to the animals he made use of that faculty
 of Reason and Speech with which God had endowed him."

Before this time, God Himself had given names to things.
 We read that He called the light Day, and the darkness He
 called Night, and so to other things God gave names (i. 5 : cp.
 i. 8. 10). But now, as if to show to Man that He had invested
 him, as His own vicegerent, with the royal prerogative of
 dominion over the creatures, in order that he might be a pattern
 to the rest by obedience, God assigns to Adam the office of im-
 posing names upon them. The animals were like a flock, of
 which Adam was the shepherd. Here also Adam was a figure
 of Christ, the Good Shepherd, who "calletH His own sheep by
 name" (John x. 3).

21. *And the LORD God caused a deep sleep to fall upon*
Adam, and he slept] Woman was *not* made out of the
 ground, as man was, but was formed out of *Man*, from his *side*,
 as he *slept*.

This mode of creation is without a parallel in this history.
 In the case of the other animals, the female was made with the
 male ; but it was not so with mankind. This history of a *physical*
 fact—the creation of Woman out of Man—like that of all the
 other *physical* phenomena described in Genesis, is full of *moral*
 and *spiritual* instruction : see above on i. 1. It shows, that those
 persons, who reject the *physical* phenomena of Genesis, under-
 mine the *spiritual* doctrines of the Gospel ; see above, *Intro-*
duction, p. xxv.

(1) It marks man's headship, and woman's subordinate
 and derivative existence ; therefore the Apostle St. Paul thus
 speaks, "Man is the image and glory of God ; but the Woman is
 the glory of the Man ; for the Man is not of the Woman,
 but the Woman of the Man. Neither was the Man created
 for the Woman ; but the Woman for the Man" (1 Cor. xi. 7—
 9) ; and Woman's true influence depends on her remembrance
 of this relation : see below on that passage, and 1 Tim. ii. 13 ;
 and cp. *S. Ambrose* de Paradiso, c. 10.

(2) It shows the nearness and dearness of Woman to
 Man ; and the holiness of the conjugal relation as instituted by
 God "in Paradise, in the time of man's innocence." It is a
 protest against harlotry, as St. Paul teaches, 1 Cor. vi. 15, 16.

(3) It displays the Marriage union of one man with one
 woman as the fountain of all domestic relations ; and when Mar-
 riage was restored by Christ to its original dignity in the Gospel,
 and acquired new beauty by His relation to the Church, then the
 Son of God referred to this history and authenticated it : "Have
 ye not read, that He which made them at the beginning, made
 them male and female, and said, For this cause shall a man
 leave his father and mother, and cleave unto his wife : and they
 twain shall be one flesh?" (Matt. xix. 4.) It is like a divine
 decree against Divorce, and against Polygamy : see *S. Jerome*
adv. Jovinian. lib. i., and *Basil Sel.*, Orat. ii.

Christianity deduces the other domestic obligations from
 the reverent observance of the Marriage union. The Apostle
 begins with describing the duties of Husbands and Wives, and
 thence proceeds to inculcate the other domestic duties, as
 resulting from Marriage : see Eph. v., vi. Col. iii.

(4) It shows the fraternal relationship of all men, as de-
 scended from *one pair* ; as St. Paul declares (Acts xvii. 26).
 "God hath made of one blood all Nations of men for to dwell
 on all the face of the earth." Therefore it is a divine exhorta-
 tion to peace and love.

(5) It is a type and prophecy of the relation of the Second
 Adam, Christ Jesus, to His spouse, the spiritual Eve, "the
 Mother of all living," the Universal Church ; as St. Paul
 teaches, Eph. v. 23—32, where he refers to this passage.

(6) It reveals the manner, in which our natural life is de-
 rived from Adam, and our spiritual life from Christ. Adam sleeps,

† Heb. *builded*.

f Prov. 18. 22.

Heb. 13. 4.

g ch. 29. 14.

Judg. 9. 2.

2 Sam. 5. 1. &

19. 13.

Eph. 5. 30.

† Heb. *Ishah*.

h 1 Cor. 11. 8.

† Heb. *Ish*.

i ch. 31. 15.

Ps. 45. 10. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31. k ch. 3. 7, 10, 11. 1 Ex. 32. 25. Isa. 47. 3.

and he took one of his ribs, and closed up the flesh instead thereof; ²² And the rib, which the LORD God had taken from man, †made he a woman, and †brought her unto the man. ²³ And Adam said, This is now ^a bone of my bones, and flesh of my flesh: she shall be called †Woman, because she was ^h taken out of †Man. ²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵ ^k And they were both naked, the man and his wife, and were not ^l ashamed.

and Eve is formed from his side; and all men proceed from that union. So Christ, the Second Adam, was laid asleep in death on the Cross; and by His death we live; His side was pierced, "and thereout came blood and water" (John xix. 34). And the life-giving streams of the Holy Sacraments, instituted by Him, are the instrumental means by which the benefits of the Incarnation and Death of the Son of God are communicated and applied to His Church and to every member thereof. See *Tertullian* de Animâ, c. 43, and the expositions of *S. Chrysostom*, *S. Ambrose*, *S. Jerome*, *S. Augustine* and others, quoted on John xix. 34, and on 1 John v. 6. Therefore in her Office for Holy Baptism the Church refers to the piercing of Christ's side, and to the shedding forth of blood and water therefrom for the remission of our sins.

"The Church (says *Richard Hooker*, V. lvi. 7) is in Christ, as Eve was in Adam, yea, by grace we are in Christ and His Church, as by nature we are in our first parents. God made Eve out of Adam; and His Church He frameth out of the very flesh, the very wounded and bleeding side, of the Son of Man."

(7) The doctrine, that all men are from *one pair*, confirmed by researches of *Dr. Prichard* (Natural History of Man, i. 5, ii. 644, 713), *Blumenbach*, (see *Kalisch*, pp. 32—34), and *Dr. McCaul* (Aids to Faith, p. 230), is also further consecrated, spiritualized, and strengthened, by the relation of the Second Adam to the Universal Church, from which all spiritual life is derived. One Adam and One Eve have their correlatives in One Christ and One universal Church. There is but *one pair* in each case; and from the union of that *one pair* all life flows to all, from the Head and Father of all—God. Hence we see the sin of Schism. It mars the relation between Christ and His Church, and introduces spiritual polygamy. Cp. *Archdeacon Pratt*, Scripture and Science, ch. iii.

(8) It is *not* said of Woman, as it is of *Man*, that God breathed into her the breath of life, and she became a living soul; but her soul and spirit, as well as her flesh, were derived from *God through Man* (cp. *Tertullian* de Animâ, c. 36, "ut carnis, ita et animæ, ex Adam tradux fuit in feminâ").

Here a sacred spiritual truth is symbolized;

All men, by nature, are children of one mother, Eve, "the mother of all living;" who derived her name and her life through Adam from the Lord JEHOVAH, the Ever-living One. And all Christians are children of the Spiritual Eve, the Church (Κυριακή), who derives her life and her name from the Κύριος, or LORD Christ; the "JEHOVAH our Righteousness" (Jer. xxiii. 6), God and Man, the Second Adam, "EMMANUEL, God with us," "God manifest in the flesh."

— *deep sleep*] Heb. *tardémah*, which is rendered by *Aquila* καταφορά; *Symmachus*, κάπος (*Gesen.* 874). This deep sleep was a figure of Christ's sleep in death on the cross. See the preceding note.

— *one of his ribs*] The lowest (says the *Jerusalem Targum*); for God put flesh in the place thereof.

Woman was not made out of man's head (as the heathen feigned that Minerva was from that of Jupiter) to be his ruler; nor was she made from his feet, to be his slave; but out of his side, to assist him; and from under his arm, and from near his heart, to be defended and beloved by him.

It has been asked by some, "Had, then, Adam an uneven number of ribs?" Did he lose any of the perfection of his original organization by the formation of Eve?

The question concerning the first Adam, who is the Type, may be considered with reference to Christ, Who is the Anti-type. The Church is formed from the opened side of Christ sleeping on the cross. She has gained much; but Christ has lost nothing thereby. Rather His glory, as Man, is increased by the love and beauty of His Church. The formation of His Eve was the very purpose for which He slept on the cross. He purchased her with His own blood (Acts xx. 28).

— *closed up the flesh instead thereof*] God took from Adam what was strong, and closed it up with what was weak. So it was with Christ and His Church. Christ became weak for her, and she is strong by His weakness. He "became poor, that we

might be rich" (2 Cor. viii. 9). The Son of God became Man for us, that we might become sons of God in Him. Cp. *S. Augustine*, Gen. ad Lit. ix. 34.

²² *made*] Literally, *builded*; and so *Sept.* οικοδομῆσεν, and *Vulg.* "ædificavit," a woman: and thus the fabric of the household and family was constructed by the Divine Architect.

And further, thus in a figure, the living Temple of the Church was built up. Cp. Eph. ii. 21, 22; iv. 12. Cp. *S. Chrysost.*, Hom. 15. It was built up in stillness, like the Temple of Solomon; it was built up in the deep sleep, in which Christ slumbered on the cross.

— *brought her unto the man*] Thus "Marriage was instituted by God, in the time of man's innocence," and is therefore holy; and it is a figure of the marriage betwixt Christ and the Church, who is described in Scripture as "brought unto the King" (Ps. xlv. 15), "prepared as a Bride adorned for her Husband" (Rev. xxi. 2).

²³ *And Adam said*] God inspired him; for how otherwise could he have known what was done in his sleep? and how could he have foreknown, that men would have fathers and mothers to leave, and wives to cleave to? Therefore our Lord ascribes this speech to God. Matt. xix. 5. See note there; and *Bp. Bull.*, Disc. v. pp. 126, 127.

This specimen of *knowledge* is fitly introduced here, as showing that Man, when obedient to God, had supernatural knowledge, and was not deprived of any access to knowledge by being debarred from the tree of knowledge. See above on v. 9.

— *bone of my bones, and flesh of my flesh*] See above on v. 21. Spiritually this is verified in a special manner in the communion of Christ's body and blood to the Church, in the Holy Eucharist (*Tertullian* de Animâ, c. 21). Christ acknowledges all faithful communicants as incorporated mystically in Himself; as bone of His bone, and flesh of His flesh: "Whoso eateth My flesh, and drinketh My blood," He says, "dwelleth in Me, and I in him, and hath eternal life; and I will raise him up at the last day. He that eateth Me, even he shall live by Me" (John vi. 54—57).

— *she shall be called Woman*] *Ishâh*, because from *Ish*, man; so in Sanscrit *nari* (woman), from *nara* (man), and in Ethiopic *beesith*, from *beesi*; and in Latin *virgo*, and old Latin *vira* (in *Festus*), from *vir*; and spiritually the Church is *Kuptakh*, from *Kûptos*, the Lord; and so *Dominicum*, from *Dominus*. *Symmachus* marked this connexion in his version by the word ἀνδρίς from ἀνῆρ; *S. Jerome* rendered it by *virago*, from *vir*. Cp. *Aug.* de Gen. c. Manich. ii. 13.

The etymologies which are presented to us in Genesis have been supposed to show that Hebrew was the original language. We have here *Adam*, from *adamah*, red earth (i. 26, 27); *Eve* (*chavvah*), from *chayah*, to live. Cp. *Cain* (iv. 1), *Seth* (iv. 25). See below, iii. 20; ix. 1.

²⁴ *Therefore shall a man leave his father*] See on Matt. xix. 4, 5. Here is a prospective preparation for the divine Law against all incestuous connexions. Marriage is a new relation, not to be mingled with blood relationships. By marriage a man leaves his home, and cleaves to his wife, and they twain become one flesh. Cp. *Delitzsch*, p. 162.

Here also we have a figure of heavenly things. The Son of God left His Heavenly Father, and He also left His earthly mother, the Jewish synagogue, and took to Him a Church from all nations. See *S. August.*, Serm. xci., "Reliquit Patrem, formam servi accipiens; reliquit et matrem, synagogam de qua carnaliter natus; adhesit uxori, id est, Ecclesiæ suæ." Therefore the Church is exhorted by the Psalmist "to forget her own people, and her father's house," and to follow Christ. "So shall the King have pleasure in thy beauty; for He is thy Lord God, and worship thou Him" (Ps. xlv. 11, 12).

²⁵ *And they were both naked—and were not ashamed*] Because in their state of innocence they were clothed as it were with an "armour of light" and spiritual glory (*Severian*), and knew not concupiscence and sin. See *S. Aug.* de Genesi ii. 1. They could not feel nakedness, being covered all over with

III. ¹ Now ^a the serpent was ^b more subtil than any beast of the field which the LORD God had made. And he said unto the woman, † Yea, hath God said, Ye shall not eat of every tree of the garden? ² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³ ^c But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴ ^d And the serpent said unto the woman, Ye shall not surely die: ⁵ For God doth know, that in the day ye eat thereof, then ^e your eyes shall be opened, and ye shall be as gods, knowing good and evil.

a Rev. 12 9. &
20. 2.
b Matt. 10. 16.
2 Cor. 11. 3.
† Heb. Yea, be-
cause, &c.
c ch. 2. 17.

d ver. 13.
2 Cor. 11. 2.
1 Tim. 2. 14.

e ver. 7.
Acts 26. 18.

⁶ And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise, she took of † Heb. *a desire*.

the garment of purity, in which God had arrayed them; which when they lost by sin they felt shame, and knew that they were naked (iii. 11); and then God clothed them, as a pledge of that raiment which He would provide for them in Christ our righteousness (see iii. 21); and, therefore, the Apostle says, "As many as are baptized into Christ, have put on Christ" (Gal. iii. 27); and he exhorts us to cast away the works of darkness, and put on the armour of light (Rom. xiii. 12); and Christ's promise to His saints is, "They shall walk with Me in white" (Rev. iii. 4).

It has been well observed (by *Bp. Horsley*, Bib. Crit. i. p. 12), that the two foregoing chapters afford divine instruction on natural Religion, and on the origin of Society and Civil Government; and supply also an authoritative refutation of all atheistical and deistical theories, both in Physics and Politics. The Author of all created things, and the Origin of all Government and Authority, is God; and He laid the foundation of Society in the relation of Man to Woman, not created in ignorance, and in a savage state, as some have imagined, but in the divine image, in Paradise; and He built Society on the basis of the authority of Parents, deriving their authority from God. See *Abp. Ussher's* work "On the Power of the Prince."

CH. III. 1. Now the serpent was more subtil than any beast of the field—And he said] *Subtil*, Heb. *arām*, which sometimes means *prudent*, as Prov. xii. 16. 23, and is rendered φρόνιμος by *Sept.*, the word adopted by St. Matthew x. 16, "Be ye wise as serpents."

"There was a real serpent actuated (says *Dr. Waterland*, v. p. 29), and there was Satan actuating by him." See *S. Irenæus*, lib. iv. Præf.; *S. Ambrose* here; and *S. Augustine* de Gen. ad Lit. xi. 36; *Pfeiffer*, *Dubia vexata Scripturæ*, p. 11; and *Hengstenberg*, *Christology*, ch. ii. § 28—34. And the serpent was so possessed by Satan, that what Satan spoke by him, that the serpent is asserted to speak.

This is precisely what we see also in the Gospels. Those who were possessed by the devil are represented there as saying what the devil says by them. They speak the devil's thoughts and language. Thus the two demons in Matt. viii. 29, say to Christ, "Art Thou come to torment us before the time?" See also Mark i. 24, "I know Thee who Thou art, the Holy One of God." And see the notes on Mark v. 7; ix. 20.

So the Serpent here is possessed by the Devil, and is identified with him; what the Devil did by the Serpent is attributed to the Serpent both here and in the New Testament; and the Devil is even called "the Serpent," who deceived Eve,—"the old Serpent," in the New Testament. See 2 Cor. xi. 3. Rev. xii. 9; xx. 2. Cp. John viii. 44. The temptation of the Second Adam in the New Testament is, as it were, the antithesis of the temptation of the First Adam in the Old. There the Devil is openly the Tempter.

Almighty God had created man in His own image, and breathed into him His own breath, and had warned him of the consequence of tasting the forbidden tree; and He knew well (what we cannot know) how far it was wise and right to suffer man to be tempted; and from the fact that God did allow it, we may be sure that it was rightly done. Though our first Parents did not know *who* it was that tempted, they knew *what* he tempted them to, viz. to *disobey God*; and though Satan had appeared as an Angel from heaven (Gal. i. 8), and as an Angel of light (2 Cor. xi. 4), yet he was not to be listened to, in opposition to God.

But God did not expose our first Parents to so hard a trial as that. It was only "a beast of the field" who spoke,—one whom they knew to be *subtil*, and who ought therefore to have been suspected by them. But the lust of the eye, the

craving for knowledge, apart from God, mastered them, and they yielded to the temptation. See *Dr. Waterland*, *Scripture Vindicated*, vol. v. pp. 28—31.

—he said unto the woman] The Serpent spake; not that the natural Serpent understood that to which he gave utterance, any more than Balaam's ass did (*S. Augustine* de Gen. ad Lit. xi. 30). The Tempter spake by the Serpent, and endeavoured to pervert the gift of God, bestowed for man's help, into the instrument of his ruin. Compare the attack of Satan upon Job, through his wife (Job ii. 7—9). Satan is ever endeavouring to pervert good into evil. God overrules evil for good. See iii. 15.

Satan began the temptation of Jesus Christ, as he had done with the first Adam, with an appeal to the bodily appetite (Matt. iv. 3); but Christ repelled him by an appeal to the Word of God: "It is written" (Matt. iv. 4).

There was an ancient wide-spread belief in the power exercised by the Evil Spirit through the instrumentality of the Serpent; and this belief showed itself, and still shows itself among the heathen by the worship of the Serpent: see the work of the *Rev. J. B. Deane* on this subject (Lond. 1833); and even among some ancient heretics, the *Ophitæ*; and others (*Tertullian*, Præscr. Hæret. c. 47; *Epiphanius*, Hæret. 37; *Philast.*, Hæc. i.; *Theodoret*, Hæc. Fab. i. 24. Cp. *Hävernicle* on the Pentateuch, p. 101, on the traditions which represent the Serpent as the author of evil). "Almost all the Asiatic nations (says *Von Böhlen*, *Indien* i. 248) represent the Serpent as a wicked being, which has brought evil into the world; these are confirmations of the Biblical record."

5. God doth know] The Serpent insinuates that God is envious of man. He keeps himself out of sight (*S. Ambrose* de Parad. 12).

—ye shall be as gods (or rather, ye shall be as God, Elohim), knowing good and evil] The Devil fell from heaven through pride (see on 1 Tim. iii. 7), and lust of power, apart from God, and against God; and he tempted our first Parents to pride and desire of knowledge, independently of God. See ii. 9. Ecclus. x. 12, 13: "The beginning of pride is when one departeth from God, and his heart is turned away from his Maker; for pride is the beginning of sin."

Our first Parents were illuminated by God, but were ambitious of shining by their own light. They aspired to have divine omniscience in themselves, and thus fell, like Lucifer; as *S. Bernard* says: "The Devil and Man were ambitious of exaltation for themselves,—the one of power, the other of knowledge." See also *S. Ambrose* in Luc. lib. iv.; *S. Chrysostom* in 1 Thm. ii. 14; and *Hooker* on the cause of the Fall of Satan, I. iv. 3.

We lose knowledge by want of faith in God, and by disobedience to Him, and we become the dupes of the Evil One, and are plunged in spiritual darkness and death by listening to him, who (as our Saviour says) was "a liar from the beginning" (John viii. 44).

Ye shall be as God. Here in the first temptation is the beginning of idolatry (*Ambrose*). As if any created being could be as God; and this idolatry, with which the Tempter beguiles man, is idolatry of self.

—knowing—evil] There was a certain element of truth in this assertion, as there is in all Satan's delusions. God by His omniscience from Eternity foreknew all the evil that ever would be. Man before the fall did not know evil, but he knew it by the fall. "The man is become as one of us, to know good and evil. But there was mercy in this; for by evil he learnt how bitter it is to disobey God, and how good to obey (*Irenæus*).

6. a tree to be desired to make one wise] Rather (with the *Septuagint*, *Vulgate*, *Onkelos*, the *Samaritan* and *Syriac* Ver-

f 1 Tim. 2. 14.
g ver. 12, 17.
h ver. 5.
i ch. 2. 25.

|| Or, things to
gird about.
k Job 88. 1.

† Heb. wind.
l Job 31. 33.
Jer. 23. 24.
Amos 9. 3.

m ch. 2. 25.
Ex. 3. 6.
n John 3. 20.

the fruit thereof, ¹ and did eat, and gave also unto her husband with her; ² and he did eat. ⁷ And ^h the eyes of them both were opened, ¹ and they knew that they were naked; and they sewed fig leaves together, and made themselves || aprons.

⁸ And they heard ^k the voice of the LORD God walking in the garden in the [†] cool of the day: and Adam and his wife ^l hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹ And the LORD God called unto Adam, and said unto him, Where art thou? ¹⁰ And he said, I heard thy voice in the garden, ^m and I was afraid, because I was naked; and I hid

sions), "a tree desirable to consider and understand; to pry into with inquisitive curiosity." She desired knowledge, and the carnal appetite came and seconded the desire: "Lust, when it hath conceived, bringeth forth sin: and sin, when it is finished, bringeth forth death" (James i. 15).

— she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat] St. Paul has expounded these words in 1 Tim. ii. 14. He does not say that Adam did not sin; on the contrary, he asserts that he did sin, and brought death into the world by sin (Rom. v. 12); but he says that "Adam was not deceived; but the woman being deceived was (i.e. or became, and is) in the transgression." Adam did not pluck the fruit from the tree, Eve did. Adam saw that she ate it, and that Death did not immediately follow; and she gave it to him, and invited him to eat: he clave to his wife rather than to God, and "hearkened unto her voice," rather than to God's. See v. 17, and *S. Augustine* de Gen. ad Lit. xi. 30, who says, that his love for Eve prevailed on Adam to risk all his happiness with her, rather than be happy with God, while she was miserable.

It seems that Adam was present, when Eve plucked the fruit and ate it. The serpent in speaking to her addressed them both. See v. 1. 4, "Ye shall not surely die;" (v. 5) "In the day ye eat thereof your eyes shall be opened, and ye shall be as God." And in v. 6 it is said that her husband was with her. Adam was appointed by God to be the guardian of his wife; he sinned by not protecting her, by not interfering to save her from the Tempter. Her act was his act; he was an accomplice to it. Therefore in the New Testament Adam is always regarded as the principal offender. "By one Man sin entered into the world, and death by sin." "By the transgression of the one man (τοῦ ἑνός) death reigned through the .ne" (τοῦ ἑνός), says St. Paul, Rom. v. 12—19. Compare 2 Esdr. iii. 7. Adam is therefore the τύπος τοῦ μέλλοντος, "the figure of Him who should come" to save the world from the consequences of Adam's sin (Rom. v. 14). "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22). And the Second Adam, Christ, promises to His Eve, the Church, continual protection against Satan; which Adam ought to have afforded Eve, but did not; and He says, that the "gates of Hell," though they will assail her, "shall not prevail against her" (Matt. xvi. 18).

Eve, being tempted by Satan, ate, and gave to her husband, and he did eat. Satan tried a similar temptation, i.e. by means of his wife, upon Job, but failed (Job ii. 9, 10). Christ tries our love to Himself by what is dearest to us. See Matt. xix. 29. Luke xiv. 26, "If any man come to Me, and hate not his father, and mother, and wife," &c.; and cp. Deut. xiii. 6, "If the wife of thy bosom," &c.

The history of the fall of Man by the agency of the serpent is confirmed by ancient traditions, Eastern and Western. See *Zendavesta*, ed. Klenker, ii. 217, 280; iii. 63, 84, 85. *Maurice*, Hist. of Hind. ii. 290. *Hesiod*, Theog. 571, and others quoted by *Kalisch*, pp. 87—92. *Dr. Killo*, Illustr. 66. *Woman* was its cause (*Hesiod*, O. and D. 94).

7. the eyes of them both were opened] To see,—not what the Devil, who "is a liar from the beginning" (John viii. 44), had promised, the light of divine knowledge,—but their own shame and misery. They knew that they were naked both in body and soul (cp. Rev. iii. 17), despoiled of that bright robe of original righteousness and innocence, in which they had been clothed by God; they knew that the Devil had deceived them, and that God's sentence was true; they felt His presence, and were confounded with shame. *S. Ambrose* de Parad. 13. See *S. Augustine* de C. D. xiv. 17. *Theodore*, Qu. 33.

How different was this opening of the eyes, from that of the disciples at Emmaus in the breaking of the bread, when they saw Christ! Luke xxiv. 31, 35.

This sense of nakedness, i.e. of guilt, in our first parents, as contrasted with their former condition (ii. 25), is rightly

made an argument against Pelagianism by the Fathers, as *Augustine* c. Jul. Pelagian. v. 2.

— aprons] περιώματα, to gird themselves with. Why of fig-leaves? See *Irenæus*, iii. 37, "Quoniam (inquit Adamus) eam quam habui à Spiritu sanctitatis stolam amisi per inobedientiam, nunc cognosco quoniam sim dignus tali tegumento, quod delectationem quidem nullam præstat, mordet autem et pungit corpus." The fig-tree of the faithful Nathanael, in the Gospel (John i. 48—51), seems to be set as a contrast to this text: see *S. Augustine* (Serm. 122), "Nostis primum hominem quando peccavit foliis ficulneis fuisse subtectum: his foliis pudentia texerunt quando de peccato suo erubuerunt, et quæ Deus illis membra, ipsi sibi pudentia fecerunt. Non enim erubescendum est de opere Dei; sed confusionem præcessit causa peccati. Si non præcessisset iniquitas, nunquam erubesceret nuditas. . . . Quid est ergo 'Cum esses sub ficu, vidi te?' cum esses sub peccato," or rather perhaps, "cum esses conscientia peccati affectus, contrito corde flens, gemensque propter peccata." Cp. the act of St. Peter when filled with awe, sorrow, and shame at the presence of Christ, John xxi. 7, "When he heard it was the Lord, he girt (διεζώσατο) his fisher's coat about him, for he was naked (γυμνός), and cast himself into the sea."

8. they heard the voice of the LORD God] Adam knew the voice of God, from former intercourse with Him; the voice was such as none other could utter, and Adam's conscience told him that it was the voice of God; and he was afraid, and hid himself (v. 10).

— in the cool of the day] rather, in the breeze, the evening breeze; that refreshing breeze which invites into the air after the heat of the day. *S. Jerome* (in Quæst. Hebr.). So *Symmachus*, *Aquila*, *Theodotion*, *Sept.* The *Vulgate* has "auram post meridiem."

Even in God's judicial visitation there was mildness. Did that evening breeze, that "aura post meridiem," that refreshing breeze after the noonday heat, speak "of the times of refreshing from the Lord" (Acts iii. 19), that would come after the scorching sultry heat, in the fulness of time, in Christ? The Fathers suggest this question. God walked in Paradise in the evening, and in the evening of the world Christ came (*S. Irenæus*, lib. v. 15).

— Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden] The first Adam in the garden of Eden, through fear, shame, and sense of guilt, attempted to hide himself from God among the trees of the garden: but the Second Adam, Jesus Christ, in the garden of Gethsemane, in the consciousness of innocence and power, came forward from the trees of the garden, and overawed His enemies by the majesty of His presence, and they fell backward to the ground, John xviii. 4—6. God asked Adam,—hiding himself among the trees of the garden,—"Adam, where art thou?" But God in Christ came forth from among the trees of the garden, and asked them, "Whom seek ye?" (John xviii. 4.) and said to Judas, "Wherefore art thou come?"

They hid themselves. As the wicked will in vain attempt to do at the Great Day, Rev. vi. 16: cp. Luke xxiii. 30.

9. the LORD God called unto Adam] The arraignment and judicial process described in these verses (9—19) assures us that Almighty God never punishes without clear evidence and examination. See also the case of Cain, iv. 9—15; and of the builders of Babel, xi. 5—8; and of Sodom, xviii. 21, "I will go down now and see."

— Where art thou? So God asks of Cain, "Where is Abel thy brother?" iv. 9. This question "Where art thou?" may have a moral meaning. To what depth from what height art thou fallen? *S. Ambrose* de Paradiso, § 14. *S. Basil* in Ps. 114. *S. Aug.* in Ps. 118. Cp. our Lord's question to Judas at the betrayal, Matt. xxvi. 50, "Wherefore art thou come?" for what an act of sin and misery? "ad qualem rem perpetranda?"

10. because I was naked] He dissembles the true cause, sin,

myself. ¹¹ And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

¹² And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³ And the LORD God said unto the woman, What is this that thou hast done? And the woman said, "The serpent beguiled me, and I did eat."

¹⁴ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

1 John 3. 8. s Ps. 132. 11. Isa. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4.
 2 Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.

n ch. 2. 18.
 Job 31. 33.
 Prov. 23. 13.

o ver. 4.
 2 Cor. 11. 3.
 1 Tim. 2. 14.

p Ex. 21. 29, 32.

q Isa. 65. 25.
 Mic. 7. 17.

r Matt. 3. 7. & 13.
 38. & 23. 33.
 John 8. 44.
 Acts 13. 10.

and imputes his shame to the effect; he was naked before, but was not ashamed then, because he was innocent, ii. 25.

¹² The woman whom thou gavest to be] He accuses the gift, woman, and even the Giver, God; he is ready to condemn any one rather than himself, who ought to have cherished the gift, and protected the woman against the wiles of the Tempter: see v. 6; and cp. *S. Aug.* de Gen. xi. 35; who observes that it is a characteristic of sinners to impute their sin to God.

Adam covers his transgression, Job xxxi. 33; Adam and Eve hide themselves, and accuse one another. The penitent prodigal, as described by our Lord, accuses himself and returns to his father, and the father brings out the best robe, "the first robe,"—*τὴν σπολὴν τὴν πρῶτην*—in which our first parents were clothed at the creation,—and clothes him (Luke xv. 18. 22). (*Burgon.*) The Publican says, "God be merciful to me,—the sinner." See Luke xviii. 13.

"Blessed is he whose sin is covered by God" (Ps. xxxii. 1, 2); the sin of him who confesseth it, shall be covered by the spotless robe of Christ's righteousness (Rom. iv. 7, 8. Rev. vi. 11; vii. 9), but he who hides his sin shall remain naked, and shall so rise at the Great Day: see below on 2 Cor. v. 3.

¹³ What is this? Or, why hast thou done this? (*Sept., Vulg.*) ¹⁴ The LORD God said unto the serpent] God asks him no question, but proceeds to pronounce sentence upon him first of all as the author of evil; and He pronounces a curse upon him, not upon them: cp. *Tertullian* adv. Marcion. ii. 25.

—upon thy belly shalt thou go] However thou mayest lift up thyself by proud rebellion against God, thou shalt be cast down and lick the dust. The Devil, acting by the serpent, had made man to be a slave of his appetite, and the serpent is made to go on his belly, and by this punishment man is warned of the consequences of giving way to the carnal appetite.

It may be asked, How could it be just to punish the serpent, who had no consciousness or free will, and was only an instrument in the hands of the Tempter? To this it may be replied, that we are not competent judges in this matter; but we see as a fact, that irrational, and even inanimate, things are made in Holy Scripture to share in punishment with what is rational and living, especially when they have been instruments of sin and sharers in it. God made the creatures for the sake of man, and when man fell, the Earth was cursed for man's sake, v. 17. The Flood destroyed the creatures for the sin of man, who sinned by the abuse of the creatures (vi. 5—7). According to the Levitical Law, the beast who was a partaker in an act of abomination was to be slain (Lev. xx. 15). The bodies of irrational flesh, with which men's souls and spirits are joined here, and with which men sin upon earth, will, unless the sinner repents of his sin, be sharers of their misery for ever (2 Cor. v. 10. Matt. x. 28). Christ cursed the barren leafy fig-tree (see on Matt. xxi. 20. Mark xi. 13. 21), and in so doing He pronounced a curse on what the fig-tree represented, the city of Jerusalem. Christ also allowed the devils to enter the swine at Gadara, which He knew would be carried down headlong into the waters (see on Matt. viii. 31, 32). All trees and animals, the earth itself, and all things in it, were created for man (i. 28), and by the visible effects of God's actions upon them they serve to show to man what he cannot see with the bodily eye, namely, the working of God's judgments in the moral and spiritual world. Thus the cursing of the fig-tree was a visible judgment on the sin of hypocrisy. The perishing of the swine, hurried down the precipice into the abyss of waters, was a visible display of the deadly power of Satan and his fiends, carrying his victims headlong into the lake of fire, and was a salutary warning against it. So the judg-

ment of the serpent, condemned to go on his belly, and to eat dust, is a continual visible evidence to man of God's power over the Evil One, and of the recoil of evil upon itself; it is a visible forewarning of the evil end of those whose "god is their belly, who mind earthly things" (Phil. iii. 19).

The Evil One tempted our first Parents to eat of the forbidden Tree, and thus he brought Death into the world, and the doom that was pronounced upon Man was, "Dust thou art, and to dust shalt thou return" (v. 19). Therefore the serpent, by whom the Devil acted, shall eat dust; "Dust shall be the serpent's meat" (Isa. lxv. 25), a prophecy referring specially to the times of the Messiah. He tempted them to fall from grace to misery and shame, and he lured them by the carnal appetite to sin by their bodies, in which they incurred death and became food for dust; therefore he shall go on his belly and feed upon dust. The Tempter used Woman in Paradise as his instrument for the destruction of Man; but in the Incarnation of Him Who is the Seed of the Woman, God used Woman as His instrument for the restoration of Man. And even thus the serpent itself, which Satan used as his agent against both, was made by God to be an instrument of warning to man. Wherever a serpent is seen, in various forms, subtle, beautiful, deadly, there we see visible evidence of God's power and justice, and a proof of the deadly consequences of sin. Thus Satan's minister has become to us a preacher of righteousness; as the fiery serpents in the wilderness were the cause of death, but the brazen serpent on the pole was made by God to be an instrument of life.

Thus the whole Creation itself, which has been made subject to vanity through Man's Fall, and is brought under the bondage of corruption by man's sin (Rom. viii. 20, 21), preaches by its thorns and thistles, its blights and mildews, its floods and earthquakes, a perpetual sermon on the sinfulness of sin, and on the blessedness of repentance and of faith, which will find an entrance through the Second Adam to the Paradise above, and to the "new heavens and the new earth wherein dwelleth righteousness" (2 Pet. iii. 13): see also below on the cursing of the ground, v. 17, and *Joseph Mede's* Essay, book i. Disc. xli. p. 230; and *Dr. Waterland*, Scripture Vindicated, pp. 29—33; and *Pfeiffer*, Dubia, p. 14.

¹⁵ I will put enmity between thee and the woman] Thee—the Tempter; God passes from the serpent to him who acted in and by the serpent, the Tempter. So, our Lord having cursed the Fig-tree, proceeded immediately to the city—Jerusalem—which was represented by the Fig-tree, and pronounced Woe upon it: see on Mark xi. 13. Matt. xxiii. 13—39.

—it shall bruise thy head] It, i. e. the woman's Seed, which is Christ, as Isaiah prophesies (vii. 14; cp. Matt. i. 23), and so David (Ps. xci. 13). "Thou (Christ) shalt go upon the lion and the adder, the young lion and the dragon shalt Thou tread under Thy feet;" and as St. Paul declares (Gal. iv. 4; cp. Rom. xvi. 20); and see on Rev. xx. 1; and cp. John xii. 31. 1 John iii. 8; and see note below on Rev. xx. 1. Even the Jewish Expositors (the *Targums* of *Jonathan* and *Jerusalem*) apply this prophecy to the Messiah; though they could not apprehend how the woman could have any seed without the man. See *Maimonides* (More Nevochim, ii. 30), and *Bp. Patrick* here. The verb here rendered bruise is *shuph*; cp. Job ix. 17, where it is rendered break; and it is rightly rendered bruise, and not "lie in wait;" it is translated bruise by *Vulg.*, *Syriac*, *Arabic*, and other ancient Versions; and the authority of St. Paul, Rom. xvi. 20, who translated this phrase by *συντρίβει*, is conclusive on this point: cp. *Tregelles* in Gesen. 811; *Kalisch*, p. 125; and *Delitzsch*, p. 181; *Keil*, p. 57. So

u Ps. 48. 6.
Isa. 13. 8. & 21. 3.
John 16. 21.
1 Tim. 2. 15.
w ch. 4. 7.
|| Or, subject to
thy husband.
x 1 Cor. 11. 3. &
14. 34.
Eph. 5. 22, 23, 24.
1 Tim. 2. 11, 12.
Tit. 2. 5. 1 Pet. 3. 1, 5, 6.
c Job 5. 7. Eccles. 2. 23.

¹⁶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; "in sorrow thou shalt bring forth children; " and thy desire shall be || to thy husband, and he shall * rule over thee.

¹⁷ And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, "and hast eaten of the tree, " of which I commanded thee, saying, Thou shalt not eat of it: 'cursed is the ground for thy sake; 'in sorrow shalt

y 1 Sam. 15. 23. z ver. 6. a ch. 2. 17. b Eccles. 1. 2, 3. Isa. 24. 5, 6. Rom. 8. 20.

also Rödiger and Hengstenberg. God vanquished Satan with his own weapon. Satan used the woman against Man; God has overcome Satan, and has restored Man by the Seed of the woman. The Fathers contrast the unbelief and disobedience of Eve with the faith, meekness, and obedience of the Blessed Virgin. See the remarks of *Irenæus*, v. 19, ed. Grabe. *Tertullian* de Carne Christi, 17; *S. Cyril*, Catech. 12; *Epiphanius*, Hær. 79; and see below on 1 Tim. ii. 15.

Satan tempted the Jews to cry "Crucify Him," and God has overthrown Satan by the cross, and saved the world (Heb. ii. 14). A wonderful unity of plan pervades all God's dispensations, especially in His dealings with man, and in His relations to the Evil One. Pharaoh is drowned in the sea into which he drove the people of God; Goliath is beheaded with his own sword.

The truth of Genesis is confirmed by its fitting-in to the Gospel, e. g. here we read that Adam used immortality ill and died, and brought death unto the world; but in the Gospel Christ used Death well that we might live by it. Death entered by the corruption of the mind of Woman disobeying God; Life came by the sanctification of the body of Woman obeying Him (*Iren.* v. 19). Cp. *S. Aug.* de Doctr. Christ. i. 13.

What is the meaning of this promise and prophecy, "*It shall bruise thy head?*" The original words here clearly show that *not* the woman, but the *seed* of the woman, is the subject of the prophecy; the pronoun affix and verb here are *masculine* and not *feminine*, and refer to *seed* and *not* to *woman*. The seed was understood by the ancient Hebrew Expositors to be a Masculine Person. It is remarkable that the framers of the *Septuagint* Version (made by Jews nearly three centuries before Christ's Coming), having used the neuter word σπέρμα for seed, use a *masculine* pronoun here, αὐτός, *he*, and thus declare the sense of the ancient Hebrew Church before the Coming of Christ, that the seed of the Woman was to be an individual Man. And so the old editions of the Vulgate, which had *ipse*; see *S. Jerome*, Quæst. Hebr. in Genes. ii. p. 510, "quia Dominus Noster conteret Satanam;" and the Benedictine note on his version here; and so *Pope Leo I.*, Sermon ii. de Nativitate; and *S. Cyprian*, Testim. adv. Jud. ii. 9; and *S. Irenæus*, iii. 38; iv. 78; v. 21, who says that the victorious seed of the Woman was the *Incarnate Son of God*, who crushed the Infernal Serpent's head. The ancient Jewish Paraphrases have also the *Masculine*; and neither the *Arabic*, *Samaritan*, nor *Syriac*, have the *feminine*; none give any countenance to the translation which refers these words to a *woman*; cp. *Pfeiffer*, *Dubia*, p. 14. The whole tenour of Scripture shows, that no one but Christ could conquer the serpent (1 John iii. 8; cp. Matt. xii. 29), for all men are by nature under the power of the Evil One; but Christ has delivered Mankind, and has bruised Satan. See *Feuardent*, on *Iren.* iii. 38.

But the *modern Church of Rome* reads *Ipsa* here in her Version, and applies this prophecy to a *woman*, the Blessed Virgin Mary; and she now cites this text as a ground for her new dogma of the Immaculate Conception, which she endeavoured to make an Article of faith by the Decree promulgated in St. Peter's Church at Rome, by Pope Pius IX., on Dec. 8, 1854, in which the Bishop of Rome said that the *Blessed Virgin* was pre-announced by God, when He said to the Serpent, "I will put enmity between thee and the woman." The Pope's words in that decree are—"Sanctissima Virgo, per Illum, venenatum caput Serpentis immaculato pede contrivit;" and the Virgin "of the Immaculate Conception" is represented by the Church of Rome in statues and pictures as bruising the head of the Serpent under her feet.

This new dogma is enough to show that the Church of Rome is not infallible. She has falsified this first prophecy of Scripture, and yet she makes her supposed infallibility to be the groundwork of a claim to supremacy and dominion over the faith of all other Churches in the world. On this new dogma, its history and probable consequences, the reader may see the notes below on Rev. xiii. 15; xviii. 4. Luke i. 27.

Rom. viii. 3; xvi. 20. 1 John i. 10, and the Editor's Occasional Sermons, Nos. 12 and 43.

As the Serpent used Eve as an instrument against Adam, so he now uses a Christian Church—the Church of Rome—as an instrument against Christ; and so he would use, if he could, the Blessed Virgin herself, as an instrument against her Divine Son.

The Seed of the Woman is CHRIST; and in Him all His members share in this Promise. See Rom. xvi. 20. Luke x. 19. Mark xvi. 18; below on Ps. xci. 13, *Mede's* Essay, book i. Disc. xlii. p. 236; and *Glass*, Phil. Sac. p. 655; *Calovius*, Crit. S. p. 574; *Rivetius*, Exerc. xxxvii.; and the valuable collections in *Pfeiffer*, *Dubia Scripturæ*, p. 15.

—*thou shalt bruise his heel*] He shall bruise thy head, the highest part; thou shalt bruise his heel, the lowest, the human nature of Christ; cp. Gen. xlix. 17; and with that heel—bruised in death—He will bruise thy head, and tread thee under His feet, and enable His member to crush thee (Luke x. 19, Rom. xvi. 20).

The modern editions of the *Septuagint* have τῆς κεφαλῆς here, and the *Vulgate* has *insidiaberis*; if that reading of the *Septuagint* is correct, then the translators may have confused the Hebrew word, *shuph*, to bruise, crush, break (Job ix. 17), with the verb *shûaph*, to pant after, to observe in ambush. But the true reading of the *Sept.* may be τῆς ὀφθαλμοῦ, from *repew*, *perforo*, *vulnero*.

16. *I will greatly multiply thy sorrow and thy conception*] Because thou hast disobeyed My command, thy distress and pain, attending conception and pregnancy, shall be multiplied in length of time, and in intensity of suffering.

—*thy desire*] This seems to be the true meaning of the word (from the root *shuk*, to desire vehemently; *Gesen.* 876), *not* power and dominion, as *Vulg.*; though thy sorrow in conception will be great, yet thy desire will be toward thy husband; see iv. 7. Cant. vii. 10. This *desire* was consequent on the promise to the woman that her *Seed* should bruise the serpent's head.

St. Paul happily connects the conception and birth of Christ with the sin of Eve. "The woman, being deceived, *hath become* (i. e. was, and is, γέγονε) in the transgression;" but she shall be saved through the child-bearing, i. e. by the birth of the promised Seed of the Woman, Christ. See below on 1 Tim. ii. 14, 15; cp. John xvi. 21, 22.

—*and he shall rule over thee*] Because thou hast acted independently of thy husband, to his destruction and thine own. Here is a distinct declaration of the duty of subordination of woman to man; and though in Christ, woman is made partaker with man of evangelical privileges (Gal. iii. 28), yet this subordination is inculcated throughout the New Testament; see 1 Cor. xi. 9–12. 1 Tim. ii. 12. Eph. v. 3, 22, and the power of woman is made to consist in meekness and submission: see note below on 1 Cor. xi. 10. 1 Pet. iii. 1, 4.

17. *cursed is the ground for thy sake*] God in His great mercy did not pronounce a curse upon man; but the Earth, created very good, and made for men, was cursed by reason of Man's fall: see above on v. 14. Because thou didst not defend thy wife against the Tempter, and because thou didst allow her to eat of the tree, and also didst hearken to her, and didst eat of it, therefore the ground (*adamah*), from which thou wast taken, and on which the tree grows, is cursed for thy sake, and shall preach to thee and to thy posterity perpetually of thy sin, by the briars and thistles which it will bring forth, to exercise thy toil and theirs; and after a life of sorrow, the earth shall receive thee; who, if thou hadst stood firm in obedience, mightest have been translated to heaven without death—as Enoch, the seventh from Adam, was. The Book of Nature is no longer now the original Manuscript, written by God's hand; but a *Codez Rescriptus*, a *Palimpsest*, bearded and blotted by the hand of the Enemy. Nature reveals God, but it also conceals Him. Cp. *Jones* of Nayland, Sermons, "Natural Evidence of the Curse," i. 191.

On the condition of the Earth consequent on the Fall, and

thou eat of it all the days of thy life; ^{18 d} Thorns also and thistles shall it ^{d Job 31. 40.}
 † bring forth to thee; and ° thou shalt eat the herb of the field; ^{19 f} In the ^{† Heb. cause to bud.}
 sweat of thy face shalt thou eat bread, till thou return unto the ground; for out ^{e Ps 104. 14}
 of it wast thou taken: ° for dust thou art, and ^h unto dust shalt thou return. ^{f Eccles. 1. 13.}
²⁰ And Adam called his wife's name †|| Eve; because she was the mother of ^{g ch. 2. 7.}
 all living. ^{h Job 21. 26. & 34. 15.}

²¹ Unto Adam also and to his wife did the LORD God make coats of skins, ^{Ps. 104. 29.}
 and clothed them. ^{Eccles. 3. 20. & 12. 7.}

²² And the LORD God said, 'Behold, the man is become as one of us, to ^{Rom. 5. 12.}
 know good and evil: and now, lest he put forth his hand, ^k and take also of ^{Heb. 9. 27.}
 the tree of life, and eat, and live for ever: ²³ Therefore the LORD God sent ^{† Heb. Chavah.}
 him forth from the garden of Eden, 'to till the ground from whence he was ^{‡ That is, Living.}
 taken. ²⁴ So he drove out the man; and he placed ^m at the east of the garden ^{i ver. 5. Like}
 of Eden ° Cherubims, and a flaming sword which turned every way, to keep ^{Isa. 19. 12. & 47.}
 the way of the tree of life. ^{12, 13.}
^{Jer. 22. 23.}
^{k ch. 2. 9.}

on its future liberation from the curse, see above, v. 15, and notes below on Rom. viii. 19—23; and on 2 Pet. iii. 10.

— *In sorrow shalt thou eat*] Because man ate in sin, therefore he now eats in sorrow.

18. *Thorns*] The sign of the curse. When Christ, the Second Adam, was made a curse for us (Gal. iii. 13), His head was crowned with thorns, the signs of the curse, consequent on the fall of the first Adam. *S. Cyril*, Cat. 13: cp. below, Gen. xxii. 13. These thorns may serve for a refutation of the Pelagian Heresy denying the doctrine of original sin. *S. Augustine* c. Julian. vi.

— *thou shalt eat the herb of the field*] Not the fruit of Paradise. Thou hast lost all its fruits by eating the forbidden one.

19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground*] Even here is mercy; for, to fallen man, labour is a preservative against sin; and death is birth to life, through Christ. What would man be, without toil, and death? See the wise words of *Virgil*, Georg. i. 125.

— *dust thou art, and unto dust shalt thou return*] By this infliction of the punishment of death, for eating the forbidden tree, God showed to mankind that the Devil is a liar, and that He Himself is true. *S. Irenæus*, v. 23. See ii. 17; iii. 4.

20. *And Adam called his wife's name Eve*] *Chaváh*, life (whence the *Sept.* renders it by Ζωή here, in iv. 1 it has Εβα), from the root *chavah*, equivalent to *chayah*. *Gesenius*, pp. 264. 273. The original idea of this word is that of breathing. The same original idea is found in the Greek, *ἄω, ζω, βίω*: Latin, *vivo*. *Eve* is from *chavah*, so *γυνή* from *γένη*, and *femina* from *feo*, words expressive of propagation of life.

This name (*Eve*) was a consolation consequent on the divine promise, and an argument of Adam's repentance and faith. His wife had been the cause of death, but God declared that her Seed should bruise the serpent's head, and so Life is restored. Adam declared his belief in that promise by her name, "for she became the mother of all living."

Eve is the figure of the Church, the Spouse of Christ, the spiritual mother of all living: "Parentes qui nos genuerunt ad vitam sunt Christus et Ecclesia." *Augustine*, Sermon. 22. *S. Jerome* in Ephes. c. v.

By giving her a name, Adam exercised dominion over her (cp. ii. 19), and spake by the spirit of prophecy.

21. *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them*] From animals slain,—perhaps for sacrifice: cp. *Bp. Butler*, Anal. ii. ch. v.

The Jewish Rabbis say that Adam, as the Firstborn of Mankind, was a Priest, and had a sacerdotal robe, provided by God, which was transmitted to his posterity: cp. *Professor Blunt's Coincidences*, Part i. § 3; and see below on xxvii. 15.

Jesus Christ, the Second Adam,—the true Priest and sacrifice,—has a priestly robe, in which God has clothed mankind. Man was despoiled of original innocence and of grace by his own sin, and stood in a state of nakedness and shame and fear before God (v. 10), but God has mercifully clothed Man again in His dear Son, Who is "the Lord our Righteousness:" see on Luke xv. 22. Gal. iii. 27. Rev. vi. 11; vii. 14.

22. *the man is become as one of us*] A sentence uttered not in irony, much less in irrision, but in pity. See what Satan has brought upon him by his promise that man shall be as God (iii. 5): see *Delitzsch* and *McCauley*, Post. Lect. p. 27.

|| That is, *Gotten*,
or, *Acquired*.

IV. ¹ And Adam knew Eve his wife; and she conceived, and bare || Cain, and said, I have gotten a man from the LORD. ² And she again bare his

and it is by the Divine Presence in Christ, God in Man, that God meets us and communes with us in Mercy, being reconciled to us in Him.

The form of the Cherubim is described by Ezek. x. 14, as uniting the features of a man, a lion, an ox, and an eagle. Cp. Ezek. i. 10. They are Angelic forms, and represent the Divine Presence, united with the Manhood in Christ, in His fourfold office as revealed in the fourfold Gospel, viz. His work as Man, His dignity as our King, His Priestly and Sacrificial Office; and the glory of His Resurrection represented by the eagle. See below, note on Exod. xxv. 17. Rev. iv. 7-9.

Since also they combine the *animal* creation,—represented by the Lion, the Ox, and the Eagle,—with Angelic forms, and with the human and divine natures, in Christ, they seem to point to the time when all things will be reconciled in Christ. The animals suffered by the Fall. The Earth sympathizes with Man in his sorrow. The whole Creation yearns and groans for deliverance from the bondage of corruption, out of which it will be restored by Christ. See on Rom. viii. 20-22.

This Restoration in Christ seems to be signified by the union of the Cherubim here with the Tree of Life, and by their position over the Mercy Seat in the Temple, and finally by their exaltation to heaven before the Throne of God, in the Apocalypse.

— *a flaming sword*] Literally, *the flame of a sword* guarded the Tree of life against all enemies; and a sharp two-edged sword cometh out of the mouth of Christ to slay His enemies (Rev. i. 16; ii. 12, 16; xix. 15, 21: cp. 2 Thess. ii. 8), but it is a sword of the Spirit, even the word of God, for those who believe and obey Him, Eph. vi. 17. Heb. iv. 12. The *Cherubim* speak of Mercy, Love, and Reconciliation; but the *flaming sword* betokens Justice and Judgment. So it is in all God's dispensations in Christ; Christ is "the Lamb of God," but He is also the "Lion of the tribe of Judah." He is infinite in love to all who believe and obey Him, but to all who are disobedient our God is "a consuming fire" (Deut. iv. 24. Heb. xii. 29).

— *turned*] Turned itself, as if ended with life. *Ges.* 230.
— *to keep the way of the tree of life*] That is, to guard (Heb. *shemôr*; and Sept. φυλάσσειν, *Vulg.* "ad custodiendam"; and so the *Arabic*, *Syriac*, and *Samaritan Pentateuch*, and the *Targum of Onkelos*), to protect the way of the tree of life (see *Chrys.* and *Augustine*), and also to prevent man from life in sin, and to enable him to live by death (*Iren.* iii. 37).

Here, then, we see another analogy between these Cherubim, and those who stretched their wings over the Mercy Seat or Propitiatory, which was sprinkled with blood by the High Priest, the figure of Christ entering into the Holy of Holies with His own blood. See on Heb. ix. 5-14. Rom. iii. 21. 25. 1 John ii. 2; iv. 10.

The Tree of Life in Paradise was, as it were, the Patriarchal HOLY of HOLIES, which was guarded against the Powers of evil by the glorious *Shechinah* of God's Presence, and was made accessible to all believers, when Christ took our Nature, and paid the penalties of the sin of Adam and his posterity, and ascended in our human nature into the heavenly Holy of Holies, prefigured by Paradise, and sat down at the right hand of God, and sent down the Holy Spirit on His Apostles, that they might preach the fourfold Gospel, in which His Humanity, His Royalty, His Priesthood, and His Resurrection are proclaimed, and so might give to all men a free approach to the Tree of Life. Christ's blood quenched the flame (*Jerome*).

Therefore in the Book of Revelation (xxi. 12. 25-27; xxii. 2. 14) the Twelve Angels of the twelve gates of the heavenly Paradise invite the faithful from all quarters of the world to enter into the gates which are never shut, and to feed on the Tree of Life; cp. *Keble* on Sexagesima (at end). "Flammea rhomphaea" (says *S. Jerome*, Ep. 3) "custos Paradisi et praesidentea foribus Cherubim, Christi restricta et reserata sunt sanguine." Here is the triumph of Human Nature in Christ; that very human Nature, in which Adam fell, has been taken up into the Godhead in Christ. That very human Nature, for which the Cherubim kept the tree of life, now sits enthroned upon the Cherubim in the Heavenly Holy of Holies, in Christ (*S. Chrysostom*).

The ancient Jews expected that these mysteries of Scripture would be revealed in the Messiah, and that the losses incurred by Adam would be retrieved by Him (*Ainsworth*). On the fulfilment of these hopes in Christ, see *Bp. Butler*, Analogy, Part ii. chap. v. sect. v. to the end; and *Bp. Bull*, Disc. v. on the State of Man before the Fall.

These three Chapters reveal God's mercy in justice.

(1) By the fall Man came to *know evil*: but God has made the knowledge of evil to lead to good (see on iii. 5).

(2) The Woman was used by Satan to work the Fall in Adam. But God used the Woman's seed to raise up in Christ (iii. 15).

(3) God drove Man out of Paradise and from the Tree of Life on earth; but He has made Death to be the Gate of heaven in Christ (ii. 22, 23).

(4) These chapters of Genesis reveal Almighty God, the Creator of all things very good: Adam formed from the Earth; Eve taken from his side; the Serpent in Paradise; Man tempted, and a curse pronounced on the Earth for disobedience in eating the fruit of the forbidden tree; and Man driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and the promise made in mercy, that the Seed of the Woman should bruise the Serpent's head.

Pass now from the first chapters of GENESIS to the last of the APOCALYPSE. The same God is revealed, seated on His Throne; Heaven and Earth adore Him; Man also is there; Adam is there, in Christ, the Second Adam; Eve also is there in the Bride of the Second Adam, the Church; Paradise also is there, not lost, but regained; and the Tree of Life no longer fenced with a flaming brand, but open to all, for the healing of the nations. And there "is no more curse." There also we see the discomfiture of the Old Serpent (Rev. xx. 2). The first prophecy of Scripture (Gen. iii. 15) is now fulfilled. Christ has bruised the Serpent's head, and has chained him, and will cast him into the lake of fire and brimstone, there to remain for ever (Rev. xx. 10).

Here is clear evidence of unity, in the design and texture of the Sacred Volume; and when we consider that a period of more than five thousand years separates the events of the Book of Genesis from those of the Apocalypse, we may here recognize a proof, that the Old and New Testament are from one and the same Hand, the Hand of Him with Whom "a thousand years are as one Day" (Ps. xc. 4. 2. 2 Pet. iii. 8).

CH. IV. 1. *Adam knew Eve his wife*] It would seem that Eve had no children in Paradise, and that the Fall was not long after the Creation; and this is the opinion of *S. Irenaeus*, *S. Cyril*, *S. Epiphanius*, and others among the Ancient Fathers: see *Corn. à Lapide* on iii. 24.

— *Cain—"I have gotten"*] *Kanîthi*, I have gotten.

Here is an instance of the principle on which names were given in primitive times, namely, a desire to indicate some leading characteristic of the person or thing to which they were given: see iii. 20. *Cain* intimates acquisition, and Eve's next son was called by her *Abel*, i.e. vanity, weakness. Eve supposed *Cain* to be a possession, but he became a curse and a wanderer, and *Abel* was accepted by God. A specimen of human hopes as contrasted with divine wisdom. Man's possessions, in which he glories, come to nought; and God "chooses the weak things of this world to confound the strong" (1 Cor. i. 27).

— *a man*] Probably Eve hoped to see in him a fulfilment of the promise concerning the seed of the Woman in iii. 15.

— *from the LORD*] The translation from (of the Hebrew *eth*) is authorized by other places: Gen. xlix. 25. Deut. xxxiv. 1. 2 Kings xxiii. 35. See *Noldii* Concordant. p. 125; or, it may signify, with and by the Lord. It is rendered *did* (through) by the Sept., and per in *Vulg.*

Some render the words thus: "I have gotten a man, the Lord." And this sense is grammatically the most natural one. Eve may have supposed that the promise which God had made (above, iii. 15) was now fulfilled; and that the Redeemer was born, who would bruise the serpent's head; and, inasmuch as only Divine Power could effect this great deliverance, she may have hailed him as THE LORD. So *Calovius*, *Gerhard*, *Helvicius*, *Glassius*, and many others quoted by *Pfeiffer* in his valuable work, *Dubia Sacra*, pp. 19, 20. And perhaps this speech may be recorded here by the Holy Spirit as prophetic of the divine truth that the Lord Himself would condescend to be a man born of a woman (Gal. iv. 4).

The LORD. JEHOVAH: therefore the name JEHOVAH was known to Eve, and was not first revealed to Moses, as some have imagined: see below on Exod. vi. 3; see also here, v. 26.

The Patriarch Enoch is recorded by the Holy Spirit, in the New Testament, to have delivered a prophecy, which is thus expressed, 'Ἰδοὺ, ἦλθε Κύριος (Jude 14), "Behold, the LORD cometh." The Name Κύριος in the New Testament is the usual equivalent of the Name JEHOVAH in the Old. Hence it

brother † Abel. And Abel was † a keeper of sheep, but Cain was ^a a tiller of the ground.

³ And † in process of time it came to pass, that Cain brought ^b of the fruit of the ground an offering unto the LORD. ⁴ And Abel, he also brought of ^c the firstlings of his † flock and of the fat thereof. And the LORD had “respect unto Abel and to his offering: ⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, ^e and his countenance fell. ⁶ And the

† Heb. *Hebel*.
† Heb. *a feeder*.
a ch. 3. 23. & 9. 20.

† Heb. *at the end of days*.
b Num. 18. 12.
c Num. 18. 17.
Prov. 3. 9.
† Heb. *sheep*, or, *goats*.
d Heb. 11. 4.

e ch. 31. 2.

would appear that the Name JEHOVAH was used by Enoch; and there is no good reason for doubting, that indeed this present verse seems expressly to declare, that it was known to Eve. On the contrary, there is something very expressive in the use of this name by the “*Mother of all living*” (iii. 20) on the birth of her first son: “I have gotten a man from the *Ever-living One*.”

2. *And she again bare*] Literally, “*she added to bear*.” On this Hebraism, adopted also in the New Testament, see on Luke xx. 11. *Vorst* de Heb. N. T. p. 590.

— *his brother*] Observe the emphasis. The word *brother* is repeated here seven times. See *vv.* 8—11.

— *Abel*] Heb. *Hebel*, i.e. *vanity*. The mention of a reason for Cain’s name (*v.* 1), suggests that there was a reason also for Abel’s: the former was an expression of joy, the latter of sorrow. Eve’s hopes of a fulfilment of the primeval promise had not been realized in Cain, whom she had hailed as an *acquisition* from the Lord; and now she uttered a voice of grief, and a truth in it; for “every man living is altogether *vanity*,” and “the whole creation was made subject to *vanity*.” See below, on Rom. viii. 20.

Where man hopes most from himself, he often obtains least; and where he hopes least, he often obtains most. Though Abel’s name was *vanity*, and it expresses that “vain is the help of man,” yet he was a type of Christ, the Good Shepherd, whose offering is accepted, and Who is indeed “the Man gotten of the Lord.” Our own Cains (or acquisitions) are God’s Abels or vanities, our Abels are His Cains: “His strength is perfected in our weakness” (2 Cor. xii. 9).

— *Abel was a keeper of sheep*] Probably not for the sake of their flesh for food (see ix. 3), but for wool, and milk, and whatever may be made with milk. Cp. 1 Cor. ix. 7. It is observable that the *Septuagint* here has ποιῶν προβάτων, a *Shepherd of the sheep*. The Apostle, writing to the Hebrews, adopts this phrase, and applies it to Jesus Christ, and says, “Now the God of peace, that brought again from the dead the Lord Jesus, that great *Shepherd of the sheep*,” τὸν ποιμένα τῶν προβάτων τὸν μέγαν, and thus suggests to us that Abel, the first who offers the firstlings of his flock to God, and whose offering is accepted by Him, and who is slain by his brother Cain, is a type of Jesus Christ, the Good Shepherd, destroyed through envy by his own brother, the Jew (see on Rom. viii. 20. Heb. xii. 24; and below, on *v.* 8); and that as our Abel, the great *Shepherd of the sheep*, was brought again from the dead by God, so all the Saints and Martyrs,—of whom Abel was the first,—will be brought again from the dead by a glorious Resurrection, through Him, Who is “the Resurrection and the Life” (John xi. 25), and whose “blood speaketh better things than that of Abel” (Heb. xii. 24).

In the two sons of Adam, Cain and Abel, we have the beginnings and the types of the two cities,—the earthly city, and the heavenly; the city of this world, and the city of God; and their history has been traced by *S. Augustine*, in his great work, “*De Civitate Dei*,” see there, lib. xv. c. 5, where he says, “The founder of this earthly city was a fratricide; for through envy he killed his brother, the citizen of the heavenly city, who was a pilgrim and stranger here below.” On the other hand, our Lord Himself traces the race of all who suffer for the truth, “from righteous *Abel*” (Matt. xxiii. 35).

Job describes the worldly city as the race of those whose houses are filled by God with good things; but they said to Him, “Depart from us; and they were overflowed with a flood” (Job xxii. 16. 18). “In Cain and Abel we have an image (says *Lord Bacon*, *Adv. of Learn.* p. 49) of the two states of Man,—the active and the contemplative: the latter,—the state of Mary in the Gospel,—is the more perfect state; that to which all labour tends as its goal.”

On the historical character of this narrative in this and the four following chapters, and for a refutation of those who treat it as mythical, see *Havernick* on the Pentateuch, pp. 103—118.

3. *in process of time*] Literally, *at the end of days*. This

may have been on some solemn anniversary; and so, not only the *place*, but also the *time*, of offering may have been appointed by God (*Ainsworth*, p. 21).

It has also been supposed that these offerings were brought to Adam, the Father of the Family, the Patriarchal Priest, to be offered by him for his sons to God. See on Job i. 5.

— *of the fruit*] It is said that Abel brought of the *firstlings* of his flock; but it is not said that Cain brought of the *firstfruits* of the ground.

3, 4. *an offering—firstlings of his flock*] A lamb,—the type of the Lamb of God,—who would take away the sins of the world; a firstling prefiguring Him who is the firstborn (*S. Ambrose*).

Here is another evidence of the offering of Sacrifice in Patriarchal times: see above, on iii. 21. It is probable (as *Eusebius* suggests, *Dem. Evang.* i. 10) that man was taught by divine revelation to offer sacrifice, in order to exercise his Faith in the Great Sacrifice to be offered in the fulness of time for the sins of the world. See also *Bp. Horsley*, *Bibl. Crit.* p. 15, “The animal sacrifices of primitive times referred to the divine method of redemption by the blood and merits of an incarnate Saviour.” As *Bp. Butler* observes (*Anal.* ii. c. v.), the general prevalence of propitiatory sacrifices, even over the heathen world, seems to point to the first promise of a Redeemer, and to show the general sense of mankind, that repentance alone is not sufficient to expiate guilt; and to imply faith and hope in the Atonement to be provided by God, in the offering of the Lamb slain from the foundation of the world (*Rev.* xiii. 8; cp. *Augustine* de Civ. Dei xv. 16; *Kitt*, p. 89; *Williams*, pp. 406—409).

Cain offered the “fruits of the earth,” not the *firstfruits*; but Abel offered the *firstlings* of his flock, and also the *fat*, and was a type of the GOOD SHEPHERD offering Himself, “the firstborn among many brethren,” and therefore God “had respect to Abel and to his offering.”

— *unto the LORD*] Cain and Abel appear to have brought their offerings to the same place. It may, perhaps, have been at the East of the Garden, where the Cherubim were, the symbols of God’s presence, and therefore, so to speak, before the Veil of the Primitive Holy of Holies. See above on iii. 24; and cp. *Hooker*, *v.* 11; *Bp. Patrick* here; *Professor Blunt*, *Coincidences*, p. 9.

Hence, when Cain is driven out as a wanderer, he is said to have gone out from the presence of the Lord (*v.* 16). To come into God’s presence is to come into His Courts (1 Chron. xvi. 29, compared with Ps. xvi. 8). It is said of Jonah that he rose to flee from the presence of the Lord (Jonah i. 3), the stated “place of His word and worship.” Cp. *Ainsworth* here.

4, 5. *And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect*] “By faith Abel offered to God a better sacrifice than Cain” (*Heb.* xi. 4). And thus in this earliest record of sacrifice the Holy Spirit testifies that God regards the heart of the offerer more than the gift itself. See Isa. i. 13. Matt. ix. 13; xii. 7. *S. Irenæus*, iv. 34. *Bp. Butler*, *Anal.* ii. ch. i.

The Apostle declares that it was Abel’s faith which commended his sacrifice to God; he looked upward to God as the Giver of all, and as the Rewarder of them that love Him, and therefore brought the best he had; and therefore God had respect to his sacrifice.

The Apostle suggests (*Heb.* xi. 4), that the Patriarchs, from the days of Abel, looked forward to Christ. They had heard the promise that the Seed of the Woman should bruise the serpent’s head (*Gen.* iii. 15). Doubtless they had received from God some insight into the spiritual meaning of that promise. God also had taught them to offer sacrifices, and showed His acceptance of sacrifice; and the offering of sacrifice, in order to have been accepted, must have been a reasonable service. They must have had some foresight of the Great Sacrifice, of which all other sacrifices were types, and from which they derived their virtue, and without which they were worthless and meaningless; for it “is not possible that the blood of bulls

|| Or, have the
excellency?
Heb. 11. 4.
|| Or, subject unto
thee, ch. 3. 16.
about 3875.

f Matt. 23. 35.
1 John 3. 12.
Jude 11.

LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ If thou doest well, shalt thou not || be accepted? and if thou doest not well, sin lieth at the door. And || unto thee *shall* be his desire, and thou shalt rule over him.

⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^f slew him.

and of goats should take away sins" (Heb. x. 4). In order, therefore, to offer a reasonable service, the holy men who offered such victims must have looked forward with faith to *that* blood by which those victims, which God commanded, might be acceptable to Him. "*By faith* Abel offered up a more excellent sacrifice than Cain," and in that faith there must have been a right apprehension of God's will. There must have been some strong sense of Atonement; for it looked for acceptance with God; and there could be no acceptance without reconciliation, nor reconciliation without justice being satisfied; nor could that be without propitiation, nor acceptance without death, "for without shedding of blood is no remission." Compare *Isaac Williams*, p. 28, and p. 412.

There is, therefore, good reason to suppose that in Abel's case it was the nature of the offering itself, as well as the temper of the offerer, which commended him to God. Abel's offering was a sin-offering, Cain's was a thank-offering. But God in His Law puts sin-offerings first; and there is no acceptance for thank-offerings previous to sin-offerings. In the victim offered by Abel there was an express confession of *sin*, and there was an acknowledgment that sin required the shedding of blood for its remission; and so Abel's offering was an act of *repentance*: and, as was before observed from St. Paul, it was also an act of *faith*,—faith in the great sacrifice to be offered hereafter, and in God's promises through Him; and therefore he was accepted by God. Because by his sacrifice he was a type of Christ and offered in *faith*, therefore "God had respect to him and his offering."

The Fathers are of opinion, that God was pleased to *show* His acceptance of Abel's sacrifice by consuming it with fire from heaven (*S. Jerome, S. Chrysostom, S. Cyril*. See *A Lapid* here); and so *Theodotion* here, who has ἐνέριον, *inflammavit*. Cp. Lev. ix. 24. Judg. vi. 21. iiii. 20. 1 Kings xviii. 38. 1 Chron. xxi. 26. 2 Chron. vii. 1.

⁷ *If thou doest well*] Literally, *If thou shalt do good, is there not acceptance for thee? If thou shalt not do good, sin is lying at the door*. So *Onkelos*, who adds, as a paraphrase, that the "sin is reserved for a day of judgment, in which thou shalt be punished if thou dost not repent; but if thou repentest, thou wilt be forgiven." Cp. *Bp. Pearson*, Art. vii.

On the Hebrew word *seeth* here, signifying *acceptance*, see *Kalisch*, p. 139. Cp. Gen. xix. 21. Job xlii. 8. Mal. i. 8, 9. Others render it "elevation," i. e. of countenance (see *Pfeiffer*, *Dubia*, p. 20), or pardon. The *Sept.* here has a remarkable version: "*Hast not thou sinned, if thou hast offered rightly, but not divided rightly? Hold thy peace*," which seems to be of the nature of a paraphrase, such as is occasionally to be found in that Version, which may be called, in a certain sense, an Hellenistic Targum; and appears to intimate, as *S. Ambrose* explains it (de Cain ii. 6), that it is not so much the offering, as the heart of the offerer that God requires; cp. *S. Jerome*, Qu. Heb. in loc., who remarks on the difference between the *Sept.* and the Hebrew. Julian took advantage of this translation of the *Sept.*, to whom *S. Cyril* makes a reply (c. Julian. lib. x.).

— *sin lieth at the door*] The feminine (*chattâth, sin*; see xviii. 20; xxiv. 36; 1. 17, whence perhaps Greek ἁρτη; cp. *Gesen.* 272) is construed here with a masculine participle (*rôbets*), *lying*, because Sin is personified here as a powerful Enemy, or as a wild beast of prey crouching, and ready to spring upon its victim, either when going in or coming out. "Evil will hunt the wicked to overthrow him" (Ps. cxl. 11). "A leopard will watch over their cities" (Jer. v. 6). The verb *rabats* signifies to *crouch*, as a *beast of prey* (cp. xxix. 2; xlix. 9). In such cases as these the sense rather than the words is regarded (*Ewald*, *Gramm.* § 569. *Gesenius*, *Gramm.* § 145. *Kalisch*, p. 139. Cp. note on Mark ix. 20).

— *And unto thee shall be his desire*] i. e. Sin's desire (see iii. 16), who is personified (see preceding note), and who *lieth at the door* like a beast of prey, ready to devour thee. Compare our Lord's words to St. Peter, Luke xxii. 31: "Simon, Satan hath desired to have you;" and St. Peter himself says that "our adversary the Devil, as a roaring lion, walketh about seeking whom he may devour" (1 Pet. v.

8). But nevertheless, if thou art resolved to do so, thou mayest be able to resist him, and to conquer him. The sense is well given by *Vulg.*: "In foribus Peccatum aderit, sed sub te erit appetitus ejus, et tu dominaberis ejus." Cp. Eph. vi. 11. James iv. 7. Others suppose that "*his*" refers to *Abel*.

— *and thou shalt rule over him*] Thou shalt overcome Sin. Thou shalt not be "overcome of evil, but overcome evil with good" (Rom. xii. 21). "Resist the devil, and he will flee from thee" (James iv. 7). So *A Lapid* and *Ainsworth*.

The *Arabic* Version and the *Jerusalem Targum* favour this interpretation, and so *S. Ambrose, S. Jerome, S. Augustine*, and see *S. Leo de vocatione gentium* ii. 13.

The sense is, as expressed by St. Paul, "let not sin reign in thy mortal body, that thou shouldst obey it" (Rom. vi. 12), "but mortify it" (Rom. viii. 13. Col. iii. 5). Compare the words of *Horace*, 1 Epist. x. 47:—

"Imperat aut servit collecta Pecunia cuique,
Tortum digna sequi, potius quam ducere, funem."

The same may be said of Sin. It often rules, but it ought to be ruled. Sin lieth at thy door, like a wild beast, ready to spring upon thee and devour thee; but trust in God; obey Him, and thou shalt conquer him. So David by faith overcame the Lion and the Bear. So we, by faith in Christ, may tread the Old Serpent under our feet.

⁸ *And Cain talked (said, yomer) with Abel his brother*] The *Samaritan Pentateuch, Sept., Syriac, Aquila, Vulgate*, and *Jerusalem Targum* add here the words "Let us go into the field." This may have been the purport of Cain's speech (cp. *S. Jerome*, Quæst. Heb. in loc. Cain durst not attack him in a holy place, where God's presence was seen. Compare Christ's suffering "*without the gate*." Heb. xiii. 12.

— *Cain rose up against Abel his brother, and slew him*] The first death was a murder. Cain may not have been fully aware of the consequences of his own anger and assault upon his brother; though he must have seen the deaths of other creatures consequent on acts of violence. But God allows *results* to follow from human actions of which men do not see the full misery and enormity; and thus teaches them to set a watch over their hearts, and to check the first emotions of evil passions and the beginning of sin. Cp. 1 John iii. 12, "Cain was of that wicked one, and slew his brother; and wherefore slew he him? because his own works were evil, and his brother's righteous;" and Matt. xxiii. 35, where Christ speaks of the righteous Abel as the first Martyr, and where we have divine testimony to the truth of this history; and St. Jude teaches us to see in Cain a figure of the Antichristian leaders of the latter days. "Woe unto them! for they have gone in the way of Cain" (Jude 11).

The first death preached the doctrine of a *Judgment* to come, and *Resurrection* of the body (*S. Chrys.*). Abel, whose offering was accepted, was slain by his brother Cain, whose offering was rejected, by God. Therefore, since God is righteous, there must be a reward for Abel in another world.

Christ said to the Jews, that all the blood shed since the time of Abel to His own day would come on *that generation* (see on Matt. xxiii. 35, 36). And why? Because that generation would kill Him. It would identify itself with Cain, and with others who were like Cain in previous generations, by one crowning act of sin, in the murder of the true Abel, their own brother,—the Good Shepherd, Who offered to God the one Acceptable Sacrifice, through which all sacrifices, ever since the sacrifice of Abel and through all succeeding generations, are accepted by God.

Abel, therefore, in his occupation,—a Shepherd,—and in his death, by the hand of his brother, was a type of Christ.

Here, then, in Abel's death, was a vision of the true Deliverer: not in Cain, where natural Reason, speaking by Eve (v. 1), might have expected him, but in Abel. Here in the two brothers were laid the foundations of the two cities; in Cain the city of this world, in Abel the city of God. The city of this world, like ancient Rome, is founded on the murder of a brother; but the city of God, the new Jerusalem, is cemented by the Blood of the Good Shepherd, who laid down His life

⁹ And the LORD said unto Cain, ⁹ Where is Abel thy brother? And he said, ^g Ps. 9. 12.
^h I know not: *Am I my brother's keeper?* ¹⁰ And he said, What hast thou ^h John 8. 44.
done? the voice of thy brother's [†] blood ⁱ crieth unto me from the ground. [†] Heb. *bloods*.
¹¹ And now *art* thou cursed from the earth, which hath opened her mouth to ⁱ Heb. 12. 24.
receive thy brother's blood from thy hand; ¹² When thou tillest the ground, it ^{Rev} 6. 10.
shall not henceforth yield unto thee her strength; a fugitive and a vagabond
shalt thou be in the earth. ¹³ And Cain said unto the LORD, ^{||} My punishment
is greater than I can bear. ¹⁴ ^k Behold, thou hast driven me out this day from
the face of the earth; and ¹ from thy face shall I be hid; and I shall be a
fugitive and a vagabond in the earth; and it shall come to pass, ^m *that every*
one that findeth me shall slay me. ¹⁵ And the LORD said unto him, Therefore
whosoever slayeth Cain, vengeance shall be taken on him ⁿ sevenfold. And
the LORD ^o set a mark upon Cain, lest any finding him should kill him. ⁿ Ps. 79. 12.
¹⁶ And Cain ^p went out from the presence of the LORD, and dwelt in the land
of Nod, on the east of Eden. ^p 2 Kings 13. 23.
¹⁷ And Cain knew his wife; and she conceived, and bare [†] Enoch: and he ^{& 24. 20.}
[†] Heb. *Chanoch*. ^{Jer.} 23. 39. &
52. 3.
about 3875.

for the sheep. Cp. *S. Ambrose* de Cain i. 2. *S. Aug.* c. Faust. Man. xii. 9, and above on v. 2.

^{9. he said, I know not}] Thus he showed himself to be of "that wicked One," by adding a lie to murder (John viii. 44. 1 John iii. 12).

— *Am I my brother's keeper?*] Yes, since he is thy brother, thou art his keeper. See Rom. xv. 2, 3. 1 Cor. x. 24. 33. Gal. vi. 2. Phil. ii. 4, 5.

^{10. the voice of thy brother's blood crieth unto me}] For vengeance upon the murderer. "The blood of Christ speaketh better things than that of Abel;" even of pardon and cleansing for all (Heb. xii. 24); and the blood of the Saints beneath the altar cries for His Coming (Rev. vi. 9).

^{11. And now art thou cursed from the earth}] Cursed from that earth (*adamah*) on which thou hast spilt thy brother's blood, and from which it cries to Me for judgment. Thy home rejects thee; it casts thee out; thou art driven from the presence of God and His public worship.

So in after ages the Jews were driven from Jerusalem into banishment and bondage, because they spilt there the blood of the true Abel, the Good Shepherd.

Cain is driven from God's presence; excommunicated (as *S. Augustine* says, in Ps. 39); the first man that was ever cursed in the world. The earth was cursed for Adam's sin; but Cain was cursed from the earth (*Chrys.*).

^{12. a fugitive and a vagabond shalt thou be}] Thou hast abused thy bodily strength; this body of thine shall be the seat and instrument of thy punishment. It has been thought by some, that Cain showed his constant fear of death (see v. 14) by bodily tremblings and convulsions (*Chrys.*).

There is a remarkable analogy between Abel and Christ, and between Cain and the impenitent and obdurate Jews. Christ, the Good Shepherd, was slain for envy by the Jews. And now they will know nothing of their brother, and they wander about fugitives and vagabonds, with a mark set upon them,—a Cain of twenty centuries. Cp. *S. Augustine* contra Faustum, lib. xii. cap. 9—13, and de Civitate Dei xv. 7.

For striking evidence of this resemblance, compare the curse here pronounced upon Cain, and that pronounced upon the Jews in Deuteronomy, in the case of their disobedience; as those words stand in the *Sept.*, xxviii. 16, ἐπικατάρατος σὺ ἐν πόλει κ.τ.λ. ἐπικατάρατα τὰ γεννήματα τῆς γῆς σου: 25, καὶ ἔσθ' ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς: 34, καὶ ἔσθ' παράκλητος: 66, φοβηθήσθ' ἡμέρας καὶ νυκτός.

Here the *Septuagint* has, in the curse on Cain, ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ὅτε ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχύιν αὐτῆς δοῦναι σοι· στένων καὶ τρέμων ἔσθ' ἀπὸ τῆς γῆς, a striking picture of the Jewish Nation.

^{13. My punishment is greater than I can bear}] Though the word *avōni*, here rendered *my punishment*, has sometimes this sense (e. g. in 1 Sam. xxviii. 10), yet it is not common, and the true rendering of the words seems to be that of our margin and the majority of Versions (*Sept.*, *Vulg.*, *Theodotion*, *Arabic*, *Syriac*, *Targum of Onkelos*, and *Samaritan Pentateuch*, and of the Greek and Latin Fathers; cp. *Pfeiffer*, *Dubia*, p. 23), "*my sin is greater than I can bear*," or, "*than can be pardoned*." Cain sinks into despair, like Judas.

God had said to him, If thou doest well, shalt thou not be accepted? Do not therefore impute to Me the non-acceptance of thy sacrifice, but ascribe it to thyself, and therefore repent; and if thou doest ill, remember that Sin is crouching at the door, desirous to destroy thee, and yet, if thou art willing, thou mayest be able to rule over him (see v. 7). Therefore, do not imagine that I desire thy destruction. No; I spare thy life to give thee time for repentance; therefore turn to Me for grace.

Cain, it seems, rejected God's gracious counsel, and gave himself up to despair. Hence *S. Ambrose* compares the Novatians (who said that some sins were irremissible) to Cain. Do Pœnit. i. 9. See below, on Heb. vi. 4—6.

^{15. And the LORD set a mark upon Cain}] Or, *gave a sign to Cain*. The Rabbis suppose that it was some mark on the forehead; or that it was wildness of countenance and trembling of limbs. Ever since the death of the true Abel, Jesus Christ, the Jewish Nation, like Cain,—a never-dying Cain of nearly twenty centuries,—have had a mark set upon it, which keeps it separate from all other people (*S. Augustine*, on Ps. 39). But the day is coming when they will receive the mark of Christ Himself on their foreheads (cp. on Gal. vi. 17, and Rev. vii. 3), and then they will not only escape death, but inherit eternal life.

— *lest any finding him should kill him*] This sentence shows that the world must by this time have had many inhabitants; and we read in v. 17, that "*he built a city*."

Some critics (*Tuch*, *Baumgarten*, *Delitzsch*) suppose that the words mean that God gave to Cain a token or pledge by which he was assured that no one should kill him.

"Slay them not, lest my people forget it, but scatter them abroad," was the divine prophetic sentence against the Jewish Cain, for the murder of his brother Abel, Christ the Good Shepherd (Ps. lix. 11), and it is not yet revoked: cp. above, v. 12. But this divine sentence of judgment is tempered with mercy, as it was in the case of Cain. The Jews are not slain, but scattered; and why? in order that even in their punishment God may show forth a warning against unbelief, and may invite all nations to receive Christ, and believe. In His own due time, the Jews, who are scattered every where as fugitives, will be brought home as fellow-citizens of the saints in the true Jerusalem, the Christian Church, diffused every where, and enfolding all. Cp. *S. Augustine*, in Ps. lix. 11. And so the Jews will afford a new evidence of the truth of the Old Testament, especially of its prophecies, and of the Gospel.

^{16. from the presence of the LORD}] Probably near the borders of Paradise and the Cherubim: see above, vv. 3, 4.

— *Nod*] i. e. *wandering*, or *exile*. The site of it is uncertain, and probably it was no defined region: cp. *Winer*, *R. W. B. ii.* p. 167. It is like the Aleian plain of the Greek poets (from ἀλδομαι, to wander), on which Bellerophon fell, and where he roamed, ὃν θυμὸν κατέδωκεν, "eating his own heart" (*Homer*, *Il.* vi. 102); a land of sadness and despair.

^{17. Cain knew his wife}] Their marriage is not mentioned; it is not certain whether she was his sister. The fact recorded above, that he was afraid lest any one meeting him should kill him, and the other fact related here, that he

q Ps. 49. 11.

built a city, ⁹ and called the name of the city, after the name of his son, Enoch. ¹⁸ And unto Enoch was born Irad: and Irad begat Mehujael: and

† Heb. *Lamech*.

Mehujael begat Methusael: and Methusael begat † Lamech.

¹⁹ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰ And Adah bare Jabal: he was the father

built a City, seem to intimate that there were many grown-up persons in the world at this time (cp. *Bp. Patrick* here, and *Kitto*, pp. 84, 85), though doubtless through necessity the first men married their sisters: “*virī sorores suas conjuges acceperunt, quod profecto quāto est antiquius compellente necessitate, tantō postea factum est damnable religione prohibente.*” See *Augustine* de Civ. Dei xv. 16.

— *Enoch*] or *Chanoch*, i.e. *dedicated*: see v. 18; the same name as occurs below in the family of Seth, v. 18. The resemblance of names in the two families of Cain and of Seth is remarkable.

In the family of *Cain* we have *Enoch* and *Lamech*, *Irād*, *Mehujael*, *Methusael*; and in the family of *Seth* we have *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methuselah*, *Lamech*. Two names are here identical, *Enoch* and *Lamech*; in a third there is a likeness of two syllables.

Some modern critics have thence inferred, that these families were one and the same; and that the Author of the Pentateuch was mistaken in representing them as two; and further, that these names, blended together, represent the names of ancient demigods of the heathen world! Such is the theory of *Ewald* (Isr. Gesch. i. 349—370), and of *Buttmann* (Mythol.), and of *Tuch*, *Hupfeld*, and others.

Surely this kind of criticism is shallow and presumptuous, and is one of the fruits of that spiritual blindness, which is the consequence of pride and irreverence in dealing with God's Holy Word. We know that the Books of Moses were received as true by the ancient Hebrew Church, and have been received as true by Jesus Christ the Son of God, and by the Holy Ghost dwelling in the Christian Church, and avouching their truth by the holy Apostles and Evangelists. Examples of the same names in different families in the Bible may be seen in *Keil*, p. 71; *Delitzsch*, p. 211: cp. *Hävernick*, Einleitung, § 120; *Kurtz*, Geschichte, A. B. § 23-(4) (i. p. 91, Eng. transl.)

Is it not probable, that there is a profound spiritual truth in this *likeness of names* in the two families, good and evil? May we not be enabled to discover it by God's grace, and by the light cast upon it from other parts of Holy Scripture?

May it not be, that this *external likeness of names* is designed to remind us that, in *this world*, good and evil are blended together? In the Field of the *visible Church upon earth*, the *Tares* grow together with the *wheat*; the *tares resemble* the wheat in appearance, and can hardly be distinguished from it by man (see Matt. xiii. 28, 29). And so they will continue until the end, when a severance will be made for ever. Here upon earth two are together in one bed, two at the same mill, two in the same field; but “one shall be taken, and the other left” (Matt. xxiv. 40, 41. Luke xvii. 34).

There is an *Enoch* in the family of Cain, and an *Enoch* in the family of Seth. In *name* they are alike, but how different is their lot! The one is left upon earth, a city built by Cain is called by his name; the other is translated to heaven! So it was with Christ's Apostles. There were two Apostles called Judas. Their name was the same, but how different their hearts! One was a traitor, the other ever edifies the Christian Church by a Catholic Epistle.

The word *Enoch* signifies *dedicated*; all members of the Christian Church are *dedicated* to God in Baptism; they bear the same Christian Name, and are like in outward appearance; they make the same profession of the faith, and join in the same prayers, and kneel, it may be, at the same altars; but how different are their hearts! some of the earth, earthy, and belonging to the City of this world; others “have their conversation in heaven,” and will be translated to heaven hereafter, to dwell there for evermore. There is a striking contrast in *character, life, and end*, between the two *Enochs* of the two families of Cain and Seth; and this contrast is brought out more strongly by the *sameness of name*. As *Augustine* says, in *Enoch* “*dedicated*,” the son of Cain, is the *dedication* of that city, whose beginning and end is of the earth. And it is observable that the King of Babylon,—the city of this world,—commanded all Nations of the Earth to bow down to the golden image which he had *dedicated*, and that all were gathered together to the *dedication* of that image (Dan. iii. 3), and all bowed down, but the three children who belonged to “the

City of God.” But the other *Enoch*, of the godly seed of Seth, is the citizen and second founder of the other city not dedicated for earth, but for a blissful immortality. He walked with God and was not; for God took him to the heavenly city; and before his translation, *Enoch*, the seventh from Adam, prophesied of that City, and of its King “coming to judge the citizens of the earthly city with ten thousand of his saints:” see Jude 14; and *S. Aug.* de Civ. Dei xv. 5, and 17, and 18; and *S. Gregor.* in Job xvi. 15.

— *he builded a city, and called the name of the city, after the name of his son, Enoch*] *Cain* is the first who builds a city; and he calls it by the name of his son. The Children of the kingdom of *this world* build cities: these “live and are mighty, these prosper in the earth, these have riches in possession: they think that their houses shall continue for ever, and call the lands *after their own names*” (Ps. xlix. 10, 11). But the Children of the *heavenly city* are “*strangers and pilgrims upon earth*,” they have “here no continuing city, but seek one to come,” “the city which hath foundations, whose builder and maker is God,” Heb. xi. 10, 13—16; xiii. 14: cp. *S. Augustine* de Civ. Dei xv. cap. 17, and cap. 21. *S. Gregor.*, Moral. xvi. 6.

It is observable that the families of the *chosen seed* are developed later in this world than those of the less favoured with God,—*Ishmael* before *Isaac*: *Esau* before *Jacob*: see below, xxxvi. 31.

“*Fecerunt duas civitates amores duo; terrenam scilicet amor sui, coelestem vero amor Dei; illa in se ipsā, hæc in Domino, gloriatur;*” *S. Augustine* de Civ. Dei xiv. 28. Cain builds himself a city, but without a foundation, on the earth, and the Flood came and destroyed the works of his hands. But Noah, of the family of Seth—the children of the City of God,—he built an *Ark*, whose foundations were not on the earth, but in faith and hope, and it floated upon the waves of this troublesome world, and rode safely in the Flood, which drowned the world: cp. *Williams*, pp. 448—451; and see below, v. 8.

18. *And unto Enoch was born Irad*] In the record of the race of *Cain*, the Holy Spirit does not vouchsafe to mention the *number of the years* that any one of that family lived; or the *age of the father* at the birth of his *firstborn son*; or that they *begat sons and daughters*; as He does in the history of the family of *Seth*, who succeeded in the place of *Abel*: see v. 3—31. And He does not trace the family of *Cain* beyond the fifth generation. The Holy Spirit thus reminds us, that the life of the children of this world is *not* to be called *life*, and that “the seed of the wicked shall be cut off” (Ps. xxxvii. 28); but “the seed of the righteous shall be established for ever” (Ps. cii. 28).

— *Irād*] ornament of a city (*Simonis*), from *Ir*, city; and the same root as *adah* (v. 19), *loveliness* or ornament.

— *Mehujael*] Perhaps, smitten of God (*Gesen.*).

— *Methusael*] Perhaps, man of God (*Gesen.*). Even the family of Cain made some memorial and acknowledgment of God, but they did not call on the Name of the LORD: see v. 26.

— *Lamech*] powerful (*Simonis*), or, by metathesis, for *Melech*, King; the same name as occurs in the family of Seth, and borne by the father of Noah. The *name* is the same, but how different the characters of the two! *Lamech*, in the worldly race, is the first polygamist and a homicide; he is the father of those who excel in secular arts and worldly wealth and joys: the other *Lamech* is the father of the “preacher of righteousness.” Here is another resemblance to what is still the case in the visible Church: see above, note on v. 17, and below, v. 24.

19. *Lamech took unto him two wives*] Against the will of God, as declared in the Creation: see ii. 24.

The first instance of Polygamy appears in the race of Cain, and it is connected with homicide. On the unhappy effects of Polygamy, cp. below, xvi. 2. Its evil fruits in the descendants of Ham are clearly set forth by *Dr. Calloway* in his Treatise on Polygamy, published in Kaffraria in 1863.

— *Adah*] loveliness.

— *Zillah*] shadow. The names of these two wives seem significant. Did *Lamech* choose a wife merely to gratify the eye with loveliness? Sensuous fondness for mere physical beauty is a characteristic of the children of this world, and may perhaps show itself in the name given to his daughter,

of such as dwell in tents, and of such as have cattle. ²¹ And his brother's name was Jubal: he was the father of all such as handle the harp and organ. [†] Rom. 4. 11, 12. ²² And Zillah, she also bare Tubal-cain, an [†] instructor of every artificer in [†] Heb. *whetter*. brass and iron: and the sister of Tubal-cain was Naamah. ²³ And Lamech said unto his wives,

Adah and Zillah, Hear my voice;

Ye wives of Lamech, hearken unto my speech:

Naamah (v. 22). And was he soon sated with that which is so short-lived as beauty, and then chose another wife in addition to Adah? But a second wife is hardly a wife, she is only a shadow of a wife.

^{20.} *Jabal* Heb. *yabal*, *flowing*, increasing like a stream; in wealth and prosperity: a fit name for one who abounded in flocks and herds. Cp. *Gesen.*, p. 327; *Kalisch*, p. 150; and see v. 21.

— *tents* *Jabal* was the father of such as dwell in tents. Where, then, it may be asked, did *Abel* dwell? It seems that there are two things here recorded of *Jabal*, that he was the father of such as dwell in tents, and also of such as lead a nomad life, with cattle as their property, which they desire to increase; and this may be the meaning of the copula *van*, prefixed to *cattle*, which seems at first rather abrupt, and therefore our translators have inserted the words "of such as have." The copula has this sense of *with* in 1 Sam. xiv. 6. Exod. i. 5. See *Noldius*, *Concord.* p. 286; *Bochart*, and *Patrick*.

The original word for *cattle* is also observable. *Abel* was a keeper of sheep, but *Jabal* is the father of them that have *cattle* (*mikneh*, from *kanah*, to acquire, to possess: compare *pecus*, *pecunia*) as their worldly goods.

^{21.} *his brother's name was Jubal* *Jubal*, which also signifies a flowing stream (Jer. xvii. 8), and is connected with the words *jobel*, *jubilee*. Cp. Lev. xxv. 10. See *Gesen.*, p. 340, and *Kalisch* here.

The instruments mentioned as invented by him are the *kinór*, *kivra*, the harp, among stringed instruments; the other a wind-instrument (*ugab*), supposed by the early interpreters to be the flute, or perhaps the panpipe (*órpυrγ*). See *Winer*, *Bibl. Realw.* ii. p. 123. *Delitzsch*, p. 211. Cp. Job xxi. 12; xxx. 31. Ps. cl. 4. Panpipes were invented by herdsmen.

Here seems to be another feature in the worldly race of Cain: "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands" (Isa. v. 12). Compare the beautiful description of this race of Cain by *Milton* (*Paradise Lost*, xi. 601—627).

^{22.} *Tubal-cain* The meaning of this word has been supposed to be made clear by means of the Persian words, which signify copper-smith (*Kalisch*); or by the Persian (*tubal*, earth), and Arabic (*kain*, smith), which conjointly signify smith of scoria (*Gesenius*, *Rödiger*, *Delitzsch*). *Tubal-cain* was a whetter of every instrument (*chóresh*, graving-tool, *χαράσσον*) of brass (copper), and iron.

There seems to be a common root in all the names of Lamech's sons, *Jabal*, *Jubal* (i.e. Heb. *yabal*, *yubal*), *Tubal-cain*; and this root is probably the Hebrew *yabal*, to flow, and which passes into the sense of blowing: cp. *fluo*, *flo* (*ῥέω*, *ῥέπος*), *flumen*, *flamen* (see *Simonis'* *Lexicon*, under the word *Jabal*, pp. 662—664); and therefore there seems some reason for the opinion that *Tubal-cain* means *flowing forth*, or *increase of Cain*.

This idea of *flowing* seems the characteristic of the race of Cain. Its life flowed on in worldly wealth and secular business, in ease, in mirth, and music, in the voluptuous enjoyment of beautiful sights, and delightful sounds, and in the successful exercise of mechanical arts. It flowed on like a river; but it left no record behind it of piety and virtue: it was not a perennial stream fed by the waters of life, and it soon flowed away, and was dried up, like a stream parched by the drought of summer. See Job vi. 15—18; and below, on Heb. ii. 1, where the Sacred Writer exhorts the faithful to attend to what they hear, lest they be like a stream that glides away, and disappears as a brook in summer,—*μή παρέρῳμεν*.

The family of Cain flowed on prosperously, till it was swept away by the Flood. It is not unworthy of notice that *mabbúl*, the Hebrew word for *flood*, is derived from the same root *yabal*, to flow; and thus the family of Lamech are connected etymologically with the flood that swept them away. Did *Milton*

refer to this etymology, when describing the voluptuousness of the godless race of Cain, who

"now swim in joy,
Ere long to swim at large,"

i.e. in the coming Flood? (*Paradise Lost*, bk. xi. 624.)

— *Naamah* i.e. *lovely*. It is not often that Daughters are mentioned in genealogical lists; and the names of Wives are not given in the family of the race of Seth. But here, in the worldly race of Cain, we see a daughter mentioned by name, *Naamah*, *beautiful*; and the names of the two wives of Lamech are also specified, v. 19 (*Adah* and *Zillah*).

Is it the intention of the Holy Spirit to note that personal beauty and the external display of it were characteristics of the worldly race? The women of the holier race are not eager to be known by name; and they shine, not in the gaze of men, but to the eyes of God, like lilies in the shade, in beautiful modesty, with "the ornament of a meek and quiet spirit, which is in His sight of great price" (1 Pet. iii. 4; and cp. note on 1 Cor. xi. 10).

^{23.} *Adah and Zillah* This speech has a poetical and antistrophical arrangement in the original; literally thus:—

"*Adah and Zillah, hear my voice;
Wives of Lamech, hearken ye to my speech:
For a man have I slain for my wound,
And a young man for my bruise.
If seven times shall be avenged Cain,
Surely Lamech seventy times seven.*"

The prefix translated to (*to my wounding, to my hurt*, in our Authorized Version) would, perhaps, better be rendered *for*, i.e. *on account of the wound and bruise I have received*. See this sense of that prefix in *Noldius*, p. 404, where many instances are given; and cp. *Kalisch*, pp. 149, 150, 153.

There seems to be a correspondence, and also an elevation in the several clauses. *Adah and Zillah*, the names in the first line, correspond and rise up into *wives of Lamech*, representing their relation to the speaker;—*hear ye* is elevated into *hearken*; *voice* grows up into *speech*; a man is more clearly specified by a *young man*; just as in the prophecy of Zech. ix. 9, the ass is particularized as a *young ass* (see on Matt. xxi. 5); and similarly there is an augmentation from *wound* into *bruise* (*μῶλωψ*), in Isa. i. 6; liii. 5: and there is a contrast between *Cain and Lamech*. And *sevenfold* is intensified into *seventy and sevenfold*.

Some Talmudists thought that the *young man* slain was Cain; it is more likely that he was *Tubal-cain*, and that as Cain slew his brother, so Lamech slew his son.

This speech of Lamech, the first Polygamist, the father of *Tubal-cain*, the inventor of weapons, appears to be an apology for homicide; and it seems to be composed in poetry, in order, perhaps, to be set to music, and sung to instruments, invented by his son Jubal. It may be thus paraphrased: "*Adah and Zillah, ye wives of Lamech*. He boldly proclaims his own sin of polygamy, and declares the names of his wives. *Hearken to my voice*. Perhaps also he designed to celebrate the inventions of his son *Tubal-cain*, and his weapons of destruction. *I have slain a man*, but only a youth; and I have slain him, because I myself was first wounded and bruised. If, then, God spared my ancestor Cain, who murdered his brother, how much more will He spare me? *If Cain is to be avenged sevenfold* (see v. 15), *Lamech shall be avenged seventy and sevenfold*. Therefore, be at ease: the deed which I have done is a light matter; it may be made the subject of a ditty to be sung at feasts: it need not trouble you, my wives, or me any more."

It has been supposed by some expositors, that Lamech does not refer to any murder that he himself had actually committed, but that, boldly exulting in the consciousness of strength derived from his son's weapons, he defies the world, and says that if any one, old or young, ventures to attack him, and wound him, he will execute full vengeance upon him by slaying

|| Or, *I would slay a man in my wound, &c.*
|| Or, *in my hurt.*

s ver. 15.

For || I have slain a man to my wounding,
And a young man || to my hurt.

²⁴ s If Cain shall be avenged sevenfold,

Truly Lamech seventy and sevenfold.

²⁵ And Adam knew his wife again; and she bare a son, and 'called his name

† || Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶ And to Seth, "to him also there was born a son; and he called his name † Enos: then began men ||* to call upon the name of the LORD.

V. ¹ This is the "book of the generations of Adam. In the day that

x 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2* 4004. a 1 Chron. 1. 1. Luke 3. 38.

him outright. I will avenge any hurt on myself with more power than God would have used in avenging the murder of my ancestor Cain. And in this view the song becomes a reckless and ruthless utterance of Titanic self-confidence, like that of the wicked, who says that his sword is his god (cp. Hab. i. 11; and Job xii. 6); and like the words of "the despiser of the gods," Mezentius, "Dextra mihi deus, et telum quod missile libro" (*Virgil*, x. 773. Cp. *Hesiod's* description of the iron age, O. et D. 190; and see *Delitzsch*, p. 215. *Keil*, 72). However this may be, there is certainly a sceptical tone of easy indifference, and cool self-complacency, and careless self-flattery in this poetical effusion, which is characteristic of the worldly race, and very alien from the earnest and serious character of those who not only grieve over their wilful and presumptuous sins, but also over their sins of negligence and ignorance, and with holy David breathe out confessions of sin, and prayers for pardon and grace in penitential Psalms: "Have mercy upon me, O God, after Thy great goodness. According to the multitude of Thy mercies, do away mine offences" (Ps. li. 1). "O cleanse Thou me from my secret faults" (Ps. xix. 12).

The race of Cain vanishes here. It began in murder, and it disappears in polygamy and homicide, and it was soon swept away by the Flood.

The Holy Spirit turns away from it to describe the history of Seth. Lamech, the seventh from Adam in the evil line of Cain, is contrasted with Enoch, "the seventh from Adam" (Jude 14), in the line of Seth: the former represents the evil race which commits sin, and prospers in this world, and is abolished; the latter, the holy race which is unknown to the world, but walks with God, and is translated (cp. v. 24; *S. Cyril*, *Glaph.* i. p. 24).

²⁴ seventy and sevenfold] Seventy-seven times, here mentioned as full retribution for sin. There are seventy-seven generations from God to Jesus Christ, who bore the fullness of the penalty due to the sins of all, and through Whom perfect forgiveness is brought into the world (*S. Jerome*. See on Matt. xviii. 22. Luke iii. 23—38; and below, xi. 12; and Judg. viii. 14).

²⁵ Seth] Appointed, i. e. by God, and in the place of Abel, whom Cain slew. It means a *setting*, or *foundation*.

— God] Elohîm. In the next verse is the name of the LORD (*Jehovah*) (cp. vi. 2, 3, 5, 6), where the words *God* and the *Lord* occur in consecutive verses. Such passages as these seem to show the unsoundness of the theory, which would decompose the Pentateuch into several parts, due to different authors, some of whom used the word *God*, but did not use the word *Lord*. See above, on ii. 4.

²⁶ Enos] The same as *enosh*, man (not as *ish*, or *geber*: *avîr*, *vir* in his strength, dignity, but) in his *weakness* after the fall. See *Simonis' Lex.*, p. 155; and below, on 1 Sam. xvii. 12. — then began men to call upon the name of the LORD] Literally, then it was begun (3 præt. Hophal); still more literally, it was caused to begin. The word *men* is not in the Hebrew.

The original meaning of the word here rendered *began* (from root *chalal*, Gr. *χαλάω*, *lâw*), is to *open a way*, to *loose* what was before bound, to open what had been closed, to pierce through, and penetrate what was shut. See *Simonis*, p. 559. *Gesenius*, p. 281. The word occurs in this sense vi. 1; ix. 20; x. 8; xi. 6; xlv. 12. There is a contrast here between what had just been related concerning the worldly race, the family of Cain, and that which is now before the writer's eye, the devout character of the family of Seth.

The worldly race were eminent in arts; they enjoyed the good things of this world; they were good mechanics, and skilful in music; but they forgot God, and they vanish like a dream; they are swept away by the Flood. The godly race is not described as having worldly wealth and enjoyments; but

though they have many difficulties to contend with, in the overflow of worldliness, yet they overcome these difficulties, and open for themselves a way to the exercise of piety and devotion.

The line of Cain, with its primogeniture, was extinct in Lamech; the line of Seth, of which the genealogy is now to be given, is distinguished as *calling on the name of the Lord, Jehovah*, the Ever-living (*Chrys.*, Hom. 20). The holy seed, from which Christ was to spring, have hopes, not of earthly renown, but of heavenly glory: they are sons of God in Him, and enjoy God's grace, and union with God in Him (*S. Cyril*, *Glaphyr.* i.).

The literal sense of the words, *began to call upon the name of the Lord*, is, A way was now opened, and an access afforded, to the worship of God in that particular manner, which is here expressed by *calling on the Name of Jehovah*. This expression is a strong one. The word *Name* in Hebrew means much more than in English. The NAME of JEHOVAH is JEHOVAH Himself. In Holy Scripture, names are expressive of the attributes of those to whom they are given. They represent their essence. Thus when it is said, "They shall call His Name EMMANUEL" (Isa. vii. 14. Matt. i. 23), it is meant, that He shall be EMMANUEL to them (see, on Matt. i. 23). And again, "This is His NAME whereby He shall be called, THE LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16); this means that Christ shall be what that Name implies, and shall be acknowledged as such by the hearts of the faithful, though He be not designated with that Name literally by their lips. See below, on Exod. vi. 3.

To call upon the Name of Jehovah signifies much more than to invoke Jehovah. It signifies to believe in, to love, and to fear, to put the whole trust in, to obey Him. See on Acts ii. 21; and cp. Acts ix. 14. 21; xxii. 16. Rom. x. 13. 2 Tim. ii. 19. 1 Pet. i. 17. This expression is still more forcible and emphatic, when it is considered in connexion with what immediately precedes. Seth called the name of his son Enosh, i. e. weak (*Simonis*, p. 155). He thus acknowledged the feebleness of man. This sense of weakness produced its proper fruit of humility and faith; because man was weak in himself, therefore the godly race of Seth looked for strength in God; they looked up to the Lord for help.

Therefore, what the Sacred Writer here declares is, that the holy family of Seth were so impressed by a consideration of their own weakness and sinfulness,—a weakness expressed by the name of Seth's son Enosh; and of God's majesty and love, that a door was opened by them to the public profession of faith in JEHOVAH; not merely in Elohîm, the Creator. No: they rose above the recognition of Elohîm. The name *El* had entered into names even in the family of Cain (*Mehujael* and *Methusael*, v. 18). Even they acknowledged Elohîm, i. e. a God of Creation; as worldly men speak of Providence; but they did not call on the name of JEHOVAH. But now in the family of Seth there was a public profession of faith, not only in the Creator,—Elohîm,—but in the Ever-living Author of Life,—the loving and merciful LORD GOD, Who revealed Himself in relations of special tenderness to Man. See above, ii. 4; and cp. *Aben Ezra*, *Pezerius*, *Drusius*, *Morinus*, *Pfeiffer*, *Dubia*, p. 27; and below, on Exod. vi. 3.

Perhaps, with reverence be it said, they began to have brighter views of the doctrine of the Incarnation, and to look forward with clearer faith to the restoration of man by the Lord JEHOVAH taking Man's nature in Christ; and to make open declaration of their belief, with solemn celebrations of worship in public assemblies of the faithful.

CH. V. 1. book of the generations] Heb. *sepher toledôth*; Gr. *βίβλος γενέσεως*, adopted by St. Matthew in the Genealogy of Christ, the second Adam.

God created man, in ^b the likeness of God made he him; ^{2c} Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

b ch. 1. 26.
Eph. 4. 24.
Col. 3. 10.
c ch. 1. 27.

³ And Adam lived an hundred and thirty years, and begat a son in his own

3874.

There are *ten* generations (*toledôth*) specified in Genesis.

1. The generations of the heavens and the earth, ii. 4.
2. The generations of Adam; here.
3. The generations of Noah, vi. 9.
4. The generations of Noah's Sons, x. 1.
5. The generations of Shem, xi. 10.
6. The generations of Terah, xi. 27.
7. The generations of Ishmael, xxv. 12.
8. The generations of Isaac, xxv. 19.
9. The generations of Esau, xxxvi. 1. 9.
10. The generations of Jacob, xxxvii. 2.

These ten *toledôth*, or generations, are the ten links of the chain of the History which stretches from the Creation to the building up of the Church of God by Jacob and the Twelve Patriarchs; foreshadowing the building up of the Church Universal by Jesus Christ, whose generations are recorded at the beginning of the first Gospel, that of St. Matthew; and by His Twelve Apostles.

Thus the Chain of the *toledôth* extends from the Creation, through Christ, to Eternity.

— *This is the book of the generations of Adam*] *The generations of Adam*. Here is another example of recapitulation similar to that in ii. 4. This *book*, or genealogical list, extends "from the first father (Adam), to the second father" (Noah), of the human race. It reaches *back* to the beginning of the *first* creation of man in *Adam*, and stretches *forward* to a more distant point than has hitherto been reached, viz., to the new creation in *Noah*, the restorer of the human family.

The *former* recapitulation (in ii. 4, and following) contained a description of the generation of the *heavens and the earth*, and extended to the *fall of man* (iii. 6), and to the promise (iii. 15) of his recovery in Christ. The *present* recapitulation contains a description of the generation of *man* (for whom the earth was made), and extends to his punishment by the Flood, and the blessing to Noah (ix. 1), and the promise of a special blessing from JEHOVAH to the family of Shem (ix. 26, 27). From Adam to *Lamech*, in whom the family of Cain ends, are *seven* generations. From Adam, in whom man fell, to Noah, "the preacher of righteousness," in whom mankind is

restored, are *ten* generations; and there are *ten* generations also from Noah to Abraham, the Father of the Faithful.

From this point (after the disappearance of the family of Cain) Man is considered with reference to Christ, God to be manifested in the flesh; and we have in Holy Scripture a series of genealogies, from Adam to Noah, from Noah to Abraham, and down to the time of the second Temple (cp. 1 Chron. i.—x.); and to Christ, the Second Adam (Matt. i. 1. Luke iii. 23), "the Alpha and Omega, the Beginning and the End."

In the genealogies of *Ham* (Gen. x. 6—20), *Ishmael* (Gen. xxv. 12—16), and *Esau* (Gen. xxxvi. 1—43), the *ages* of the persons mentioned are *not stated*, so that they are not chronological links; whereas in the genealogies of the godly race, we have a specification of years, and of the times in which the *eldest sons* were born (see the contrast in *Ham's* genealogy, x. 6, compared with *Shem's*, xi. 10—27); and so a continuous chain is formed; which is taken up by the Holy Spirit in the genealogies of CHRIST, Matt. i. 1—17. Luke iii. 23—38. Compare the present chapter and its names (God, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah) with Luke iii. 36—38, where the same names are given in an inverted order, in the genealogy of Christ. In Genesis we begin to *descend* from God through Adam to Christ; in the Gospel we *ascend* from Christ through Adam to God.

The present genealogy is introduced as preparatory to the history of the *Flood* (vi. 9—22). And the genealogy of Jesus Christ, the Second Adam, is inserted in the Gospel of St. Luke, in connexion with the *Baptism* of the Second Adam, when "water was sanctified to the mystical washing away of sin" by Baptism, which is the *Antitype* of the *Flood*, 1 Pet. iii. 20, 21; see notes on Luke iii. 23.

3. *And Adam lived an hundred and thirty years, and begat a son*] In the *Septuagint* Version the age of Adam, at the date of the birth of *Seth* (from whom the genealogy is derived), is represented as 230 years; and similar changes have been introduced into that Version in the cases of the other Patriarchs up to *Enoch* (with the exception of Jared), as may be seen in the following Table; but those are not authorized by the *Samaritan* text, or by the *Syriac* and *Arabic* Versions, or by the *Targum of Onkelos*.

PATRIARCHS.	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERS.		
	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.
1. Adam	130	800	930	130	800	930	230	700	930
2. Seth	105	807	912	105	807	912	205	707	912
3. Enos	90	815	905	90	815	905	190	715	905
4. Cainan	70	840	910	70	840	910	170	740	910
5. Mahalaleel	65	830	895	65	830	895	165	730	895
6. Jared	162	800	962	62	785	847	162	800	962
7. Enoch	65	300	365	65	300	365	165	200	365
8. Methuselah	187	782	969	67	653	720	187	782	969
9. Lamech	182	595	777	53	600	653	188	565	753
10. Noah	500	—	950	500	—	950	500	—	950

The reason of the difference of numbers in the *Septuagint* seems to be (as *S. Augustine* suggests, de Civ. Dei xv. 13) that some copyists of that Version supposed (as living at Alexandria they might do), that the years were of one month's duration only, as was the case with the years of the primitive Egyptians; *Varro* in *Lactant.* ii. 12; *Diod. Sic.* i. 26; *Plin.* H. N. vii. 47. *Aug.* de Civ. Dei xii. 10, says that the Egyptian year consisted (at one time) of four months: cp. *Solin.*, *Polyhist.* c. 3; and *Plutarch*, *Numa*, c. 18. As, according to this notion, some of the Patriarchs would have had children at the age of seven years, the copyist changed the *dates* at which the *eldest sons* were born; and added 100 to these dates of the Hebrew Text; at the same time he retained the years of the duration of the *whole life* of each Patriarch, as given in the Hebrew, with the exception of *Lamech*, where there is a difference of twenty-four years between the Hebrew and *Septuagint*.

It would seem as if the text of the *Septuagint* here is not in the state in which it came from the hands of the original Translators.

There seems to be an interpolation of the word *ἐκατόν*, a *hundred*, in several cases, and the *different* manner in which that word, *ἐκατόν*, is introduced, seems to show that it could hardly have come from the hand of the original translator. Thus, in one case we have *ἔτη ἐκατόν ἐννεήκοντα* (v. 9); in the next case, with a different arrangement, *ἑβδομήκοντα καὶ ἐκατόν ἔτη* (v. 12); in the next case, *πέντε καὶ ἑξήκοντα καὶ ἐκατόν ἔτη* (v. 15); in the next case, with a different arrangement, *δύο καὶ ἑξήκοντα ἔτη καὶ ἐκατόν* (v. 18); in the next case, with a different arrangement, *πέντε καὶ ἑξήκοντα καὶ ἐκατόν ἔτη* (v. 21: here the *Sept.* coincides with the Hebrew). The word *ἐκατόν* might have thus been foisted in by an interpolator, as he found most convenient in his MS., but it could

d ch. 4. 25.
e 1 Chron. 1. 1,
&c.
f ch. 1. 28.

g ch. 3. 19.
Heb. 9. 27.
3769.
h ch. 4. 26.

3679.
† Heb. *Kenan*.

likeness, after his image; and ^dcalled his name Seth: ^{4e}And the days of Adam after he had begotten Seth were eight hundred years: ^fand he begat sons and daughters: ⁵And all the days that Adam lived were nine hundred and thirty years: ^gand he died. ⁶And Seth lived an hundred and five years, and ^hbegat Enos: ⁷And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸And all the days of Seth were nine hundred and twelve years: and he died.

⁹And Enos lived ninety years, and begat †Cainan: ¹⁰And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

¹¹And all the days of Enos were nine hundred and five years: and he died.

hardly have come, in these various places, from the hand of the original translator.

S. Augustine, having stated his opinion that this discrepancy between the Hebrew and the Septuagint is not to be attributed to any error in the Hebrew Manuscripts, or in the *autograph* copy of the Septuagint Version, but to the copyists of that translation, observes that numbers are often transcribed carelessly, and that copyists are prone to regard them as of little importance,—“numeri negligenter describuntur, et negligentius emendantur.” How few persons, says he, can fathom the depths of their significance? In the present genealogy we have in the Septuagint, in several cases, an addition of a *hundred* years, which are not in the Hebrew, and yet the total sums of the *lives* agree. In Egypt the years were very short, a hundred years of theirs equalled only about ten of ours (cp. de Civ. Dei xv. 12). This being the case, the copyist inserted a hundred years in the period *before* the birth of the first son, whenever he found a number in the original Hebrew which would not amount to the age of puberty, according to his own reckoning, lest the reader might be staggered by the statement that children were born to those who had not reached that age, and so be tempted to doubt the truth of the whole statement of the *sum total*, which he did not alter. Thus, perhaps, the copyist tried to guard against incredulity, without any alteration in what he considered the main thing, the *sum total*.

This conjecture of S. Augustine is confirmed by the fact that there is no discrepancy between the Hebrew and the Septuagint in the case of Jared, who is one of the *oldest* in the Hebrew list, before the birth of the first child, viz. 162 years old; and there is no discrepancy in the Septuagint here, because (as Augustine supposes) that age was regarded as the age of puberty by those who considered it equivalent to little more than sixteen of our years. A similar remark may be made in the case of Methuselah. He is said in the Hebrew to have reached the age of 187 before he had a son, and here likewise *no addition* is made in the MSS. of the Septuagint.

This opinion is also confirmed by the parallel case in xi. 10—32. There a hundred years are added in several cases in the present copies of the Septuagint; see note there. S. Augustine de Civ. Dei xv. 12 and 13. Wouvers, Dilucidationes in Genesim, cap. viii. qu. 2; and especially Natalis Alexander, Hist. Eccl. i. pp. 172—189, who has well treated this subject, and who says, “qui hæc attentè consideraverit, vix dubitabit quin de industria Græci codices interpolati sint.” Compare, however, Bp. Walton, Proleg. ix. 58—63; and Mr. R. S. Poole, in Bib. Dict. i. p. 319; and as to the Samaritan Pentateuch, Mr. Deutsch, *ibid.* ii. 1109.

—And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image] Not as Adam himself was created originally, in the moral, intellectual, and spiritual image of God. See above, i. 26, 27; and cp. below, ix. 6, which shows that the divine image in man, though marred, is not extinguished.

This text is important with reference to the question whether the *soul* is communicated (per *traducem*) through parents to children, or is directly created by God (toties quoties). Those who hold the former opinion have been called *Traducianists*, the others *Creationists* (S. Augustine *passim*).

The former opinion (advocated by Tertullian and others) seems to be taught by this text, and it is more in accordance with the doctrine of original sin: see the exposition of our Ninth Article, “De Peccato Originali.” The other opinion appears to have been partly derived from the influence of Aristotle on the theology of the Schools.

4. And the days of Adam after he had begotten Seth were eight hundred years] Two questions arise here, viz.;

(1) Is the Biblical history of the *longevity* of the Patriarchs confirmed by testimony from other quarters?

Josephus states (Antt. i. 3. 9) that it is corroborated by early traditions among heathen writers, as Manetho, Berossus: see also Hesiod (O. et D. 112); Herodotus, iii. 23; and also Pliny, N. H. vii. 49 (Kalisch).

It is also evident, that the sacred historian has not endeavoured to flatter the family of Seth, and to represent their longevity as a proof of God's special favour. The holiest of them all, Enoch, had the shortest life upon earth: cp. Wisd. iv. 7—15; and the righteous Abel had been cut off by the ungodly Cain. God made not death (Wisd. i. 13), but by the envy of the devil it came into the world (Wisd. ii. 24). God designed men for immortality, and they brought death upon themselves and upon others; and the gradual decline of man's life, from the creation to the days of Moses (Ps. xc. 10: cp. 1 Kings i. 1), is an evidence of the original design of God and the continual defection of man. But Mankind in sorrow and old age, looks forward to more than patriarchal longevity in Him Who is the LIFE. Isa. lxx. 17—25.

Adam lived till the fifty-seventh year of Lamech, the father of Noah. None of the Patriarchs attained the age of 1000 years, which are in God's sight as *one day* (Ps. xc. 4), and to us, who have Eternity before us, Adam lived but yesterday (Augustine). Consider the connexion of the Author of the Pentateuch, Moses, with Adam. Moses lived with Amram, Amram with Levi, Levi with Isaac, Isaac with Shem, Shem with Methuselah, Methuselah with Adam.

(2) The next question is:—Has a longer period elapsed from the creation of Adam to the Flood and to Abraham, than is stated in the Bible? If we believe the records of Manetho, the Egyptian Annalist, which have been made the basis of certain modern systems of chronology, such as those of Lepsius and Bunsen, we must suppose that the Biblical period is too short. But good reasons have been given for doubting the credibility of Manetho, whose age is doubtful, perhaps not prior to that of the Ptolemies (Hengstenberg), and whose text is corrupt. Cp. Delitzsch, p. 222, and Mr. Poole, B. D. i. p. 318.

(3) In Patriarchal longevity the Fathers saw a glimpse of man's future immortality (Iren. v. 5).

—eight hundred years] Years of twelve months, not years of one month each, as some have imagined: see viii. 5, where we read of the *tenth* month. Cp. S. Augustine de Civ. Dei xv. 2. Natal. Alex., Hist. Eccl. i. p. 191.

6. And Seth lived an hundred and five years, and begat Enos] In this genealogy (6—30) the Holy Spirit records the age of each member of the godly family of Seth (from whom came Noah, and who was a substitute for righteous Abel, slain by Cain, see iv. 25) at the time of the birth of his *eldest* son; and He specifies the *years* of his life, and that “he begat sons and daughters;” and He does the same in the case of the family of Shem, from whom came Abraham and David and Christ: see below, xi. 10—26. This is *not* done in the genealogy of the family of Cain, or of Japheth, or Ham.

7. Enos] See iv. 26.

8. he died] It is remarkable that in mentioning the descendants of Seth,—the good seed,—it is said of each, that he *died*. This is not said of the sons of Cain. As Abel is known for his death, so are the descendants of Seth. It is as if the inheritance of the sons of God were not here on earth, but in death; as the days of the *deaths* of Martyrs are held in honour by the Church as their *birthdays*.

9. Cainan] A possession (Gesenius): see iv. 1, and the same meaning as Cain. The good seed adopts this name. Names are not to be given up by good men because they have been borne by evil men. Good words and good things are not to be abandoned on account of the sins of those who abuse them, but

¹² And Cainan lived seventy years, and begat † Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died.

¹⁵ And Mahalaleel lived sixty and five years, and begat † Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

¹⁸ And Jared lived an hundred sixty and two years, and he begat ¹ Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died.

²¹ And Enoch lived sixty and five years, and begat † Methuselah: ²² And Enoch ^k walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And ¹ Enoch walked with God: and he was not; for

are to be recovered and restored to good uses; to be consecrated to God and His service. See on Acts xxviii. 11.

^{12.} Mahalaleel] *Praise of God (Gesen.)*.

^{15.} Jared] *Descent (Gesen.)*.

^{18.} an hundred sixty and two years] See above, on v. 3.

— Enoch] *Dedicated*: see above, on iv. 17, and below, v. 24.

^{21.} Enoch lived sixty and five years, and begat Methuselah] He and Mahalaleel (v. 15) had children at an earlier age than any of the patriarchs between Adam and Noah.

— Methuselah] *Man of sending forth* (of water). *Selah* or *Shelah* signifies a *sending forth* (hence it signifies a *missile*), and specially of *water*, whence the pool at Jerusalem was called *Siloam* in John ix. 7, where it is interpreted *sent* (Isa. viii. 6. Neh. iii. 15): see *Gesenius*, p. 827.

It is not impossible that Methuselah's name was prophetic of the great *sending forth of water* in the Flood. Enoch, who was a prophet (Jude 14), and pre-announced God's judgments, may have given his son this name in foresight of the coming doom upon the world; and we find that Methuselah, who lived 969 years, died the same year as the Flood began, anno mundi 1656. As to the varieties in the *Sept.*, see *Bp. Walton*, *Proleg.* ix. 57.

The Chronology is as follows from Adam to the Flood, according to the Hebrew reckoning: but there must be some uncertainty in the total amount, as the years cannot all be assumed to be exactly complete years:—

Adam created.

130. Seth born (Gen. v. 3).

235. Enos born (v. 6) 130 + 105 = 235.

325. Cainan born (v. 9) 235 + 90 = 325.

395. Mahalaleel born (v. 12) 325 + 70 = 395.

460. Jared born (v. 15) 395 + 65 = 460.

622. Enoch born (v. 18) 460 + 162 = 622.

687. Methuselah born (v. 21) 622 + 65 = 687.

874. Lamech born (v. 25) 687 + 187 = 874.

1056. Noah born (v. 28) 874 + 182 = 1056.

1556. Shem born (v. 32) 1056 + 500 = 1556.

1656. The Deluge began (vii. 11) 1056 + 600 = 1656.

1657. The Deluge ceased (viii. 14).

^{23.} all the days of Enoch were three hundred sixty and five years] The same period as that of the revolution of the Earth round the Sun. After he had finished his course, revolving round Him Who is the true Light, which is God, in the orbit of duty, he was approved by God, and taken to Him. Thus (as the Fathers observe) he was a type of Christ Himself, in His perfect obedience to the Law of God, and in that to which it led, His glorious *Ascension* (see *Bede*, *Homil.* in *Ascension*; *Dean Jackson* on the *Creed*, ix. chap. xxxv.). Enoch is also a pattern of all the Saints of God in their earthly course, revolving round Christ, the Sun of Righteousness, and drinking in their light from Him, and hoping to be partakers of His glory. The name Enoch means *dedicated*, iv. 17.

^{24.} Enoch walked with God: and he was not (literally, and not he); for God took him] Took him, without sickness and without death. He walked with God: see Gen. vi. 9, where the same is said of Noah. He was admitted to near converse

with God, and was enabled to prophesy even of the second Coming of Christ (Jude 14); he was a prophet, and probably a priest, of the Patriarchal dispensation (cp. *Delitzsch*). "By faith Enoch pleased God, and was translated that he should not see death; and was not found, because God had translated him" (Heb. xi. 5), where St. Paul adopts the words of the Septuagint, which are a paraphrase of the original, οὐχ ὑπάρσκειτο, διότι μετέθηκεν αὐτὸν ὁ Θεός. He also adopts the word ἐνέπνευσεν from the *Sept.* here: cp. *Ecclus.* xlv. 16. *S. Clement R.*, 9. *S. Ambrose* de *Paradiso*, c. 3. *Dillmann*, *Buch* *Enoch*, p. xxvii.

Enoch begat sons and daughters. Marriage is not a hindrance to *walking with God*. Enoch lived a shorter time on earth than any of the antediluvian patriarchs. Not earthly life but heavenly is the sign of God's love. Christ died in the prime of life, and is "the Resurrection and the Life."

Enoch and Elijah were taken from earth without *seeing death*, and thus they are specimens of those who will be quick and alive at the last Day, and will not die, but be *changed* (see on 1 Thess. iv. 15. 1 Cor. xv. 51); and they were evidences to the ancient world that the human body might be capable of immortal glory: *Tertullian* de *Resur.* § 58; *Method.* de *Resur.* p. 330; *Epiphanius*, *Hæret.* 3; below, on 2 Kings ii. 1—11.

Holy Scripture has not revealed the *place* to which Enoch was translated; and the Fathers have discussed the question whether it was to Paradise or to heaven: see *Feuardent* on *S. Iren.* v. 5. *Westcott* in *Smith's* *Bibl. Dict.* i. p. 555. *Chrysostom* declines this question as one of presumptuous curiosity, *Hom.* 21. Elias is said to have been taken by God (2 Kings ii. 9), and he went up to heaven; and Enoch is also said to have been taken by God: cp. *Pfeiffer*, *Dubia*, p. 28. On the question, whether any one could be said to have ascended into heaven before Christ, see on John iii. 13.

St. Jude, v. 14, remarks that Enoch was "the seventh from Adam," drawing attention to the fact that he was as it were a *sabbatical* person in the family of Seth, and that after having borne witness for God, by walking in His laws, and by testifying against the corruption of his age, and by prophesying of the Lord's future Coming to judge, and to execute vengeance on the ungodly for their wicked deeds and proud words against Him, he was taken from the evil world and found the blessed rest of a holy Sabbath with God: see on Jude 14, and compare *Ecclus.* xlv. 16, and *Milton's* description, *P. L.* xi. 665—710.

As to the opinion of some in ancient times that *Enoch* and *Elias* will appear again upon earth before the end of the world, to contend against Antichrist in the last age, and on the eve of Christ's Second Advent, see *Tertullian* de *Anima*, § 50; *S. Augustine* de *Civ. Dei* xx. 29; de *Genesi* ad *Lit.* VI. iv. 11. *Bp. Andrewes*, *Responsio* ad *Bellarminum*, c. xi.; and below, on Rev. xi. 3, 4. Doubtless in that time of ungodliness and of severe trial to the Church of God, some will be raised up by Him in the power and spirit of Elias; and some will prophesy like Enoch, and warn the careless and godless World of the Judgment to come. God's chosen Witnesses will then prophesy in sackcloth, and when they have finished their course, will be carried up in triumph into heaven: see below, on Rev. xi. 3, 4.

3180.

† Heb. *Zemach*.

God took him. ²⁵ And Methuselah lived an hundred eighty and seven years, and begat †Lamech: ²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died.

2948.

† Gr. *Noe*,
Luke 3. 36.
Heb. 11. 7.
1 Pet. 3. 20.
|| That is, *Rest*,
or, *Comfort*,
m ch. 3. 17. & 4.
11.

2353.

2448.

n ch. 6. 10.
o ch. 10. 21.

²⁸ And Lamech lived an hundred eighty and two years, and begat a son: ²⁹ And he called his name †|| Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground ^m which the Lord hath cursed. ³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died. ³² And Noah was five hundred years old: and Noah begat ⁿ Shem, Ham, ^o and Japheth.

"Enoch (says Lord Bacon, Advanc. of Learning, p. 193), the seventh from Adam, was the first contemplative, yet did he endow the Church with prophecy, which St. Jude citeth; but for contemplation, which should be finished in itself, without casting beams on society, assuredly Divinity knoweth it not."

With regard to the apocryphal *Book of Enoch*, compiled probably by a Jew in the days of Herod the Great, see the authorities cited below, on Jude 14, and especially the preliminary dissertation by Dr. Lawrence, Oxf. 1821; and *Kalisch* here, pp. 17—167; and *Westcott*, in *Dr. Smith's* *Bibl. Dict.* p. 555.

How different are the seventh from Adam in the family of *Seth* and *Cain*! The former Enoch, the latter Lamech. The former walks with God, finishes his course, and is translated; he is a glorious type of Christ in his obedience, acceptance, and ascension. The other a polygamist and a homicide. The one known as a prophet of Christ's second Coming in glory, the other the framer of a poem apologetic of himself and his sin (iv. 23, 24). The former the ancestor of Noah, Abraham, David, and Christ; the other is the last person of his race whose name is recorded. It is extinct in him.

On the contrast between the two *Enochs*, see iv. 17.

²⁵ *Lamech*] See iv. 18.

²⁹ *Noah, saying, This same shall comfort us*] *Noah* means *rest*, from *nuach*, to repose (viii. 4, where the word is applied to the resting of the Ark: cp. *Gesen.*, p. 538). It is by alliteration, rather than by identity of origin, that this name is connected with the Hebrew word, which signifies (in *piel*) comfort (*nacham*): cp. i. 21. Ps. xxiii. 4. Rest is a cause of comfort (Isa. lvii. 2. Job vii. 13).

Noah, who was blessed by God, was an instrument of comfort to man in a temporal sense, by God's extension of the grant of the use of the creatures, and the concession to him of animal food (to a certain extent, and under certain limitations, ix. 3), which was a refreshment after toil, and an alleviation of labour in tilling the ground; and more fully and spiritually in his character as the Father of the new race after the Flood, and in his relation to Christ, who has delivered us from the curse to which we were subject (Gal. iii. 13), and has recovered to us the free and comfortable use of all the creatures, which we lost in Adam (see note on 1 Cor. iii. 22, 23; vi. 12; and 1 Tim. iv. 4, 5), and also has built us an Ark, in which the weary may rest in the storms and the floods of this world, and which will one day rest on a heavenly Ararat; and Who says to all, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28, 29. See also Heb. iv. 9. Rev. xiv. 13).

This exposition is confirmed by viii. 21, where it is said that when *Noah* offered his burnt-offerings, God smelled a sweet savour, literally a savour of *rest*, where the word used is from the same root (*nuach*) as the name *Noah*. See *Gesenius*, pp. 538, 548; and note below, viii. 21.

Therefore the ancient Fathers regard Noah as a type of Christ. See *S. Epiphani.*, Har. 30; *Nilus*, Epist. p. 30; *S. Cyril*, Glaphyr. ii. p. 34. Some have supposed that Lamech in calling his name *Noah*, and in saying, "This same shall comfort us," expressed a hope that in Noah the Promised Seed Himself was born. See *Calovius* and others, in *Pfeiffer*, *Dubia*, p. 30.

³² *Noah begat Shem*] *Began* to beget; probably Shem was born after Japheth; two years after the Flood Shem was a hundred years old, and then Noah was 602 (see xi. 10).

Much difference of opinion has prevailed concernin^g the

order of birth of the sons of Noah. They are mentioned in the following order:—*Shem, Ham, Japheth* here; and vi. 10; vii. 13; ix. 18; x. 1; and 1 Chron. i. 4.

But when the Sacred Historian proceeds to enumerate their descendants in ch. x. 2—31, Japheth is placed first, and Shem last. The same inversion is found in 1 Chron. i. 4, compared with 1 Chron. i. 5—24.

In Gen. ix. 24, Ham is called the young son, literally, "the little son," compared with his two brothers.

In Gen. xi. 10, it is said that Shem was 100 years old when he begat Arphaxad, two years after the Flood.

The Flood lasted one year (vii. 11; viii. 14). He was therefore born ninety-seven years before the Flood.

Here, in Gen. v. 32, it is said that Noah was 500 years old when he began to beget children; and this was a hundred years, or rather ninety-nine years before the Flood (see vii. 6. 11). Therefore Shem cannot have been the eldest son of Noah.

Also, as we have seen, Ham is described as younger than Shem and Japheth.

Therefore it seems that Japheth was the eldest, Shem the second, and Ham the youngest son; and this result is confirmed by the statement in x. 21.

Three questions here arise:—

(1) If Japheth was older than Shem, why is Shem put first?

The reason seems to be, because he is the ancestor of Christ. In like manner Abram the younger is preferred to his brother (xi. 26), and Jacob the younger is placed before Esau (Gen. xxviii. 5. Mal. i. 1), and Isaac the younger before Ishmael (1 Chron. i. 27, 28), and Ephraim the younger before Manasseh (Gen. xlviii. 19, 20).

These preferences of the younger to the elder appear to be foreshadowings of the future preference of the younger son (the Gentile) to the elder (the Jew).

(2) If Ham was younger than Japheth, why is Japheth sometimes placed after him?

The reason seems to be, because the descendants of Ham were more nearly connected with those of Shem than those of Japheth were; and because in spiritual respects the children of Ham were called sooner into the Church of Christ than those of Japheth. It was not without some profound spiritual meaning that the only example of any visit from our Blessed Lord to people beyond the limits of Palestine is found in the history of His going into the borders of Tyre and Sidon, and of His gracious ministration of mercy to the "woman of Canaan," as she is called by the Evangelist of the Jewish nation (Matt. xv. 22), of the family of *Ham*; and the history of the Ethiopian Eunuch, in the Acts of the Apostles (Acts viii. 27—39), which precedes that of Cornelius, is very significant in the same sense; and the prophecies of the Old Testament point in the same direction: "Then shall the princes come out of Egypt; the Morians' land shall soon stretch out her hands unto God" (Ps. lxxviii. 31). "Philistia, be thou glad of Me" (Ps. ix. 8). "Upon Philistia will I triumph" (Ps. cviii. 9).

(3) If Shem was older than Ham, why is he sometimes placed after him?

He is so placed in ch. x. 6—21, because the narrative of the sacred historian is there converging toward Abraham, who was to be arrived at through Shem, his ancestor; and, therefore, having disposed of Japheth the eldest (x. 2—5), he next proceeds to clear the way by enumerating the progeny of Ham, in order that he may fix the reader's attention on that of Shem, the progenitor of Abraham, David, and Christ, toward

Whom the whole series culminates, and in Whom it ends. Cp. Pfeiffer, Dubia, p. 30; Noldii Conc., p. 1015; and for the arguments of those who suppose Shem to be the eldest, see Wouters, Dilucid. v. qu. 2; Winer, R. W. B. ii. 166. 448; Dr. Smith, B. D. i. 929.

—Ham] Cham, i. e. hot, or dark.

In this chapter we have the genealogy of Adam to Shem, i. e. from the Creation of Man to the Flood. Shem, who saw Lamech, who saw Adam, lived to see Abraham, who saw Jacob, who saw those who saw Moses, who has described the Creation and the Deluge. Here is a confirmation of the truth of the history. It is not the number of years, but of generations, which obscures the events of history. Where the generations of men are few, as here, the events of history are easily remembered (Pascal, Pensées, ii. 18).

PRELIMINARY NOTE ON THE HISTORY OF THE FLOOD.— CHAPTERS VI. VII. VIII. IX.

In the notes on the following chapters, the questions arising from them will be treated severally and specially; but, even at the risk of some repetition, it may be not unprofitable to gather up here into one general view, what is there said.

No portion of Genesis has been made the subject of more earnest inquiry than that which contains the History of the Flood. It has been supposed by some to be beset by so many difficulties, that a belief in its truth is hardly consistent with impartial deference to the conclusions of sound reason, and to the results of scientific research.

Particularly, it has been alleged, that many portions of the Earth's surface afford no indications of such a physical revolution as the Deluge described in Genesis; and that they exhibit phenomena which are irreconcilable with such a disruption. It has also been said, that even on the supposition that Noah and his sons and dependents were capable of constructing so vast a vessel as the Ark is represented to have been,—a vessel far exceeding in bulk any of our ships of war,—yet that no single vessel, that ever has been, or can be constructed by human skill, would be able to contain, and to carry on a stormy sea, all the species of creatures, cattle, fowl, and reptiles,—a pair of each, and seven pairs of some,—since it is reckoned that of mammalia alone there are more than 1500 species, and more than 6000 species of birds, and 100,000 of insects, and more than 600 of reptiles. And even if it be granted, that they could be all received into the Ark, yet how, it is asked, could they be fed during the twelve months in which they are said to have been there confined? How could a sufficient supply of food have been stored within it? Could Noah and his sons have found time to feed them daily? And could all these creatures, wild and tame, have been harboured together? Who could have endured the incessant din and the noisome effluvia of such a floating menagerie, made more unmanageable by the fury of the elements raging about them? Must they not have bred a pestilence?

To such questions it has been replied by some, that we need not be anxious about such matters as these. It has been argued, that Holy Scripture was not designed to teach us history, but "to make us wise unto salvation;" and that we may be well content to part with its facts, provided only we keep its doctrines; and that it is a dangerous thing to make the history of the Deluge into an Article of Christian Faith.

To thoughtful persons such a reply as this cannot afford any satisfaction. The question is not, whether we would make the history of the Deluge to be an Article of the Christian Faith; but the question is, whether it is not an Article of the faith to believe in Christ, Who delivers us the Old Testament as true, and as the Word of God; and Who teaches us to believe in the history of the Deluge, and to see therein a solemn warning of His own Second Coming to Judgment? "As the days of Noe were, so shall also the Coming of the Son of Man be. As in the days that were before the Flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the Ark, and knew not until the Flood came, and took them all away; so shall the Coming of the Son of Man be" (Matt. xxiv. 37. Luke xvii. 26). Such are the words of Christ.

To deny the history of the Deluge is therefore to disbelieve Christ.

It seems also to be vain to imagine, that we possess the critical faculty of discerning what facts of Scripture are connected with Christian Doctrine, and subsidiary to it, and what are not. Who can draw the line? And if those who profess themselves Christians, give countenance to this process of decomposition, where will it end? What will be its results in the hands of others, who are hostile to the doctrines of the Gospel?

If we need to be reminded of the importance of maintain-

ing the facts of Scripture as connected with its doctrines, let us remember that the fact of the Creation of one man and one woman is used by our Blessed Lord Himself as the groundwork of His own teaching concerning the sacredness of Marriage, and of His warnings against Divorce; and that the fact of Woman's creation after Man is used by St. Paul as the basis of his own directions in a grave matter of Church discipline; and that the fact of Woman's creation out of Man, and for Man, is made by St. Paul the foundation of his own teaching concerning Marriage; and that the fact of our Lord's Resurrection is the mainspring of his grand argument for our Resurrection to glory; see above on i. 1; ii. 21. *Introd.* p. xxv.

Putting aside, therefore, this answer, which would divorce doctrines from facts, as an answer which cannot bring conviction to the Christian critic, nor comfort to the Christian believer, we may next proceed to observe that some other persons, distinguished by earnest piety, philological learning, and scientific attainments, have endeavoured to obviate the objection that many regions of the Earth afford no evidence of a deluge, by affirming that we are not obliged by the letter of Scripture to believe in an universal Deluge; and that all its requirements may be satisfied by a mere partial inundation; and that therefore we are not to be surprised that vestiges of a Flood are not every where to be found.

But, can we be contented with such a solution as this?

No. Not only the letter of Scripture, but the spirit of Scripture, as understood by the ancient Jewish Church, and by the Universal Church of Christ, bear testimony to an Universal Deluge. An Universal Deluge is proclaimed by the voice of both Testaments. In Genesis we read that "all flesh died that moved upon the earth; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed; and Noah only remained, and they that were with him in the Ark; and all the high hills that were under the whole heaven were covered" (Gen. vii. 19—23).

Nor is this all. If the Flood was only partial, and not universal, God's promise has failed. For He said, after the Flood, that He would not "again destroy the Earth as He had done by the waters of a flood" (Gen. viii. 21; ix. 11). He gave this assurance to Noah; and a thousand years afterwards He repeated the promise by Isaiah (liv. 9): "I have sworn that the waters of Noah should no more go over the Earth." But if the Flood was merely local,—if the Waters of Noah were only partial,—then this divine promise has not been fulfilled,—then the covenant of the Rainbow in the cloud has not been kept. How many partial and local floods have submerged different countries since that promise was made, and that covenant was ratified!

The New Testament also testifies to the same truth,—the Universality of the Flood. "God," says the Apostle St. Peter, "spared not the old world, but saved Noah, the eighth person, when He brought in the flood upon the world of the ungodly" (2 Pet. ii. 5); and St. Peter also notes a remarkable fact, that 'as, at the Creation, the Earth was formed out of water,' so, at the Flood, the Earth was destroyed by means of water. As it emerged from water, so was it submerged by water (2 Pet. iii. 5, 6). The whole Earth is in each case the subject of the Apostle's proposition. He also teaches us to regard the Flood as a type of Christian Baptism (1 Pet. iv. 21). But Christian Baptism is not a local thing; it is not a partial thing: it is universal. The commission of Christ was, "Go, teach all nations, baptizing them" (Matt. xxviii. 19). The Baptismal Antitype is universal. So was the Diluvial Type. In God's will and by His command the Old Man of the whole world is to be merged in the waters of Baptism, and the New Man of a regenerate race is to come forth from them.

Again, let us look forward. God promised that He would not destroy the world again by a flood of waters. But is the earth therefore never to be destroyed? Yes, surely it is. We know from the New Testament that this very promise implied a warning; it suggested a judgment. And therefore the Flood was not merely a punishment to those who were overwhelmed in it, but its history is a merciful warning, a solemn sermon, preached to us and in the ears of all Nations in every age even to the day of doom, declaring God's power, proclaiming God's anger against sin, and pre-announcing His judgment to come. That judgment will be by a Flood of fire. St. Peter says, coupling together these two judgments, "that the Earth was formed out of water at the Creation," and it was drowned by that selfsame element at the Flood; so the Earth and the heavens also contain within themselves the elements and instruments of their own future destruction. The Earth has her volcanos, the heavens have their lightnings; and as at the Flood, the fountains of the great deep were broken up from beneath, and the windows of heaven were opened from above, and the rain came down for forty days and forty nights, and

the Earth was drowned by the deluge; so the day is coming when there will be another Flood, a Flood of Fire, and then Earth and Heaven will furnish the fuel for their own funeral pile, and God's hand will light it. Therefore the Apostle proceeds to say, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up . . . all these things shall be dissolved." The Flood of Fire will be universal. The Flood of water was its type. The Flood of fire is the Antitype. The past preaches of the future. And as the Antitype will be universal, so also was its type.

But does it therefore follow that the *vestiges* of the Deluge should be *universal* also? Even to take the low ground of mere human experience, how many revolutions have passed over the Earth of which we now can scarcely discover any trace! We are assured by ancient tradition that the great plain of Thessaly was originally a sea. But what traveller, who now traverses that vast expanse, recognizes on the surface of those dusty plains any evidence of that primitive submersion? (On the *universality* of the Flood, see *Dr. Pusey* on Daniel, Pref. p. xxii; and on its effects, see *Professor J. R. Young*, *Modern Scepticism*, pp. 41—44. 48.)

But surely we should do ill, if we were to argue a question like this, concerning the extent of the Flood, on such a footing alone as that of *human experience*. The Flood was not a common thing. It was a Miracle. It was a Mystery. It is represented as such throughout the record of Genesis. The animals go into the Ark of their own accord. God Himself shuts them in. The Ark rides safe on the flood, unharmed by the cataracts of the clouds. The Flood was a stupendous Miracle. It was like the Footstep of God Himself on the Earth's surface; and His "footsteps are not known." How incompetent is human Reason to argue about any thing which lies within the sacred circle of what is miraculous! Let us remember the events after the Resurrection. The doors were shut where the disciples were assembled. Human Reason would say, looking at those closed doors, that no one having flesh and blood could enter, except those doors were unclosed. But Christ comes and says, "Handle Me and see, for a Spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). Again, let us look at the prison where Peter and John, men like ourselves, had been confined. Hear the voice of human Reason speaking by the officers to the Council. "The prison truly found we shut with all safety, and the keepers standing without before the doors" (Acts v. 23). Look at the bolts and bars, their evidence testifies that the prisoners are within. Ask the keepers at the door; they say that no one has gone out. But go into the prison; and it is empty. Hear human Reason avowing its own incompetency to judge, when God's hand is at work. "When we had opened the prison we found no man within." No; Peter and John were not in the prison of man, but in the temple of God, preaching that man should believe on Him who had miraculously delivered them out of it. What, therefore, shall we here say? In order to *try* the strength of our *faith* in God, who has testified the truth of an Universal Deluge in His Holy Word, not only in the Old Testament, but in the New, by the witness of His Own dear Son, and of the Holy Ghost speaking by the mouth of His Apostles, whom He led into all truth, may it not haply be, that God has so ordered it, that the footsteps of that Divine Judgment should not every where be legible on the crumbling dust and mouldering sand of this perishable world, to be deciphered by human Reason, but should be indelibly engraven with an iron pen, and be stereotyped for ever on the rock of His Holy Word, to be read there by the eye of Faith?

Further, all reasonings with regard to the Flood, as a mere historical event, irrespective of its higher spiritual character, as a type and shadow of Evangelical Mysteries, can never give any solid satisfaction to the Christian Philosopher. The Flood was not only a Miracle, but it was also a Type; a figure of holy Mysteries; and its history is to be read by the light of the Gospel. Looking at it in this larger and higher view,—as a type and figure, as St. Peter teaches us to do, of Christian Baptism (1 Pet. iii. 21),—shall we be surprised that in some regions of the Earth the vestiges of the Flood should be very apparent, but in others be scarcely discernible? Do we not see precisely the same thing in the Christian Antitype, in the world of Grace? Do we not see it in Baptism? Do we not see it in that Spiritual Flood? At our Baptism, our old Man was buried, our old World was drowned. As St. Paul says, "The old things passed away (τὰ ἀρχαία παρήλθον), behold all things have become new" (ἰδὼν γέγονε καινὰ τὰ πάντα) (2 Cor. v. 17). But even in those who are regenerate, some marks of the old

world remain unchanged; there are some antediluvian deposits on the surface, where the baptismal waters have left no traces; the influence of the baptismal deluge is not complete; no, nor ever will be, till the Earth is baptized with another flood, the flood of fire, and we come, "according to His promise, *to the new heavens and the new earth, wherein dwelleth righteousness*" (2 Pet. iii. 13).

What is to be said now to the questions which are asked concerning the Ark? How could it contain the countless species of animals? How could they be harboured there? How could they be fed for a whole year? How could they exist immured within it? How could Noah and his family have lived for so long a time in that floating prison?

Here, first, it may be replied, that the premises are not certain on which those questions rest. Who can say that the numberless now existing species of animals may not have been developed by God's power from certain primeval generic types; and that it is of those original generic types that the Author of the Pentateuch is speaking when he says that pairs of each kind or genus were collected in the ark? We read that at the creation, God said, "Let the earth bring forth the living creature after his kind; and God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth, after his kind" (Gen. i. 24, 25). And afterwards we read, "that God brought *every living creature* to Adam, and Adam gave names to *all* cattle, and to the fowls of the air, and to *every* beast of the field; whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19, 20). Did the Author of the Pentateuch intend us to believe that all the *now existing species* of animals, some 1500 species of mammalia, and more than 6000 species of birds, and some hundred thousand species of insects and reptiles, were brought to Adam to be named, in the interval between his own Creation and that of Eve? Surely not. Now, it is observable, that Moses uses precisely the same word to describe the *kinds* of animals in the history of the *Flood* as he uses in the history of the *Creation*. May not those kinds have been much fewer than some persons are disposed to believe? Moses tells us, that two pairs of unclean animals were to be brought into the Ark, and seven pairs of clean. He is here speaking of animals clean for sacrifice, and not of animals clean for food; for God had not yet granted any animals for food to man; that grant was made after the Flood. Now the *clean* animals for sacrifice were very few; they were only of *four kinds*: the ox, the sheep, the goat, the dove. Who can say what the number of the unclean kinds or genera then was? They were created for the sake of man; and is it not probable, that when, after the Flood, God granted the *animals as food for man*, and when He gave them a commission to breed abundantly, and be fruitful and multiply upon the earth (Gen. viii. 17), He ended the primeval genera of animals with the power of further development and multiplication, and of branching forth into the almost infinite varieties of subordinate species, like boughs, branches, twigs, sprays, and fibres, shooting forth in rich and exuberant efflorescence from the stems of their parent trees in some magnificent forest? What countless varieties do we see of the human species propagated from one primeval type in Adam and Eve; and from Noah and his three sons! Some persons would bridge across the impassable gulf which severs Matter from Mind, and divides what is animal from what is rational, and they would persuade us that Man himself was developed from some unintelligent type. Surely they will allow, that animals may have greatly multiplied from some few original types. Even their reasonings, and the phenomena collected by them, may have their uses, as displaying the wonderful fecundity of Nature, or rather the Omnipotence of God. And was there not a special reason for such a development of the primeval genera of animals after the Flood, when animal food was first granted to man? and when man was endowed by God with new powers of increase (and it is not unworthy of remark that no child was born in the Ark), and God blessed Noah and his sons, and said, "Be fruitful and multiply, and replenish the earth; and the fear of you and the dread of you shall be upon every beast of the earth" (Gen. ix. 1)?

These suppositions seem to be confirmed also by the New Testament. We know that the sheet let down from heaven, which St. Peter saw in his vision at Joppa, was, like the ark of Noah, a figure of Christ's Church Universal, containing all nations. Now it is observable, that this figurative sheet is said by the sacred writer of the Acts, in the fourth chapter, to have contained *all* (πάντα) the four-footed beasts, and the creeping things of the earth, and the fowls of the heavens (Acts x. 12: cp. xi. 6, where the article τὰ is similarly inserted before each substantive). Here is an Evangelic counterpart of Genesis and the Ark. The language is the same in both cases. Did, then, this figurative sheet of St. Peter's vision contain

6000 species of birds and 1500 of mammalia? Is it not an Evangelic comment on the history of the Ark in Genesis, and does it not afford some clue to its true interpretation?

But if we are to criticize aright, we must rise above such speculations as these: The history of the Ark is the history of a Miracle. The animals *went in* unto Noah into the Ark by divine impulse, and *God shut them in*. And the same divine hand which shut in the faithful Patriarch, and which shut in the animals who obeyed God, *shut out* a faithless and disobedient world; and it also shuts out our vain curiosity, but it *shuts in* our Faith. It invites and welcomes that. God in His Divine Love shut in Noah and the animals in order that they might be safe in the Ark, and that they might not perish with the world. What then? Shall we rise up and ask, *How* were they fed there? How could they subsist there? How could Noah and his family endure the din and atmosphere of their savage society? "Nay, but, O man, who art thou that repliest against God?" (Rom. ix. 20.) God sent them into the Ark; God shut them in the Ark; and after the Flood God brought them out of the Ark. And *could not God feed them in the Ark?* And would He not do so? "Thou, O Lord, savest both man and beast" (Ps. xxxvi. 7). "Thou openest thine hand, and fillest all things living with plenteousness" (Ps. civ. 28). "Thou givest fodder unto the cattle, and feedest the young ravens that call upon Thee" (Ps. cxvii. 9). "These all wait upon Thee, and Thou givest them meat in due season" (Ps. civ. 27). God, in His Holy Word, tells us that the creatures were brought into the Ark by a miracle, and from that one miracle He teaches us, who have reason and faith, to *infer* the rest. Just so it is in the history of the Israelites in the wilderness; God brought them *into* the wilderness by a Miracle, the passage of the Red Sea. He gave them manna from the clouds, and water from the Rock. And from these specimens of Miracles He teaches us to *infer* the rest. *How* were their cattle fed? How did they provide themselves with tents? How were they clothed? How were they shod? It is only by a few words which Moses lets fall in one of his speeches at the end of their journey that we learn that their clothing and their shoes waxed not old (Deut. xxix. 5). Here is the trial of our faith in God. God, who brought Noah and the creatures into the Ark, made them dwell happily together there. God had said to Noah, "*Rooms* thou shalt make in the Ark" (Gen. vi. 14). The original word here for *rooms* is very expressive; it means *nests*, intimating that the creatures would be as safe and quiet there, in the Flood, as birds in their nests in a storm. The same God Who made Adam to dwell at peace with the beasts of the field in Paradise; He Who enabled Moses to live forty days and forty nights without any food at all; He Who fed Elijah by ravens; He Who brought forth Jonah safe from the whale's belly and from the abyss; He Who shut the lions' mouths, that they should not hurt Daniel; He Who in our Nature was forty days and forty nights with the wild beasts at the Temptation in the Wilderness; He Who saved St. Paul from the viper; He Who enables His servants to tread on serpents and scorpions; He made Noah to dwell in perfect peace and safety with the beasts of the forest, and the fowls of the air, and the creeping things of the earth; and shows that "when a man's ways please the Lord, He maketh the beasts of the field to be at peace with him" (Job v. 23); that nothing "can harm us if we are followers of that which is good;" and that all Creation lies at our feet, if we have faith in God.

But we must rise higher still.

The history of the Flood and of the Ark is not only the history of a Miracle, wrought by the Almighty power of a holy, a righteous, and a merciful God, but it is also a figurative foreshadowing of what is being done by Christ Himself, century after century, in the World under the Gospel, ever since His Incarnation, even till His Second Advent to judge the quick and dead. The Ark was a type of the Church. We read its history to little profit, unless we regard it as such. All the ancient Fathers regarded it as such. Our own Church in her baptismal office speaks of it as such. Its builder, Noah, was a figure of Christ. He was called Noah, because he would give comfort and rest. In Christ we find rest. "Come unto Me," He says, "and I will give you rest." The Ark was built by Noah, a preacher of Righteousness, in obedience to God's commands; the Church was built by Christ, Who was faithful to Him that appointed Him (Heb. iii. 2). Noah preached to the world that they should repent, and enter the Ark, and be saved; so Christ is ever preaching repentance to Men, and that they should enter the Ark of His Church, and be saved from the flood of God's wrath against sin. The waters that bare up the Ark, saved it and those who were in it; but they drowned the unbelieving and ungodly. And so, as St. Peter teaches, the

Waters of Baptism save us, through the Resurrection of Christ, if we have the answer of a good conscience. But Baptism, and all other means of grace, if they are despised and rejected, aggravate the sin and increase the punishment of those who will not believe and accept them (1 Pet. iii. 21). The Ark rode safely on the waves, and after its voyage it anchored on Ararat. So the Church, though often tossed by storms, will never be wrecked, and at last will rest in the heavenly haven of eternal peace. Noah, at the end of his voyage, offered a sacrifice of thanksgiving to God; and the Lord God (we read) *smelled a sweet savour* (Gen. viii. 21). Remarkable words; words at which some have even ventured to scoff (Tindal, see *Waterland*, Scrip. Vind. p. 40). But how are those words rendered by the Septuagint? By *ὁσμήν εὐωδίας*. These words of the Septuagint have been adopted by St. Paul, and are applied by him to CHRIST (Eph. v. 2), "who gave Himself for us, an offering and a sacrifice to God for a *sweet-smelling savour*;" and thus he teaches us to read a Gospel in this history of Genesis, and that Christ is the true Noah, in whom alone we find comfort and rest, and that His Church is the true Ark, and that Noah's sacrifice had a sweet savour, a spiritual fragrance wafted from the far-off future, even from the sacrifice of the cross on Calvary, through which alone the Church Militant rises into the Church Triumphant, and is presented in glory to God.

If we carefully consider these things, we shall not be perplexed and staggered, when we contemplate the various genera of animals,—some wild, some tame,—collected together in the Ark, and dwelling there in peace with the faithful Patriarch and his family during their long voyage. Do we not see, with our own eyes, something far more marvellous than this, done in the Ark of Christ's Church? Of *that* Ark it is said by the Prophet (Isa. xi. 6, 7), that "there the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and young lion and the fatling together, and a child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Do we not see this wonderful prophecy realized in part already in the Ark of Christ's Church? And if we had the faith of the Patriarch Noah, if we had his zeal for God, if we had his obedience, might we not then see it altogether fulfilled? Might we not see savage nations reclaimed, barbarous races civilized, discordant tribes harmonized; the natives of the tropics and of the frigid zone, the Indian and the African, the Circassian and the Georgian, the Caffre and the Hottentot, the chiefs of New Zealand and the kings of the Sandwich Isles brought together with the Saxon, the Celt, and the Scandinavian, and dwelling together in holy unity, joined together in one family, fed by the same spiritual food of the blessed Word and Sacraments from the hand of the same Divine Noah, Jesus Christ Himself, in the Ark of His Church? Shall we not believe what we read in Scripture concerning the Ark, when we see with our eyes what is done in the Church? Shall we not believe in the Type, when we see what God does in the Antitype? So again as to *food*. Strange it may appear that so many animals could be *fed in the Ark*; but how much more strange is the *feeding* of all *faithful souls* by the *Word* and *Sacraments* (a little water in Baptism, and bread and wine in the Eucharist) in the Ark of Christ's Church.

Origen thus speaks: "We must first consider the *history* of the Ark, and examine the questions which have been proposed with regard to it, and we must next ascend to its spiritual meaning." He then specifies those questions, as to its capacity, its drainage, the supply of food for the animals in it, and says, "Here we are met by objections, especially from a man called Apelles, the scholar of Marcion, and the inventor of another heresy. He has endeavoured to show that the writings of Moses bear no evidence of Divine wisdom and of the Holy Spirit's hand; and in proof of this he asserts, that the Ark could not have contained so many kinds of animals and sufficient food for them." And how does Origen meet such objections as these? He first suggests a probable answer derived from the measurement of the Ark; but then he rises higher, and says, "Let us pray to Him Who alone can take the veil from our hearts in reading the Old Testament, and enable us to see its mysteries." And then he proceeds to say, "Those divers kinds of animals in the Ark, what do they prefigure, but the union of all Nations in the Church, according to the prophecy of Isaiah, that in the Church of Christ the wolf would dwell with the lamb, and the leopard lie down with the kid (Isa. xi. 6)?" (*Origen* in Gen. Hom. 2.)

In a like spirit *S. Augustine* says, "We must maintain the historical truth of this narrative of the Ark, and also assert its mystical meaning." First, therefore, he expounds its letter.

a ch. 1. 28.

VI. ¹And it came to pass, ^awhen men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God

b Deut. 7. 5, 4.

saw the daughters of men that they *were* fair; and they ^btook them wives of

and then confirms the truth of the letter by an appeal to its spiritual sense. "No one who is not contentious," he says, "can entertain any doubt that the various parts of this history are foreshadowings of the Church. The clean and unclean animals living together in the Ark, even unto the end of the voyage; what are they but types of various nations, and different societies of men, dwelling together in the Visible Church of God, even to the Day of Doom?" (*S. Aug. de Civ. Dei* xv. 27.)

Human Reason—says another ancient Father, *S. Chrysostom*—proposes such questions as these:—How was Noah and the animals with him supplied with food and water in the Ark? How could he endure the din and the effluvia of that vast assemblage of creatures? Must he not have been stifled by it? How could he there subsist for a whole year? "But, beloved," replies *S. Chrysostom*, "remember *whose* hand was there?—God's. And when God works, let human reason be silent, and not pry curiously into the manner of His working; for it far transcends our thoughts: we cannot attain unto it. He who is Lord of all, does all things according to His will, and is not accountable to any. Let us adore and believe" (*S. Chrysostom* in *Gen. Hom.* 25).

If we are to make progress in Biblical criticism, we must know our own needs, and confess our own deficiencies. Our Biblical criticism seems to be in danger of sinking to a low level,—the level of a heartless Rationalism,—which, though it is blind, boasts that it alone can see. The expositions just quoted may show that the objections raised in our own days to the Mosaic history of the Deluge,—objections hailed by some as ingenious critical discoveries,—are not new, but were propagated some sixteen hundred years ago by a Marcion and an Apelles,—ill-omened names,—and were exploded by an Origen, and an Augustine, and a Chrysostom. They show also what the grounds were, that were taken by those ancient Expositors in dealing with such objections,—the grounds of sound and sober Reason, illumined by Faith. May not our own Biblical criticism be revived, elevated, and spiritualized by such examples as these?

Such histories as that of the Flood are set in Scripture for the trial of our Faith. They may be for our fall to shame; they may be for our rising to glory. The History of the Flood may be, what the Flood itself was,—a cause of death to some, and a cause of life to others. The Antediluvian World would not believe that the Flood would ever come. An universal Deluge, they argued, was contrary to Reason and Experience; and even if it did come, how could the Ark, with its unwieldy bulk, save those who were in it? They reasoned thus, and perished. But not so Noah. What says the Apostle of him? "By *faith* Noah, being warned of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, by the which he condemned the world, and became an heir of the righteousness which is by *faith*" (Heb. xi. 7). The righteousness by *faith*. Let us mark the words. He believed God, and was saved. So it is now. Some may say,—some, alas! do say,—the History of the Flood is contrary to Reason; we cannot accept it: and so they become the victims and the dupes, not of Reason (for Reason is a holy thing), but of its *abuse*. But what will the Christian reasoner say? Reason has brought me to believe in Christ. Christ has delivered to me the Old Testament as the Word of God. I find the history of the Flood there; I know that this Word, containing this History, was accepted by the ancient Hebrew Church as a true and divine History; I know that it was received as such by the Son of God Himself; I know that He vouches for the truth of this History, and has taught me to see in it a type and prophecy of His Second Coming to Judgment; I know that the Holy Spirit, speaking by His Apostles, confirms this History of the Flood, and teaches me to see other types and other mysteries in it; I know this History of the Flood to be the History of a Miracle, wrought by the Everlasting God. Therefore, my Reason convinces me that it would be most *unreasonable* to reject this History, because I cannot explain *how* some things were done by God in that which was itself miraculous. Where am I to stop, if I am to abuse my reason, and make it an instrument for unbelief in such miracles as these? How, then, can I ever believe in the Incarnation of Christ? How in the mystery of the Trinity? How in the grace of Sacraments? How in my own Resurrection? I pause at the brink of the precipice, and recede from the gulf of Unbelief lying beneath my feet. Let me read the History of the Flood by the light of

the Gospel of Christ, who is the Highest Reason,—the Divine Logos,—and in whom Reason itself has taught me to believe. Then I shall not be perplexed by any difficulties in this History. Rather, I shall rejoice in them. They are trials of my Faith in Christ; and these trials are my triumphs. They are the leaves and flowers of which the crown of Faith is woven; they are the golden wings and pinions on which I may soar to glory; they will waft me onward in my course through this lower world to that Great Day—the Day of Doom, the Day of the future Flood of Fire, when the Earth itself will sink in an abyss of flame, and when the Ark of Christ's Church will ride safely on the fiery surge and roaring billows of that general Conflagration; and when they who believe in Him will come forth with exceeding joy to dwell with Him for evermore.

CH. VI. 1. *when men began to multiply*] *Men*, Heb. *Adam*, man, regarded merely as *human*, from the *adamah* or earth, without divine aims and affections, carnal persons; so *ἄνθρωποι*, *men*, is used by St. Paul, 1 Cor. iii. 3, 4, "Do ye not walk as *men*? are ye not *men*?" i.e. alien from the life of God (Eph. iv. 18): see on 1 Cor. iii. 4. This interpretation is confirmed by what follows.

—*daughters were born unto them*] Who became snares to the race of Seth.

2. *the sons of God*] Supposed by some to be *Angels*, so called, Job i. 6; ii. 1; xxxviii. 7, and so *Sept. Alex. MS.*; and so some of the Jewish writers, as *Philo* (de *Gigantibus*), and *Josephus*, *Antt.* i. 3, and (see *Potter* on *Clem. Alex. Paed.* iii. 2) *Justin Martyr*, *Tertullian*, *Irenæus*, *Athenagoras*, *Minucius Felix*, and *Cyprian*. But after the question had been more fully discussed, it was agreed by the consent of the ancient Church that this opinion was untenable, and must be rejected, as *Julius Africanus*, *S. Cyril* of Alexandria, *S. Chrysostom*, and *Theodore* affirm; and *Philastrus* of Brescia reckons it as heretical. See the learned essay of *Natalis Alexander*, *Eccl. Hist.* i. p. 155; *Wouvers*, *Diluc.* vi. 1; and the elaborate article in *Pfeiffer*, *Dubia*, p. 31. The *sons of God* here mentioned are the godly race, the children of God contrasted with the *men* who were careless of *divine* things, mentioned in v. 1, and here; cp. Deut. xiv. 1, "Ye are the children of the Lord your God;" cp. xxxii. 5; and Hos. xi. 1, "Out of Egypt I called *My Son*;" and 1 John iii. 1, "What manner of love the Father hath bestowed upon us that we should be called the *sons of God*;"—and John i. 12. And this interpretation is sanctioned by *S. Chrys.*, *S. Cyril*, *S. Hilary* on Ps. cxxxii.; *Ephrem Syrus*, *S. Jerome*, *S. Augustine*, and others of the Fathers. And so *Milton*, P. L. xi. 577. 622 (though afterwards in P. R. ii. 179 he seems to countenance the other opinion):

"That sober race of men, whose lives
Religious titled them the *sons of God*."

This exposition has been defended by *Hengstenberg*, *Tiele*, *Hävernick*, *V. Gerlach*, *Schröder*, *Ebrard*, *Keil* (see his note, pp. 82—87), *J. P. Lange*; and cp. *Delitzsch*, pp. 230—232. The World was gradually trained and prepared, through a long course of ages, to receive the title SON of God in the fulness of its Divine significance. It was educated gradually to believe the great Mystery of the Incarnation. Here the word signifies holy men. In Job i. 6; ii. 1, it designates holy Angels. The children of Israel, the favoured people of God, are called collectively, by God, His *Son* (Exod. iv. 22, 23; Hos. xi. 1).

But, in a still higher sense, that title is applied by God to His only Son, begotten by eternal generation (see Ps. ii. 7), as interpreted in the Epistle to the Hebrews (i. 5; v. 5); the word יְהוֹשִׁיעַ, "to-day," in that passage, being expressive of the act of God, with whom is no yesterday nor to-morrow. "In æterno nec præteritum est, nec futurum, sed perpetuum *hodie*." That text evidently refers to the Messiah, who is crowned and anointed as King by God (Ps. ii. 2. 6), although resisted by men (Ps. ii. 2. 3, compared with Acts iv. 25—27), where that text is applied by St. Peter to the crucifixion of Christ and His subsequent exaltation; and the same Psalm is also referred to Christ by St. Paul, when preaching in the Jewish synagogue at Antioch in Pisidia (Acts xiii. 38), whence it may be inferred that the Jews might have learnt from their own Scriptures that the Messiah is in a special sense the Son of God; and this is allowed by *Maimonides* in *Porta Mosis*, ap. *Pococke*, p. 160.

—*they took them wives of all which they chose*] Led by

all which they chose. ³ And the LORD said, "My spirit shall not always strive with man, ⁴ for that he also is flesh: yet his days shall be an hundred and twenty years. ⁴ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

⁵ And God saw that the wickedness of man was great in the earth, and that ⁶ every imagination of the thoughts of his heart was only evil continually.

⁶ And it repented the LORD that he had made man on the earth, and it

only the imagination, but also the purposes and desires.

† Heb. every day.

e ch. 8. 21.

Deut. 29. 19.

Prov. 6. 13.

Matt. 15. 19.

2448.

f See Num. 23. 19.

1 Sam. 15. 11, 29.

2 Sam. 24. 16.

Mal. 3. 6.

James 1. 17.

c Gal. 5. 16, 17.

1 Pet. 3. 19, 20.

d Ps. 78. 39.

2469.

|| Or, the whole

imagination:

The Hebrew word

signifieth not

the lust of the eye and their own fancy, without reference to advice of parents (see 1 Cor. vii. 36), or prayer to God, or regard to moral and spiritual beauty. The Adahs and Naamahs of the family of Cain were specimens of the "daughters of men." See above, iv. 19. 22, 23. Compare what is said of Esau, Gen. xxvi. 34, 35; xxviii. 8, 9; and of Solomon, 1 Kings xi. 1, 2.

Our Blessed Lord notes this as a characteristic of the age before the Flood, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and knew not until the flood came and destroyed them all" (Luke xvii. 26, 27. Matt. xxiv. 38). "So shall also the coming of the Son of Man be;" a solemn warning to times and countries in which facilities are afforded to Divorce, and consequently encouragements are given to reckless and godless Marriages.

3. *My spirit shall not always strive with man*] Shall not contend in judgment, but, being resisted and grieved, and provoked (Isa. lxiii. 10. Acts v. 9; vii. 51. Eph. iv. 30. 1 Thess. v. 19), will leave him to himself (Hos. iv. 17), and give him over to a reprobate mind (Rom. i. 28). See *Kimchi*; *S. Chrys.*, Hom. 20; *S. Jerome*, Qu. Hebr. ad loc.; *Pfeiffer*, Dubia, p. 33; and *Rosenmüller*.

The Hebrew *yiddôn* signifies *will not judge* (see *Gesen.* 193; cp. *Robertson*, p. 67), and it signifies also *will not strive* in judgment (Eccles. vi. 10) as here. God had striven with men by the inward motion of their consciences, and of His Spirit, and by the external warnings of Enoch, Noah, and other preachers of righteousness; but they despised His long-suffering (1 Pet. iii. 20), and had done despite to His Spirit of grace (Heb. x. 29).

This interpretation seems also to be confirmed by the words in the Epistle to the Hebrews, taken from a judicial transaction: "Noah being warned of God, moved with fear, prepared an ark, by which he condemned the world," Heb. xi. 7. The world was long on its trial, and Noah condemned it, pronounced sentence upon it, by his faith and obedience to God.

Our Blessed Lord and Saviour, after His Death and Passion, went in His spirit and preached to those who resisted the Spirit of God at this time: see *S. Hilary* on Ps. cxix. 82; and note below, on 1 Pet. iii. 18—22.

Some Versions and Expositors render this word *will not preside* in man, as his ruler and lord (*Adon*), and as his judge; but will, as it were, abdicate the throne of the human reason and conscience, and leave him to be distracted by the turbulence of his own unruly passions: cp. *Kalisch* here.

— *for that he also is flesh*] *He also*, even though of Divine origin, is merely carnal, sensual, not having the Spirit (Jude 19), and rebels against the Spirit: cp. Rom. vii. 5, 6. Gal. v. 16, 17. And so, or nearly so, the *Sept.*, *Samaritan*, *Arabic*, and other ancient Versions, and so *S. Chrys.* and *S. Ambrose*: cp. *Delitzsch*, p. 237.

Gesenius (p. 804), *Vater*, *Tuch*, and others translate the words which are rendered "for that he also" (*be-shaggâm*) as meaning, "because of their sin" (they are flesh), *shag* being an infinitive, *to sin*, and *am* a pronominal suffix (so also *Keil*, p. 87); but this rendering has little or no ancient authority in its favour.

— *yet his days shall be an hundred and twenty years*] So much time will I allow for repentance before I execute My judgment upon them. *S. Jerome* says, "generationi illi centum viginti anni ad penitentiam dati sunt;" and so *S. Chrys.*, *S. Aug.* de Civ. Dei xv. 24; and so *Pfeiffer*, *Natalis Alex.* (i. p. 209), *Hengst.*, *Ranke*, *Hofmann*, *Kurtz*.

God allowed forty years in the wilderness as a time of probation to the Israelites; and forty years to the Jews after the crucifixion before He destroyed Jerusalem. He allowed the

old world three times the ordinary time of trial; as the *Targum* of *Onkelos* explains the words here, so long a term will be allowed them, if haply they should repent. To this long-suffering of God St. Peter refers (1 Pet. iii. 19, 20): see note there. This divine warning was uttered in the 480th year of Noah's life, twenty years before the birth of his firstborn; and thenceforth Noah, as is probable, became "a preacher of righteousness," 2 Pet. ii. 5. Some expositors have supposed that the words in the text mean that the life of man should be reduced to the term of 120 years. So *Tuch*, *Ewald*, *Knobel*, *Hupfeld*; but that interpretation seems to be contradicted by the sacred record itself: cp. *Pfeiffer*, p. 33.

4. *There were giants in the earth in those days*] Rather, as *Sept.* renders it, *The giants were on the earth*, &c. Giants, *Nephilim*, from *naphal*, he fell (*Gesen.*, p. 557), probably as *Aquila* renders the word, "because they fell violently on those who resisted them;" heady, insolent men (cp. Job xvi. 14, "he runneth upon me like a giant"); *ἠπὸνερεις, θούροι*, like the Anakim among the Canaanites, who are called *nephilim*, Num. xiii. 33; cp. Deut. iii. 11; ix. 2. Num. xiii. 28. 33. Josh. xv. 14; cp. *Pfeiffer*, p. 34; *Noldus*, Concord. p. 793. Goliath and his brethren among the Philistines, 2 Sam. xxi. 19. 22: see *Theodoret*, Qu. 48.

Perhaps their colossal stature is mentioned, because they presumed proudly, arrogantly, and scornfully on their bodily strength; and because, notwithstanding their great physical force, they were unable to save themselves, and were drowned in the waters of the flood, while the inferior creatures, obeying God, were preserved in the Ark. These Giants may have given rise to the heathen stories concerning the Titans rebelling against heaven. *Euseb.*, Præp. Evang. v. 4.

— *the same became mighty men*] Rather, *these were the mighty men*. Heb. *gibbôrim*; see x. 8, applied to Nimrod. On the sons of God see v. 2.

— *men of renown*] Upon earth; but not in Heaven; of old, but not hereafter; famous in this world; but doomed to shame and misery in another; whereas the godly race are often unknown here, but will be glorified hereafter. "The wise shall inherit glory, but shame shall be the promotion of fools." Prov. iii. 35.

5. *imagination*] *Yetser*; a device, like pottery-ware, which men fashioned on the wheel of their own will and fancy, instead of remembering that they themselves are clay, and God the Potter (*gotser*), Isa. lxiv. 8; or the reference may be to idols of clay made by the potter, Habak. ii. 18. Such were the devices of men; images made by themselves for their own worship. They were not only ensnared by the allurements of sin, but they set themselves deliberately to work wickedness (*Theodoret*).

6. *it repented the LORD*] *It grieved Him at His heart* (cp. v. 7); *it repenteth Me that I have made him*. God is unchangeable (Mal. iii. 6. James i. 17), and irresistible, and had foreseen man's degeneracy; and declares in Scripture that "He is not a man that He should repent" (Num. xxiii. 19. 1 Sam. xv. 29), and yet it is said by God Himself, "It repenteth Me that I have set up Saul to be king;" but when He is thus said to grieve and repent, this is a figure taken from the language of men, who do repent and grieve, when something occurs which is not designed or desired by them, and their good intentions are thwarted and frustrated; and this declaration as to God implies only an *oikonomia* μεταβολήν, a change of dispensation. See *S. Augustine* c. Adversarium Legis i. 40. *Theodoret*, Qu. 50. *Maimonides* in *Ainsworth*. *Dr. Waterland*, Scripture Vindicated, on Gen. vi. 6.

Besides, God so orders all things that even the sins of men and their punishment are made occasions for greater demonstrations of God's power and love to the godly,—and therefore

g Isa. 63. 10.
Eph. 4. 30.
† Heb. from man
unto beast.

h ch. 19. 19.
Ex. 33. 12, 13,
16, 17.
Luke 1. 30.
Acts 7. 46.
i ch. 7. 1.
Ezek. 14. 14, 20.
Rom. 1. 17.
Heb. 11. 7.
2 Pet. 2. 5.
|| Or, upright.
k ch. 5. 22.
l ch. 5. 32.
m ch. 7. 1. & 10.
9. & 13. 13.
2 Chron. 34. 27.
Luke 1. 6.
Rom. 2. 13. & 3.
19.
n Ezek. 8. 17. &
28. 16.
Hab. 2. 8, 17.
o ch. 18. 21.
q ver. 17.

⁵grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; † both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ⁸But Noah ^hfound grace in the eyes of the LORD.

⁹These are the generations of Noah: ⁱNoah was a just man and || perfect in his generations, and Noah ^kwalked with God. ¹⁰And Noah begat three sons, ^lShem, Ham, and Japheth. ¹¹The earth also was corrupt, ^mbefore God, and the earth was ⁿfilled with violence. ¹²And God ^olooked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ¹³And God said unto Noah, ^pThe end of all flesh is come before me; for the earth is filled with violence through them; ^qand, behold, I will destroy them || with the earth.

¹⁴Make thee an ark of gopher wood; † rooms shalt thou make in the ark,

Ps. 14. 2. & 33. 13, 14. & 53. 2, 3. p Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.
|| Or, from the earth. † Heb. nests.

it is added here, "Noah found grace in His eyes;" and he became a type and prophecy of God's redemption of the World through Christ, and of all the graces bestowed by Him upon all who enter into, and abide in, the Ark of His Church.

7. *beast, and the creeping thing*] What sin had they done that they should be destroyed? None; but they were created for man, and suffer with him. Here is one of the deep things of God: see iii. 14. 17: cp. *S. Ambrose* de Noë, 4. *S. Chrys.*, Hom. 23. *Theodoret*, Qu. 50. *S. Aug.* de C. D. xv. 25. We see frequent examples of this sympathy in the world: horses fall with their riders in the battle; animals are swept away with men, by flood, plague, and fire; so that if men raise an objection to this dispensation of God in the Deluge, we cannot stop short of atheism: see above, on iii. 14.

8. *Noah found grace*] It has been observed that the name Noah, and the Hebrew word for *grace*, are composed of the same letters, *Nun* and *Cheth*, in an inverted order. Noah found *grace*; a new world rose in him upon the old. And most fitly did some of the Fathers of the Church compare the effects of the Deluge with those of regeneration in Baptism, "the sacrament of *grace* to the world." *Kalisch*, p. 174. *Ewald*, i. 360.

9. *These are the generations of Noah*] A new *Parashah*, or "Proper Lesson" (see above, i. 1), begins here, and extends to Gen. xi. 32; the corresponding prophetic *Haphtarah* is Isa. liv. 1 to lv. 5, where is a reference to the *waters of Noah* (liv. 9), and a promise of deliverance to the righteous.

Here is another recapitulation from v. 32: see above, on ii. 4.

— *perfect*] Heb. *tāmim*. Cp. Gen. xxv. 27. *Gesen.* 865. James iii. 2. This testimony to Noah, that he was "a just man and perfect," was appealed to by the ancient Fathers in their arguments with the Jews, as showing that men might be justified by God without the Levitical law: see *Tertullian* c. Judæos, c. 2; and *S. Irenæus*, iv. 30.

— *in his generations*] In days that were evil he was an example of good. * *S. Jerome*, Quæst. Heb. ad loc. *S. Chrys.*, Hom. 21.

— *walked with God*] And was a preacher of righteousness (2 Pet. ii. 5), and of the judgment to come of the Flood, and so the Hebrew Rabbis affirm. *Pirke R. Eliezer*, ch. 22 (*Ainsworth*).

12. *had corrupted*] "All flesh had corrupted his way;" and God said, I will destroy them. In the original Hebrew, and in the *Sept.*, the verb is repeated, and adds force to the sentence. In the Hebrew the verb is *shachath*; in the *Sept.* it is *καταφθίρω*; and St. Paul imitates this, 1 Cor. iii. 17, *ἐὰν τις τὸν ναὸν τοῦ Θεοῦ φθίρῃ, φθερεῖ τὸν οὖρον ὁ Θεός*.

— *his way*] Course of life. So we read of "the way of Cain," Jude 11: "the way of Balaam," 2 Pet. ii. 15, as opposed to "the way," Acts ix. 2; xix. 9, the right way, the Way of God.

13. *The end of all flesh is come before me*] It is come. I have not sought their ruin, but they have brought it upon themselves; and I will prove this by saving thee and thine.

14. *Make thee an ark*] An ark, *tébah*, Gr. *οἶκον, θήσιν*. The city *Thebes* is ascribed by some to Ogyges, whose wife was *Theba*, and in whose time was the Greek *Deluge*. Does the name *Thebes* refer to the Ark? See on vii. 1. The word is rendered by *κιβωτός* in Septuagint, and in the New Testament, as is the ark of the covenant also (Heb. *arón*).

It is in some respects a fortunate coincidence, that the Latin "Arca" and English "Ark" express both ideas.

"The history of the Church militant," says *Lord Bacon* (*Adv. of Learn.* p. 100), "is to be considered in three states, whether it be fluctuant, as the *Ark* of Noah, or moveable, as the *Ark* in the wilderness, or at rest, as the *Ark* in the temple; that is, in persecution, in remove, or at peace."

The Ark, as will be seen (v. 15), is not to be compared to a ship,—it had neither sail, nor mast, nor rudder,—but to a rectangular moveable building; it was five times longer and twice broader than Solomon's Temple.

The Ark was a figure of the Church of Christ, as all the Christian Fathers teach with one consent, and as our own Church declares in the office for Public Baptism of Infants. "Time would fail me (says *S. Jerome* adv. Lucifer. p. 428) if I attempted to trace all the mysterious analogies between the Ark and the Church." "Let us recognize the Ark as prefiguring the Church," says *S. Augustine*, Epist. 108, and c. Faust. xii. 14—21, where the typical character of the Ark as a figure of the Church is fully illustrated; and see his *De Civ. Dei* xv. 26 and 27; and the treatise of *S. Ambrose* "de Noë et Arcâ;" and *Dean Jackson* on the Creed, book xii. chap. xii.

Noah, its builder, was to give rest and comfort to the world (see v. 29); so Christ. The Ark was built by Noah, "the Preacher of Righteousness," in obedience to God's directions; so the Church was built by Christ, "Who was faithful to Him that appointed Him" (Heb. iii. 2, 3). The Ark was built for the salvation of all men who would enter it. What the Ark was in the Flood (says *S. Jerome*, in Esai. xi.), that the Church is in the world. And Noah preached the will of God, inviting them to come into it and be saved; so Christ, by Himself, His Apostles, and Ministers, is ever inviting all men to enter into the Ark of His Church and be saved from the Flood of God's wrath against sin.

The Ark was built as a witness for God in an evil world; and it called men to repentance and faith in Him. "Was not (says *Eusebius*) the building of the Ark like a voice sounding from heaven? Was it not like God's trumpet to the world, proclaiming a Judgment to come? Its extraordinary size, the length of time which it was in building, all these were God's warnings to the World." So the Church of God is His Witness to Men. The waters, that bore up the Ark, saved it and those who were in it, and drowned the ungodly who refused to enter into the Ark. So, says St. Peter (1 Pet. iii. 21), the waters of "Baptism save us, through the Resurrection of Jesus Christ," if we have "the answer of a good conscience;" but God's means of Grace, if they are despised and rejected, aggravate the sin, and increase the condemnation, of them who despise and reject them. See on 1 Pet. iii. 21: and cp. *Justin Martyr* c. Tryphon. § 138. *S. Aug.* in Joann. Tract. 9; de Civ. Dei xv. 26; on Ps. 103; de Unit. Eccl. c. Donat. c. 5. *S. Cyril Alex.*, Glaphyr. ii. *S. Leo*, Serm. 58.

"The Ark contained clean and unclean animals." So "the Church carries the good and evil together even unto the end of the world." *S. Prosper Aquilan.* de Promiss. c. 7. *S. Augustine* c. Faust. xii. 15.

The Ark rode safely over the waves, and anchored on Ararat; so the Church is safe from all the power of the Evil One (Matt. xvi. 18), and all those will be glorified in heaven who have been received into the Ark of Christ's Church, and

and shalt pitch it within and without with pitch. ¹⁵ And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶ A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second,

who, having "been stedfast in Faith, joyful through Hope, and rooted in Charity, have so passed the waves of this troublesome world, that finally they may come to the land of everlasting life through Jesus Christ our Lord."

On the construction of the Ark, and on other questions concerning the History of the Flood, the reader may consult the valuable Dissertations of *Natalis Alexander*, Eccl. Hist., vol. i. pp. 196—210; remarks of *Kalisch*, *Delitzsch*, *Keil*, and others, in their Commentaries on this and the following chapter; and the Articles in *Winer's* R. W. B. ii. 161. *Perowne*, B. D. i. 565.

— *gopher*] *Pine*, or *pitch-tree*; or perhaps *cypress* (*Bochart*, *Pfeiffer*, *Gesen.*, *Keil*).

By the wood of the Ark Noah and his family are saved; and we are preserved by the wood of the Cross sprinkled over with the Blood of Christ (*S. Aug.* de Civ. Dei xv. 27): see next note but one. On the "*ligni* mysterium," cp. *Aug.* de Cat. Rud. 32, and wood of Marah, Exod. xv. 25.

— *rooms*] Literally, *nests*; and so *Sept.*, *νοστίαι*: compartments where the creatures will be as safe as birds in *nests*.

— *pitch*] *Copher*; from the root *cāphar* to cover, bitumen. Thou shalt daub it within and without with bitumen, to keep out the rain and the waves. The root *caphar*, to cover, signifies also to pardon, to cover sins (Ps. lxxv. 3; lxxviii. 38. 2 Chron. xxx. 18), and to obtain pardon or covering for sin, to make expiation, to appease (Gen. xxxii. 20. Dan. ix. 24); and this substantive *copher*, pitch, which covers, signifies also a ransom (Exod. xxx. 12. Num. xxxv. 31), an atonement (Job xxxiii. 24; xxxvi. 18); *cappōreth* is the Covering of the Ark, the Mercy Seat, the Propitiatory, sprinkled with blood, the *ἱλαστήριον*. See Exod. xxv. 17—22. Lev. xvi. 14, 15. 1 Chron. xviii. 11; and on Rom. iii. 25. Heb. ix. 7.

Hence, therefore, the Ark being a figure of the Church, the material used to cover the Ark, and to render it impervious to the waves, and to cement its planks together, may be considered as typical of the Blood of Christ, by which we are saved from the overflowings of God's wrath. By Christ's blood is His justice satisfied: it is the sacrifice with which He is well pleased; the ransom by which we are redeemed; the atonement by which we are reconciled to God; and it covers the Ark; it sanctifies the whole Church. It was shed for all, and can save all. It is also like the bitumen, which covered the Ark; for it cements all together in love.

S. Augustine says, that as the Ark was to be pitched over with pitch, so the Church is cemented together by unity of faith and charity, and wards off all aggressions of evil from without and from within (*S. Aug.* adv. Faust. xii. 14; and c. Adversar. Legis i. 21). *S. Epiphanius* says that pitch (*ἔσφαλτος*) has a special quality of keeping off venomous animals, and applies this characteristic to that quality of the Church, by which she keeps off the virus of the old Serpent, the Author of false doctrine (Hæret. 5).

— *within and without*] The Blood of Christ must be within the Ark, as well as without it, if the Ark is to be safe; it must be within the soul, as well as without it, if the soul is to be saved. Christ must dwell in the heart by faith; the eye of faith must look to Him, and the hand of faith must hold Him.

15. *this is the fashion*] Which men will deride as uncouth and unwieldy, unlike any ship that ever sailed; but do thou follow My directions, and build it here on dry land; and in due time I will float it, and preserve it, and thee and thine in it. And Noah did so (v. 22).

So God said to Moses concerning the tabernacle, "Look thou make all things after the pattern showed thee in the Mount" (Exod. xxv. 40. Acts vii. 44. Heb. viii. 5).

Much more in the Christian Church, which was prefigured by the Ark and the Tabernacle, things are to be done according to the plan delivered by Christ, and by the Holy Ghost, to the Apostles, and the Primitive Church.

— *The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits*] The height was to be one-tenth, and the breadth one-sixth of the length.

The cubit, that is, the length from the elbow to the end of the middle finger (Deut. iii. 11), is nearly twenty-two inches, and the dimensions of the Ark would thus be—

Length about 550 feet,

Width about 90 feet,

Height about 55 feet,

which is nearly three times the size of the largest man-of-war; and its cubical content would be 450,000 cubits. As to the dimensions and solid content of the Ark the reader may consult *Origen*, Homil. ii. in Genes.; *Buteo* and others, in *Critici Sacri*, vi. p. 83; *Heidegger*, Hist. Patriarch. i. p. 491; *Wideburg*, Mathes. Bibl. i. 59; *Schmidt*, Bibl. Mathem. p. 280: cp. *Natalis Alex.*, Hist. Eccl. i. pp. 196—203.

The directions for the size and shape of the Ark,—an immense oblong chest,—unlike any ships that could have been used for navigation,—the place in which it was built,—an inland country,—the time necessary for its completion,—all these were trials of Noah's faith, especially since he was alone "righteous before God in his generation" (vii. 1).

The strangeness of the work must have made it a topic for common conversation; and thus the Ark itself was a sermon to the world; as in after ages the strangeness of the doctrines and discipline of the Church made it an object of attention to the world, and drew many to it, while others derided it.

Perhaps in the interval of 120 years after the utterance of God's warning (v. 3) many were converted, and died in faith, while "the long-suffering of God waited, and the Ark was a preparing" (1 Pet. iii. 20).

16. *A window*] Properly *light* (*tsōhar*, from *tsahar*, to shine; and it was rendered *διαφάνης* by *Symmachus*). What this translucent substance was is not known. Some of the Hebrew Expositors supposed that it was some precious mineral or bright jewel, which gave light to the Ark (*R. Levi* in *Rabboth*; and so *Ben Uzziel*); or it may have been an opening sheltered by the eaves of the roof, and serving for light and ventilation (cp. *Keil*, p. 93). It seems to have been so arranged, as to be like a skylight to the whole Ark, and may therefore be figurative of the illumination which is given by the Holy Spirit to the Church. Cp. the lights in the Temple, 1 Kings vi. 4.

This *Light* (*tsōhar*) has been confounded by some modern critics with the very different word (*challōn*) rendered *window* by our Translators in viii. 6. This confusion has betrayed them into the erroneous assertion that "the supply of light and air for the whole community was to be furnished by one very small window, which seems never to have been opened till the end of the Deluge" (*Colenso* on the Pentateuch, Part ii. p. xix). There is no evidence, that the *Light* was "very small," or that it was "never opened till the end of the Deluge." Perhaps it was never shut.

In the history of the Ark and the Flood there are three words, which are all rendered *window* in our Version, but have very different meanings, the one from the other. There are—

(1) The windows of heaven (*arubbōth*), weavings, lattices, in vii. 11; viii. 8.

(2) The *window* of the Ark (*challōn*), a small aperture, whence the dove was sent (viii. 2).

(3) The *light* of the Ark (*tsōhar*), the word used here. In twenty other places of the Bible it signifies *noon-day*; a proof that the light of the Ark was not "a very small window."

— *and in a cubit shalt thou finish it above*] What does the pronoun *it* refer to? The Ark, or the window? The ancient versions are divided here, as are modern Expositors. *Gesenius*, *Ewald*, *Tuch*, refer it to the window, and render the words thus: "Thou shalt make the window above, of the length of one cubit." *Kalisch* refers it to the Ark, and translates the words thus: "Thou shalt finish at the upper side by the cubit;" and *Dr. Kitto* (p. 142) says, "that the words seem to mean that the roof was to be sloped to a ridge of a cubit wide." *Kalisch* observes that the feminine suffix, which is rendered *it*, cannot be referred to *tsōhar*, *light*, which is masculine.

On the whole, it seems most probable that the pronoun refers to the Ark, and that the verb describes the finishing of it, viz. that the roof was to be shelved up to the height of a cubit from the apex to the base horizontal line from the top of one side to the top of the other, so that the rain might run off it.

— *the door*] The door of the Ark had three stories, and many compartments, but only one *Light* properly so called,

r ver. 13. ch. 7.
4, 21, 22, 25.
2 Pet. 2. 5.

s ch. 7. 1, 7, 13.
1 Pet. 3. 20.
2 Pet. 2. 5.

† ch. 7. 8, 9, 15,
16.

u ch. 7. 9, 15.
See ch. 2. 19.

and third stories shalt thou make it. ¹⁷ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. ¹⁸ But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. ¹⁹ And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. ²⁰ Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

and only one Door. "I am the Light of the World," "I am the Door," says Christ (John ix. 5; x. 7. 9).

— with lower, second, and third stories] The word *stories* is not in the original, but it, or something like it, is to be supplied. The number *three* runs through the types of the Church. Three stories in the Ark; Three stories in the Temple (see on 1 Kings vi. 6. 8): Three Courts in the Temple; Body, Soul, and Spirit in the Temple of man's frame (1 Thess. v. 23). The Church is the Dwelling of the Ever-Blessed Trinity, in Whose Name we are baptized (Matt. xxviii. 19) by the instrumentality of a threefold Ministry.

18. *my covenant*] Which offers salvation on My part, on condition of faith and obedience on thine, Heb. xi. 7; hence the Flood is the type of Baptism; see 1 Pet. iii. 21, and above, v. 14.

— thou, and thy sons, and thy wife, and thy sons' wives with thee] Eight persons. St. Peter (1 Pet. iii. 20) says, "Into which" ark, "few persons, that is, eight souls, entering were saved by means of water." See also on 2 Pet. ii. 5. "God spared not the old world, but preserved (ἐφύλαξε) Noah, the eighth person, a preacher of righteousness, when He brought a flood on the world of the ungodly."

The number *eight* is the sacred symbol of Resurrection. Circumcision took place on the eighth day. Christ rose on the eighth day. Eight beatitudes lead to the fruition of perfect bliss in heaven (Matt. v. 3, and see the note there, and on Matt. xxvii. 52; xxviii. 1; and on Luke xxiv. 1). The name JESUS in Greek letters makes 888. *S. Irenæus*, i. 14. 6. Rev. xiii. 18.

Noah was the head of the human race saved in the Ark. He was the eighth person, the crowning summit of the human family who were *seven*; and so he prefigured Christ, the Head of the Church. The human family, under him, were *seven*; and we shall see that the *animals* also, in their sacrificial character, i. e. as clean, were to be taken by *sevens*: see vii. 2; cp. *S. Aug.* c. Faust. xii. 15.

— thy sons, and thy wife, and thy sons' wives] The men are placed first, the sons of Noah before his wife here, and vii. 7. 13; but in viii. 16, we read, "thou, and thy wife, and thy sons, and thy sons' wives;" but in viii. 18, the historian says, "Noah went forth, his sons, his wife, and his sons' wives." We do not hear of any children being born in the Ark; though Noah and his family were there for a year.

19. *shalt thou bring into*] Or *cause to enter*, i. e. admit, for it is added, *they shall come unto thee*, by an impulse from God, "non hominis actu, sed Dei nutu" (*Aug.*), who sent the stated number of clean and unclean animals, and thus confirmed Noah's faith: cp. *S. Aug.* de C. D. xv. 27.

— male and female] It seems, therefore, that animals which do not pair were not brought by Noah into the ark. *Augustine*.

20. *Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind*] Observe the remarkable analogy between the Ark, and St. Peter's sheet, let down from heaven, in Acts x. 12; xi. 6, which contained all (πάντα) four-footed beasts, and wild beasts, and creeping things, and fowls of the air. The Ark and St. Peter's sheet were figures of the Christian Church, containing Nations of all lands and every age; see below, notes on Acts x. 12. And the fact that the Church was then represented in a figure to St. Peter, and that the Church does contain a marvellous combination of diverse nations, is an example of harmony in Holy Scripture, and is an evidence of the truth of the history of the type, viz. of the Ark: cp. below, on vii. 8, 9.

In its union of savage and tame animals in the Ark was a prophecy (says *Origen*, Hom. 2), that in the Christian Church, as Isaiah says, "the wolf would dwell with the lamb, and the leopard lie down with the kid" (Isa. xi. 6): cp. *S. Cyril*, Cateches.

17; *S. Aug.* c. Faust. xxii. 22. All four-footed beasts are described as being contained in St. Peter's sheet; and Noah is commanded to take of cattle after their kind (Heb. min, Gr. γένος). Are we to imagine that all varieties of species were in St. Peter's sheet, or in Noah's ark, and not some archetypal genera rather? See *Preliminary Note* to this chapter; and below, on vii. 8, 9; and cp. *Professor J. R. Young* on Modern Scepticism, p. 34, who says well, "How many sorts of animals were there in the Ark? This is a question which nobody can answer; but of this we may be sure, that, since the Lord God dictated the dimensions of the Ark, there was room enough and to spare."

Some writers assert a development of Man from an irrational archetype: will not they allow the development of irrational creatures from some few generic primitive types?

— two of every sort] To keep them alive: this purpose is repeated in v. 20. Here the animals are considered simply in their physical character; and not in their relation to man and to the Lord (JEHOVAH).

But when the sacred historian proceeds, as he does, to consider the animals in their higher and sacred character, viz. their relation to man, and to the LORD, he then modifies his style, and enlarges his view, and says that the *clean* animals are to be taken by *sevens*; i. e. not only two and two, but seven sets of two, the male and the female, and thus we see a sacred harmony and proportion. Noah himself, the "eighth person" (2 Pet. ii. 5), is the head, the father, the prophet, and the priest of the human family (viii. 20) saved in the ark. His family are seven; and under them, the animals who are clean, or fitted to be offered to God, are in pairs of *seven*. Thus the whole Creation was consecrated to the LORD.

If the historian had said that *only* two were to be taken of any animals, we should not have been able to understand the assertion when connected with the narrative in vii. 2, but by saying that all were to be taken by pairs, he does not *exclude* what he there adds, that *seven* pairs of some were to be taken.

Some modern Expositors have alleged that there is an inconsistency in these two accounts; and that they were written by two different writers. They say that the former, whom they call the *Elohists*, because he used the word *Elohim* (God), knew nothing of the reception of the animals by *sevens*; and that this circumstance was added by a later author, whom they designate the *Jehovists* (as using the word *Jehovah*, Lord), who wished to impart a sacrificial and hierarchical character to the narrative. If there had been any discrepancy between the two narratives, is it probable, that it should not have been perceived by the composer of the Pentateuch himself? or by the Hebrew Nation, who have received the Pentateuch as true and divine, and that the inconsistency should have been left to be discovered by critics in the nineteenth century after Christ?

This argument becomes far stronger when we add to it the consideration that the history of the Deluge, as it stands in the Book of Genesis, has been accepted, and is frequently referred to as a true history by our Blessed LORD, and His holy Apostles: see Matt. xxiv. 37, 38. Luke xvii. 26. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

The same remarks may be applied here with certain modifications, which have been already made in the two accounts of the Creation: see above, on ii. 4.

It is observable that the two accounts are brought together into one harmonious whole by the use of the words *God* and the *Lord* in the same verse in the next chapter, vii. 16. "They that went in, went in male and female of all flesh, as God commanded him; and the LORD shut him in." Some modern critics allege that these last words are an interpolation;—which allegation itself seems to betray the unsoundness of their theory.

Noah obeys God. GENESIS VI. 21, 22. VII. 1—4. The Lord calls him into the Ark.

²¹ And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. ²² * Thus did Noah; according to all that God commanded him, so did he.

x Heb. 11. 7.
See Ex. 40. 16.
y ch. 7. 5, 9, 16.

VII. ¹ And the Lord said unto Noah, "Come thou and all thy house into the ark; for ^b thee have I seen righteous before me in this generation. ² Of every ^c clean beast thou shalt take to thee by [†] sevens, the male and his female: ^d and of beasts that are not clean by two, the male and his female. ³ Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. ⁴ For yet seven days, and I will cause it to rain

† Heb. seven seven. d Lev. 10. 10. Ezek. 44. 23.

²¹. it shall be for food for thee] Noah had not yet received permission to eat animal food: see ix. 3.

— and for them] Food for them, i. e. for the animals as well as for thee. "There might have been," says *S. Augustine*, "some common food, supplied by God, for Noah and for the animals. God could render any food sweet and wholesome to them, and enable them to subsist without any food at all. But it seems as if God designed to make the Ark a perfect type of the Church, in which various nations are fed together with the same spiritual food, even until the end of time." See *S. Aug. de Civ. Dei* xv. 27, and above, p. 37.

Who can say that the savage animals when in the Ark were carnivorous? May it not rather be that by their union with the tame, and by participation together of some common food, they foreshadowed the peaceful time of Christ's Church, when, as the prophets describe it, "the wolf shall dwell with the lamb; the calf and the young lion together; and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox?" *Isa.* xi. 6, 7. See above, *Preliminary Note* to this chapter.

²². Thus did Noah; according to all that God commanded him] See vii. 5, where the same sentence occurs, with the word Lord (Jehovah). Noah was obedient in all respects, both in matters natural and spiritual.

Noah did not scruple at the command; he did not say, "How can I build an ark of such a huge size? how can it ever be floated? How can I dwell in the midst of the savage creatures of the woods?" He "did according to all that God commanded him."

CH. VII. 1.] The sacred history of the Deluge is confirmed by traditions in almost every country of the world. On the Chaldaean tradition see especially *Mr. George Smith's "Assyrian Discoveries,"* 1873.

The Chaldaean tradition which is mentioned by *Eusebius* (*Præp. Evân.* ix. 11; *Chronicon Armen.* i. pp. 31—48. *Josephus Antiq.* i. 3. 6; contra Apion. i. 19) relates that in the tenth generation after the first man, a king of Babylonia, Xisuthrus, was warned from heaven of a coming Flood, and built an immense ship, 3000 feet long and 1200 broad, and embarked in it with his family, and all kinds of animals, and sailed towards Armenia; and that when the rain ceased he sent forth birds, who returned twice, the second time with mud on their feet, and when sent out the third time returned no more; and that after the Flood, the king, attended by his wife and daughter and pilot, built an altar and offered sacrifice.

The Indian tradition speaks of a general degeneracy of mankind, and the consequent retribution from heaven, and the announcement given by the divine spirit Vishnu to the seventh king of the Hindus, that he would be furnished with an Ark in which he might save himself, his family, and a pair of each animal, from the coming flood. The history concludes with a narrative very similar to that concerning Ham in Gen. ix. 20—25. See *Sir W. Jones's Works*, iii. 332; *Asiatic Researches*, i. 230; ii. 116. *Wilson, Vishnu Pur.* x. Pref. p. 21. *Bohlen, Gen.* p. 80; *altes Indien*, i. 218. *Winzer, R. W. B.* ii. 164. *Kalisch*, p. 203. *Delitzsch*, p. 243.

The Greek tradition concerning Deucalion and Pyrrha will be found in *Apollodorus*, *Bibl.* i. 7. *Ovid*, *Metam.* i. 182—415. *Pausanias*, x. 6. *Lucian* de Deâ Syriâ, 12. *Hygin.*, Fab. 153. That of Oxyges is given by *Pausan.* ix. 5. *Euseb.*, *Præp. Evang.* x. 10. *Plutarch* de Solert. Animal. § 13, who mentions a dove as sent forth by Oxyges to ascertain whether the waters were abated.

In Egypt the name Theba, the city of the sacred temple of Osiris, with its boat-like shrine, bears the name of the Ark, Teba (*Kitto*, p. 163). May not also the name of the Boeotian city Thebe, which is often coupled with the epithet Ogygia,

be a record of the Ark? The mythical tradition of the Ogygian Flood is certainly a vestige of the Deluge.

Coins of Apamea, formerly called Kibotos, or Ark, in Phrygia—of the age of Septimius Severus—represent an Ark floating on the waves, and containing a human pair; on the Ark a bird is perched, and another bird is seen flying towards it, having a sprig in her beak; and the same human pair is also seen on dry land, in an attitude of prayer, and the letters ΝΩ are visible. *Eckhel*, *Doct. Num. Vet.* iii. 32. An engraving may be seen in *Kitto*, i. p. 164. Cp. *Delitzsch*, p. 242.

The North American traditions bear a striking resemblance to those of Greece. *Humboldt*, *Views of Nature*, p. 147, *Engl. edn.*

Some of the South American traditions bear also a strong likeness to the Mosaic history. *Clavigero*, *Hist. of Mexico*, i. 204; ii. 6; iv. 16, 17. *Humboldt's Researches*, ii. 65.

These traditions may be seen collected by *Kalisch*, pp. 202—206. *Kitto*, i. pp. 154—169. *Winzer*, *Biblisches Realwörterbuch* ii. p. 163. *Delitzsch*, pp. 241—244; and in *Rev. J. J. S. Peroune's Art. in Dr. Smith's Dict. of the Bible*, Art. "Noah," ii. 562—576.

There are also some remarkable coincidences between the Biblical chronology of the Flood and the Babylonian and Chinese reckoning. See *Delitzsch*, p. 245, who rightly observes that a reference to the traditions of all nations reaching from Armenia to Britain and China, and extending across Eastern Asia to America, may convince every candid inquirer that the Flood is an historical event, of which the genuine and primitive description is to be found in Holy Writ.

— And the LORD said] The Lord: the sacred historian is now about to enlarge on the relation of Noah and the creatures to God; not merely as God the Creator, but as the LORD, in His revealed attributes of love and mercy, requiring holiness from man, and a consecration of the creatures to Him in sacrifice and worship by Noah, as Father and Priest of the human race, and the type of Christ: cp. v. 20.

². Of every clean beast] Clean for sacrifice, *Lev.* i. 2. 10. 14, the regulations of which were probably republications of the Patriarchal law. We are to distinguish between those animals which were clean for God's use in sacrifice (such as oxen, sheep, goats, turtle-doves, and pigeons, *Lev.* i. 2. 10. 14: cp. *Gen.* xv. 9), and those in the Levitical code which were clean for man's use in food (*Lev.* xi. 3. 13. 21). Many were clean for the latter use which were not clean for the former; and the number of clean beasts in the ark would be very small.

— by sevens] Literally, seven, seven; i. e. seven pairs. So *S. Justin*, *Origen*, and others; and *Bp. Patrick*, *Kalisch*. See on vi. 19. Some ancient expositors suppose that seven only were taken of the clean animals. So *S. Chrys.* (*Hom.* 24). *S. Jerome* c. Jovinian. ii. *S. Ambrose* de Arca Noë, c. 12. *S. Augustine* de Civ. Dei xv. 27. *Theodoret*, Qu. 50: "et hæc magis recepta sententia est." See *Natalis Alex.*, i. p. 19. But this seems to be inconsistent with the words "the male and his female."

— beasts that are not clean] As there were clean and unclean animals together in the Ark, so the good are mingled with the bad in the visible Church. *S. Jerome* (adv. Lucifer. p. 428). *S. Augustine*, *Epist.* 108. See above, on vi. 20.

⁴. yet seven days] When seven days are expired I will cause it to rain. In this prophecy God mercifully gave a pledge to Noah, and a warning to the world. If this prophecy came true, and the rain fell and lasted forty days, then Noah and the world might know that God had spoken it, and that the rest of His prophecy would be fulfilled also.

— seven days] This period occurs three times in the history of the Deluge: see below, viii. 10. 12. Is it an evidence of antediluvian observance of the Sabbath? See ii. 2. *Exod.* xx. 11.

e ver. 12, 17.

† Heb. *blot out*.
f ch. 6. 22.

2349.

g ver. 1.

! Or, on the
seventh day.

upon the earth ^e forty days and forty nights; and every living substance that I have made will I [†] destroy from off the face of the earth. ^{5 f} And Noah did according unto all that the LORD commanded him.

⁶ And Noah was six hundred years old when the flood of waters was upon the earth. ^{7 g} And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. ⁸ Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, ⁹ There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ¹⁰ And it came to pass || after seven days, that the waters of the flood were upon the earth.

—*forty days and forty nights*] Cp. v. 12. 17. A Scriptural period of trial, ending in victory to the good, and in ruin to the evil; as in the defiance of Israel by Goliath (1 Sam. xvii. 16); the law of purification (Lev. xii. 4); the time appointed for the penitence of Nineveh (Jonah iii. 4: cp. Ezek. iv. 6; xxix. 11); the fasting of Moses (Deut. ix. 9. 18); Elias (1 Kings xix. 8); and of Christ (Matt. iv. 2). The term of forty days occurs three times in the history of Christ: the period between His birth and presentation in the temple; the period of His fasting, before He overcame Satan; the period after His Resurrection, before His glorious Ascension into heaven. See below, on v. 12; and on Matt. iv. 2; and Acts i. 3; and Acts p. 29.

In this portion of the narrative in which the *Lord* is introduced, we have a mention of clean beasts by *sevens*, of seven days, and of *forty days*; all bespeaking a sacred relation of creatures and of time to Jehovah.

—*substance*] Heb. *yekûm*; whatever rises up from the earth. Sept. ἀνάρτημα. Cp. v. 23, and Deut. xi. 6.

⁶. Noah was six hundred years old] Literally, was a son of six hundred years: in his 600th year: see v. 11. This was in the 1656th year after the creation of man; and he continued a year in the Ark (viii. 13), and lived 350 years after the Flood, Gen. ix. 28, 29. Six is generally a scriptural symbol of suffering: Christ suffered on the Sixth day; in the Apocalypse the sixth seal, the sixth trumpet, the sixth vial, introduce critical periods of affliction. See on Rev. xi. 19, pp. 220, 221; and on the number six in its connexion with the history of the Church as a figure of the Church militant on Earth, see *S. Aug. c. Faust. xii. 19. Prosper Aquit. de Prom. i. 7.*

⁷. Noah went in] A week before the waters came (see v. 10): a proof of faith, and a warning to the world. Thus also he was "a preacher of righteousness." 2 Pet. ii. 5.

^{8, 9}. Of clean beasts, &c., there went in two and two unto Noah,—as God had commanded Noah] The animals went in, and went in orderly, two and two, into the Ark, unto Noah, as their lord and master; and thus by their obedience to the law, which God had given, and by their subservience to Noah, they were an example to men, and condemned the disobedience of those who refused to hearken to God, and to listen to Noah's preaching, and repent of their sins, and to avail themselves of the means which God offered for the safety of those who believed in Him.

The obedience of irrational creatures is often propounded in Holy Scripture as an example to men for imitation, and as a reproof for unbelief. See Isa. i. 3. Jer. viii. 7; and note on 1 Kings xiii. 24—28.

Noah, his three sons, and his wife, and their wives were alone in the Ark with the wild beasts. Daniel was with the lions in the den; Christ was with the wild beasts in the wilderness. God preserved them all.

It has been said that there are 1600 species of mammalia alone, 6200 species of birds, and 120,000 of insects; and the question has been asked, How were all the animals stowed and maintained in the Ark during the whole year of the Flood? These questions have been examined by learned writers, such as *Mæbius* (Lips. 1686); *Buteo* (in Critici Sacri i. pt. 2); *Bp. Wilkins*; *Heidegger de Arcâ* (Hist. Patr.); *Kircher*, *Arca Noë*, Amst. 1675; *Natalis Alexander*, Hist. Eccl. i. 196; *Dr. Hitchcock*, Religion of Geology, Lect. iv.

But to such questions as these the Sacred Historian gives no direct answer. He informs us that the animals went in of their own accord, in regular order, two and two, into the Ark; and he tells us also afterwards, that after the Flood was abated, every beast, every fowl, and every creeping thing went forth after their kinds or families out of the Ark (viii. 19); and he thus suggests a reason for a firm persuasion that the same Divine Being Who created them, and miraculously sent them into the Ark, and out of the Ark, did not fail to feed them

while they were in it. He relates two miracles, their orderly entrance into, and exit out of the Ark, and leaves us to infer the rest. The ancient Fathers of the Christian Church dealt in this way with the objections raised to the Mosaic narrative of the Ark and of the Flood. Here is our trial.

The antediluvian world did not believe that the Flood would come, or, if it did, that the Ark could save them. The Ark was a trial of their faith. The Flood did come, and they only who were in it were saved. The history of the Ark is now a trial of the faith of the post-diluvian world. Ancient heretics, such as Apelles and others, made precisely the same objections as modern sceptics now do. See *Origen*, Hom. ii. in Gen. vi.; *S. Aug.*, Quæst. in Gen. xv. ad loc.; de Civ. Dei xv. 27; *Prosper Aquitan.* de Promiss. c. 7. How could the Ark be built in the form described? How could Noah and his family, and all the variety of animals, live so long crowded together in so small a compass? How could they be fed? It is enough for us to know, that our Blessed Lord agreed with the Jews, who received as true the Mosaic history of the Deluge, and refers to that history as figurative of Himself (see Matt. xxiv. 38, 39. Luke xvii. 27), and that His holy Apostles, being taught by the Holy Ghost, who led them into all truth, accepted that history as true, and referred to it as such (1 Pet. iii. 20. 2 Pet. ii. 5; iii. 5. Heb. xi. 7). This is sufficient for us; and in reply to such questions as these, we refer to God's Omnipotence. God willed it so to be; and whatever He wills, He is able to perform. God could feed them, as He fed Elijah in the desert, and as He fed the Israelites in the wilderness, and as He fed the five thousand with five barley loaves. Cp. *S. Chrys.*, Hom. 25. *S. Aug.* de C. D. c. xv. 27. The whole history of the Deluge is surrounded by an atmosphere of Miracle. The vast and continuous outpouring of the water, and breaking up of the fountains of the great Deep, the restraint of the waters, their subsidence,—all bespeak the work of the Almighty.

We may observe that in the Sacred History there is the same mode of dealing with another subject in relation to the animal creation, the maintenance of the cattle of the Israelites in the wilderness for forty years.

The Sacred Historian states some miracles with regard to that sojourn, viz. the miraculous supply of the manna, and the quails, and the water from the rock, and the miraculous preservation of the raiment of the Israelites during their sojourn in the wilderness; and he thus leads us to infer that their cattle also were duly provided for by the almighty power of God.

Almighty God fed the Israelites for forty years with a marvellous provision from heaven. He enabled Moses to live in the Mount without any food at all. Who can tell what was done by Him for the maintenance of the creatures in the Ark? We may be sure that He who sent them into it, took care of them in it. We know that they came out of it. The rest may be inferred by Faith.

If Moses had told us all in both these cases, i. e. of the sojourn in the Ark, and in the wilderness, there would have been less room for the exercise of our faith; but by relating a good deal, and not every thing, he exercises our moral qualities of humility, modesty, candour, readiness to weigh evidence, trust in God's providence and Word; and while he allows the sceptic to cavil if he will, because God has not revealed all, he proposes a reward to those who lovingly thank God for what He has revealed in His Word; and who search the Scriptures, not that they may make a display of their own shrewdness, but in order that they may be made wise unto salvation, through faith in Christ Jesus (2 Tim. iii. 15).

We have an example of a greater miracle before our eyes. It may be asked, How could so many creatures, wild and tame, be stowed together in the Ark, and dwell together? But let us remember that the Ark was a type of the Church; and let

¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^h the fountains of the great deep broken up, and the ⁱ windows of heaven were opened. ^{12 k} And the rain was upon the earth forty days and forty nights. ¹³ In the selfsame day ^l entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; ^{14 m} They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [†] sort. ¹⁵ And they ⁿ went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. ¹⁶ And they that went in, went in male and female of all flesh, ^o as God had commanded him: and the LORD shut him in.

^h ch. 8. 2.
Prov. 8. 28.
Ezek. 26. 19.
ⁱ Or, floodgates.
^j ch. 1. 7. & 8. 2.
Ps. 78. 23.
^k ver. 4. 17.
^l ver. 1. 7. ch. 6. 18.
Heb. 11. 7.
^m Pet. 3. 20.
ⁿ Pet. 2. 5.
^o ver. 2, 3, 8, 9.

[†] Heb. wing.
n ch. 6. 20.

^o ver. 2, 3.

us also ask, Who could have supposed that a religious Society could be formed by our Divine Noah,—Jesus Christ,—in Judæa, with the help of Galilean fishermen and publicans, which would enfold all the varieties of human character, of all Nations, civilized and barbarous, of every age and climate of the world, in the Ark of His Church? Yet we see that this *has been done*, and is *being done hourly in our own sight*. In that Ark, the wolf dwells with the lamb, and the leopard lies down with the kid (Isa. xi. 6). It is in the Church, as it was in St. Peter's sheet,—another figure of the Church,—where all manner of animals were gathered together (see Acts xi. 6). The truth of the history of the Type is seen reflected in the Antitype. The truth of the history of the Ark is displayed in the Church of God. Cp. *S. Aug. de Civ. Dei* xv. 27; and above, *Preliminary Note* to ch. vi.

As to the number of creatures in the Ark, perhaps they were not so many as is often represented. All the *human families*, however diverse, come originally from *one pair*, Adam and Eve, and *through* four pairs,—Noah, his wife, his sons, and their three wives. All the different species of men come from that stock. May it not be, that the numerous species of animals might be traced up to much fewer *genera* than is sometimes imagined, and that it is not correct to infer from the multitude of *species* now existing, that Moses intended to say that each *species* had a representative in the Ark? May not a special effect in multiplication of species have arisen from the *benediction* of God pronounced after the Flood?

As is well observed by *Keil*, p. 93, "Physiology is wholly unable to inform us concerning the number of pairs of animals from which the existing species of animals derive their origin; and it is ridiculous to speak of the 2000 kinds of mammalia, and 6500 kinds of birds, which Noah must have brought into the Ark, and have supplied with daily food." See the refutation of these and similar notions in *Wagner, Gesch. der Urwelt* i. 533; *Silberschlag*, *Geogonie* ii. 3; *Schmidt, Bibl. Mathemat.* p. 280; *Lilienthal*, *d. gute Sache*, &c., v. § 59, quoted by *Keil*, p. 93; and *Professor J. R. Young* on Modern Scepticism, pp. 34—51.

Noah was the father and lord of the new race of man, and the lord of the creatures. To *Adam*, as the father of mankind, and lord of the creatures, all animals were brought, and he gave them names. Are we to suppose, that *all* the now existing *species* were brought to him, in order that he might name them, or that he *could* have named them in the interval between his own creation and that of Eve (ii. 18—23)? Is it not more reasonable to suppose, that by *all* the animals are meant in both cases all the *principal genera* of creation, and not each individual species? (Cp. above, on vi. 20.) Who can prove that all the species of animals which now exist were in existence before the Flood? The Psalmist says, "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou *renewest the face of the earth*" (Ps. civ. 29, 30). After the Deluge there was a new Creation, or at least new formations (*Prof. Young*, pp. 52, 53).

^{11. in the second month} Supposed by some to be the month *Iyar*, otherwise called *Jar*, corresponding with our April and May (*Ideler*, *Chronologie* i. pp. 495. 510; and *Kalisch* on Exod. xii. 2, and see below, viii. 14).

Others are of opinion that the year, of which the Sacred Writer here speaks, is that which began with Tisri, corresponding nearly to September: see Exod. xii. 2 (*Delitzsch, Keil, Knobel, Ewald, Baumgarten*). The former opinion appears most probable. Moses, writing for his contemporaries, and for

those who come after, would reckon his months according to the calendar received by them; just as we, when we speak of events in early English history, speak of January and February as the first and second months of the year, according to the style now received. He certainly does so in the rest of the Pentateuch. See Exod. xvi. 1; xix. 1; xl. 2. Num. i. 1; x. 11; xx. 1; xxxiii. 3.

Josephus, indeed (Antt. i. 3. 3), asserts that Moses is here reckoning according to the *civil* year, which began with Tisri; but in passages which concern the movements of the Israelites in the wilderness (e.g. Num. xx. 1), Moses evidently uses the calculation of the year which began with Nisan: cp. *Kalisch* here, p. 214.

— *the fountains of the great deep*] The waters of the Flood came from *beneath*, as well as from above; and therefore it is never called a Deluge of rain, but a flood of waters, *mabbul mayim* (vi. 17).

Here is an answer to the allegation of some, that forty days' rain could not have drowned the earth. Here also is an answer to the objection, that the *olive* and *vine* (which are seen in the history of the Flood, viii. 11. 20) could not have existed in consequence of the vast infusion of salt water in the Deluge, and that salt water utterly destroys vegetation. The rain-water was fresh; and who knows whether the vast influx of water from the subterranean reservoirs was salt?

— *windows of heaven*] The *arubboth*: see above, v. 6; vi. 16. This word is also found in 2 Kings vii. 2. 19. Isa. xlvii. 18; lx. 8. Mal. iii. 10 (windows of heaven); and Hosea xiii. 3.

On the existence of waters above the firmament, see i. 6.

^{12. forty days}] The number *forty* often marks a period in Scripture of trial leading to some great issue: see above, v. 4; and below, vv. 17, 18.

^{13. In the selfsame day}] Literally, in the *body* or *bone* of that day. Cp. xvii. 23. 26.

^{16. The LORD shut him in}] The *LORD*, JEHOVAH, in His mercy and love to His faithful servant Noah, the Preacher of Righteousness, the Head and second Founder of the human family, the Type of Christ, shut him in. Noah seemed to be in prison; perhaps his enemies scoffed at him (for this was done a week before the waters fell: see vv. 7. 10), and imagined that he would be devoured by the beasts of the Ark; but he was safe in the hand of God.

Noah, baptized in the waters of the Flood, and afterwards emerging from them, was a signal type of Christ, *laid in the grave*. Christ says, by the mouth of the Psalmist (in a Psalm appointed for Good Friday), "I am counted as one of them that go down into the pit; free among the dead, like unto them that be in the grave, who are out of remembrance, and are cut away from Thy hand. Thou hast laid me in the lowest pit, in a place of darkness, in the deep. Thine indignation lieth hard upon me, and Thou hast vexed me with all Thy storms. I am shut up, so that I cannot get forth" (Ps. lxxxviii. 4—7).

But in due time, God remembered Noah (viii. 1), and brought him forth, and the human family with him. So God remembered Christ, and raised Him from the grave; and in His Resurrection, Mankind arose from the dead. And Noah offered a sacrifice, and *God smelled a sweet savour* (viii. 21),—a fragrant perfume, wafted backwards from that sacrifice which Christ offered, Who gave Himself for us, an offering and a sacrifice to God for a *sweet-smelling savour* (Eph. v. 2),—the fragrant incense of which is ever ascending in the heavenly Temple before the Throne of God.

Here also we recognize the beauty of the Type of the

p ver. 4, 12.

¹⁷ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸ And the waters prevailed, and were increased greatly upon the earth; ¹⁹ and the ark went upon the face of the waters. ¹⁹ And the waters prevailed exceedingly upon the earth; ¹ and all the high hills, that were under the whole heaven, were covered.

q Ps. 104. 26.
r Ps. 104. 6.
Jer. 3. 23.

Flood, as prefiguring Christian Baptism (1 Pet. iii. 21), in which we die to sin, and rise again unto righteousness, as Christ died, and was buried, and rose again for us, and in which the benefits of Christ's Death and Resurrection are imparted to us (Rom. vi. 3—6. Col. ii. 12).

17. forty days] See v. 4.

17, 18. the waters—bare up the ark—and the ark went (floated) upon the face of the waters] The waters, in which the wicked were drowned, bare up the Ark, which preserved those who were in it. So it is with all God's means of grace. Scripture and the Sacraments are a savour of life to those who receive them, and a savour of death to those who despise them (see on 2 Cor. ii. 16); and so Christ Himself was set for the rising of all those who believe in Him, and for the fall of all who reject Him: see Luke ii. 34.

19. exceedingly] Literally, greatly, greatly.

—all the high hills, that were under the whole heaven, were covered] A clear assertion of the universality of the Flood: see also here 19—23. The Sacred Record relates here that all the hills were covered, and that the Ark rested on the mountains of Ararat; therefore, we may conclude, that the summit of Ararat was covered; and this mountain rises 17,700 feet above the ocean; and a flood which "covered its top must have overspread nearly all other portions of the globe" (Hitchcock, p. 97).

The attempts which have been made to reduce the sacred text into a history of a mere partial overflow of one region of the Earth can hardly be deemed successful. See Kalisch, p. 209, who well observes that the statement "of the universality of the Deluge does not lie in words merely, but in the tenour of the whole narrative." Cp. Keil, Commentar, p. 96.

Doubtless, many ingenious writers, whose piety is unquestionable, such as Hugh Miller (Testimony of the Rocks, Lect. vii.), and Dr. Hitchcock (Religion of Geology, Lect. iv.), among Geologists; and some respectable Theologians, have been induced to adopt this interpretation: but such an interpretation appears to contravene the testimony of the Old and New Testaments.

The universality of the Flood is affirmed by Christ Himself and His Apostles (Matt. xxiv. 39. Luke xvii. 27. 1 Pet. iii. 20. 2 Pet. ii. 5. 2 Pet. iii. 6).

The universality of the Flood may also be inferred from the following considerations. The corruption of the earth is described as universal (see vi. 5—13); and so is the punishment (vi. 17).

The Flood was a type of Christian Baptism (1 Pet. iii. 21). The antitype is universal (Matt. xxviii. 19), so therefore is the type.

God has promised that He will not again destroy the world by water (ix. 15). And in Isa. lv. 6, He says, "I have sworn that the waters of Noah shall no more go over the earth." Now if the Deluge was merely local,—if "the waters of Noah" only partially covered the Earth,—then God's promise has not been fulfilled; for there have been many local inundations since the age of Noah.

Again, God promised that He would not again destroy the world by water,—intimating that it has been once destroyed by water; but He has also revealed that He will destroy the whole earth by another element, namely, with fire (2 Pet. iii. 10). The future judgment by fire will be universal; so was that by water, which is compared with it. The Apostle declares, that "God spared not the old world" (ἀρχαίον κόσμον); and that "the world that then was, being overflowed with water, perished" (2 Pet. ii. 5; iii. 6). Nothing can be more explicit than this assertion; and St. Peter observes that as at the creation the Earth was brought forth from water, by which it had been all submerged, so at the flood it was overflowed with water. In both cases the whole terrestrial globe was the subject of the Divine power and operation. The future Flood of Fire, and the past Flood of Water, are both described as universal. It is not therefore possible, it would seem, to acquiesce in such an interpretation of the Scriptural records of the Old Testament, and of the comments upon it in the New, as would make them speak of a partial Deluge.

Much has been said by some recent critics, arguing from physical phenomena, against the credibility, and even the pos-

sibility, of an universal Deluge. (See Kalisch here, pp. 204—210. Colenso, Pt. i.; Pref. p. xviii. and Pt. i. Pref. p. vii, viii.)

It is alleged that many portions of Europe (e.g. the Provinces of Auvergne and Languedoc) exhibit incontestable proofs that they have not been under water for many thousand years. On the other hand, many eminent physiologists have declared their opinion that the Earth was visited by a Flood which affected more or less the whole surface. "Je pense," says the celebrated Cuvier (Discours sur les Révolutions de la Surface du Globe, p. 290), "avec MM. Deluc et Dolomieu, que s'il y a quelque chose de constaté en géologie, c'est que la surface de notre globe a été victime d'une grande et subite révolution, dont la date ne peut remonter beaucoup au delà de cinq ou six mille ans." Cp. Schubert, Gesch. der Natur i. § 29—34. Raumer, Lehrbuch d. allg. Geogr. § 287. Wagner, Gesch. der Urwelt i. 524, quoted by Keil, p. 96.

It does not, however, follow from such a statement as this that we are to expect that the Earth should every where bear marks of such an inundation. It is nowhere stated in the Bible that the surface of the earth was in all places much changed by the Flood, but that it was overflowed by it: cp. Buckland, Reliq. Diluv. p. 221. Hitchcock, Religion of Geology, p. 89. Wagner, Urwelt i. 524; and Keil, p. 96. Cp. above, Preliminary Note to chap. vi.

In such questions as these, even though there were no human testimony in favour of the truth of Scripture, we might well be content with saying, "Let God be true and every man a liar" (Rom. iii. 4).

And we may be warned against incredulity by its results as related in the history before us. The old World did not believe that any Flood would come; as our Lord Himself states, they went on with their usual business and pleasure, in perfect unconcern, as if no Flood would come (Matt. xxiv. 37. Luke xvii. 26). They argued, perhaps, that all physical phenomena, and all past experience, were against such a catastrophe; but it did come, "and destroyed them all." So it is said now by some, "There may have been a partial and local inundation; we have ancient traditions of such visitations, but all physical phenomena are against the credibility, and even the possibility, of an Universal Deluge."

The punishment of the Infidelity of the antediluvians, reasoning on their own experience, and on physical phenomena, ought to serve as a solemn admonition against the scepticism which refuses to accept the Mosaic record of the Deluge, though confirmed by the Son of God, the Judge of all; and by the Holy Ghost speaking by the Apostles: see on vv. 8, 9.

St. Peter tells us, that men will argue against the future universal dissolution of the earth by fire, because "all things remain as they were from the beginning of the creation" (2 Pet. iii. 4), and natural Reason may allege its doubts, and propose its questions, "How can the Earth, with all its immense seas and oceans, be consumed with fire?" But St. Peter affirms that the Day of the Lord will come, and come suddenly; come as a thief in the night, "in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up" (2 Pet. iii. 10—12), and a new creation will arise out of the ruin.

The fact is, that men are much too prone to exaggerate the importance of inferences derivable from physical phenomena, as has been already observed above (Prel. Note to ch. vi.). When the officers of the Chief Priests went to the prison at Jerusalem, in order to bring forth Peter and John, they found "the prison shut with all safety, and the keepers standing without before the doors" (Acts v. 23). Who would not then have concluded that Peter and John were inside the prison? But they were not there. No: they were in the temple teaching the people (Acts v. 25). Thus they learnt,—and we may learn also,—that the evidence derivable from external signs is not always trustworthy; and it is of very little weight indeed when set against the plain testimony of the Word of God. Indeed, Reason, which has proved to us that the Gospel is God's word, and which shows us that the History of the Flood is there authenticated by the Son of God, teaches us that it is very unreasonable to be perplexed by difficulties in a Divine Revelation which represents the Flood as a miraculous dis-

²⁰ Fifteen cubits upward did the waters prevail; and the mountains were covered.

²¹ ^a And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: ²² All in ^t whose nostrils was [†] the breath of life, of all that was in the dry land, died. ²³ And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and

^a Noah only remained alive, and they that were with him in the ark. ²⁴ ^x And the waters prevailed upon the earth an hundred and fifty days.

VIII. ¹ And God ^a remembered Noah, and every living thing, and all the cattle that was with him in the ark: ^b and God made a wind to pass over the earth, and the waters asswaged; ² ^c The fountains also of the deep and the windows of heaven were stopped, and ^d the rain from heaven was restrained; ³ And the waters returned from off the earth [†] continually: and after the end ^e of the hundred and fifty days the waters were abated.

⁴ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵ And the waters [†] decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

⁶ And it came to pass at the end of forty days, that Noah opened ^f the window of the ark which he had made: ⁷ And he sent forth a raven, which went forth [†] to and fro, until the waters were dried up from off the earth.

s ch. 6. 13, 17
ver. 4.
Job 22. 16.
Matt. 24. 39.
Luke 17. 27.
2 Pet. 3. 6.
t ch. 2. 7.
† Heb. the breath
of the spirit of life.

u 1 Pet. 3. 20.
2 Pet. 2. 5. & 3. 6.
x ch. 8. 3. & ch.
8. 4. compared
with ver. 11 of
this chapter.
a ch. 19. 29.
Ex. 2. 24.
1 Sam. 1. 19.
b Ex. 14. 21.
c ch. 7. 11.
d Job 38. 37.

† Heb. in going
and returning.
e ch. 7. 24.

† Heb. were in
going and de-
creasing.

f ch. 6. 16.

† Heb. in going
forth and return-
ing.

penation from God, and to demand an explanation of the manner in which all that is recorded in that history was done. Rather it teaches us to rejoice in difficulties, as being the legitimate discipline of faith, and as qualifying us for the reward of those who believe. Here is the trial of our Faith; and "where Reason is weak, there" (if God speaks) "Faith is most strong."

Accordingly, the holy Apostle St. Peter, when he has been recording the evidence of his own senses on the Holy Mount, when he heard the voice from heaven bearing testimony to Christ, adds, "we have a more sure word,"—that of prophecy. The Word of God was to him more sure than any testimony of his senses. They might have been deceived and have deceived him; but the Word of God can do neither.

Cp. note below, on 2 Pet. i. 19.

²⁰ Fifteen cubits] Observe how exactly the waters are fathomed, not by Noah's plummet, but by His knowledge Who weighs the waters by measure (Job xxviii. 25), and Who measures the waters in the hollow of His hand (Isa. xl. 12). Is not such a statement as this equivalent to a claim to divine Revelation on the part of the Writer?

²¹ all flesh died] As the flood increased very gradually, many may have repented, who were not able to reach the Ark; and the Death of Christ was not without benefit to them: see on 1 Pet. iii. 20.

²³ all on the dry land died] Not Fish: a mystery in this? The Christian Ἰχθες are born in baptism into the divine ἸΧΘΥΣ Jesus Christ, Son of God, Saviour.

²⁴ an hundred and fifty days] Including the forty days of rain. Then it began to subside.

CH. VIII. 1. God remembered Noah, and every living thing, and all the cattle] He might have been supposed to have forgotten them who had been 150 days in the Ark: see vii. 16.

—made a wind to pass] The words of the Septuagint here are observable. God sent forth (not ένεμνεν, a wind), but a πνευμα on the earth, καὶ εκόσμησε τὸ ὕδωρ: and this last word, εκόσμησε, is taken up in the Gospels, describing the tranquillizing power of the spirit of Christ in His miracles of love, in the storm of the sea (Matt. xiv. 32. Mark iv. 39; vi. 51).

⁴ And the ark rested.—upon the mountains of Ararat] i.e. of Armenia; whence in the Syriac and Vulgate Versions we have here "the mountains of Armenia;" cp. 2 Kings xix. 37. Isa. xxxvii. 38, where the Hebrew original has Ararat, which some versions render by Armenia.

Indeed the Ararat of the Old Testament is properly the name, not of a mountain but of a region, which lies between the Araxes and the Lakes Van and Urumiah (Gesen. 82), and is still called Ararat by the Armenians, and is derived from a root signifying "holy ground" (Gesen.). It is not certain that the Ark rested on the peaked summit of the Mountain called Ararat, which is 17,000 feet above the sea, and very difficult of descent (as is testified by some who ascended it in 1829, 1834, and 1856), but the ark rested on one of the heights of that central mountainous region, and between the Euxine and Caspian on the north, and the Persian Gulf and Mediterranean on the south, which in its appearance confirms the belief that the waters of the Flood flowed down from it in every direction of the compass.

For a description of this region, see Kalisch, pp. 190—193; Ker-Porter, Travels i. 132; ii. 636. Morier, Journey, c. 16; and Mr. Bevan in Dr. Smith's Dict. of the Bible, Arts. "Armenia" and "Ararat;" Winer's Bibl. Realwörterbuch, p. 81; Kitto, Bibl. Illustr. pp. 169—173; Delitzsch, p. 266; Keil, p. 97; Fuerst, Conc. 154.

The ark rested on one of the Mountains of Ararat, or of that particular region of Armenia which has been described; the term mountains in the plural has this sense, as the word cities is used for one of the cities in Judg. xii. 7: see Glass, Philol. Sac., Tract i. cap. xiv. p. 886.

⁵ the tenth month] Tebeth.

⁶ Noah opened the window of the ark] Not the window in vi. 16: see note there; the original word here, challôn, is from a root (chatal), which signifies to loose, and is applied to designate the window in Rahab's house, Josh. ii. 15. 18. 21; the window of narrow lights in 1 Kings vi. 4; and the narrow window in Ezek. xl. 16; xli. 16. 26. The Septuagint translates it θυρίδα.

⁷ a raven] An unclean bird and ravenous, which preys upon carcases, Prov. xxx. 17. Cp. below on 1 Kings xvii. 4—6

—which went forth to and fro] Literally, went forth going and returning. The Ark is a figure of the Church. Some of the Christian Fathers regard the raven as a type of those who leave the Church and do not return to it, but wander to and fro without rest (S. Hilar. on Ps. 146. S. Aug. in Joann. Tract 6); but the Dove returns with the olive-branch in its mouth: an emblem of the faithful soul, which has the Spirit of love and peace, and finds rest in the Christian Ark, as long as the Flood lasts, i.e. during the present state of this world. S. Aug. e. Faust. xii. 20.

⁸ Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹ But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and [†] pulled her in unto him into the ark. ¹⁰ And he stayed yet other seven days; and again he sent forth the dove out of the ark; ¹¹ And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. ¹² And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

† Heb. *caused her to come.*

2343. ¹³ And it came to pass in the six hundredth and first year, in the first month, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. ¹⁴ And in the second month, on the seven and twentieth day of the month, was the earth dried.

g ch. 7. 13.

¹⁵ And God spake unto Noah, saying, ¹⁶ Go forth of the ark, ⁵ thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷ Bring forth with thee

h ch. 7. 15.

¹⁸ every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ¹ be fruitful, and multiply upon the earth. ¹⁸ And Noah went forth, and his sons, and his wife, and his sons' wives with him:

i ch. 1. 22.

8. *to see if the waters were abated*] Probably there was so much evaporation from the action of the sun on the water that he could not see to any great distance from his lofty position, and on account of the mist could not discover whether the plains beneath him were dry; it was not till the waters were assuaged from the earth that he could see that the face of the ground was dry, v. 13.

9. *into the ark*] The dove came back *into* the ark; not so the raven, which seems only to have hovered about it; see above on v. 7.

10. *yet other seven days*] Perhaps after the religious devotions of the weekly sabbath: see also v. 12, and above, v. 4.

11. *And the dove came in to him in the evening* (of the seventh day); *and, lo, in her mouth was an olive leaf*] A symbol of fruitfulness and of perpetual freshness, Ps. lii. 8; cxxviii. 3. Rom. xi. 17; and since the olive ministers oil, which supplies light (see on Rev. xi. 4), it is emblematic of the spiritual gifts of the Holy Ghost—love, joy, comfort, peace, and truth.

The dove is a pure, loving, and faithful bird; and is emblematic of innocence; see Matt. x. 16, and is also significant of the presence and operation of the Holy Ghost: see on Gen. i. 2, and Matt. iii. 16, where the Holy Spirit appears in the form of a dove, and lights upon Christ, the second Adam, the father of the regenerate race of mankind—at His Baptism; see note there. The dove with the olive-branch in its mouth returns to Noah, the father of the human family, and to the Ark, the type of the Christian Church, and announces the abatement of the waters of the Flood sent upon the Ark for sin, and proclaims peace after the Baptism of the world. So the Divine Dove who had brooded over the Earth at the Creation, and Who lighted on Christ at His Baptism, announced Peace to the Church after the institution of Christian Baptism and after the Ascension of Christ, who had appeased the wrath of God by His most precious Blood, with which He entered into the heavenly Holy of Holies. Heb. ix. 2: cp. *Tertullian* de Baptismo, c. 8; *S. Cyril*, Catech. 7.

The Dove assured Noah that the waters were abated; so the Holy Spirit testifies to our spirit that God's wrath against us is appeased, and enables us to cry, "Abba, Father." Gal. iv. 6. Rom. viii. 16. 1 John iv. 13.

The olive grows under water (*Theophrast.*, Hist. Plant. iv. 8. *Plin.*, Nat. Hist. xiii. 50), and abounds in Armenia. *Strabo*, xi. 575. *Ritter*, Erdkunde xi. 516.

12. *the dove; which returned not again unto him any more*] Because she found rest for the sole of her foot, and also food, seeds, &c., on the earth; and thus Noah knew that the earth was dried. The Flood was over. This represents the end of

the world, when the faithful will have passed the waves of this troublesome world, and come to the land of everlasting life.

The dove was a messenger of good, both by her return to the ark with the olive-leaf, and also by *not* returning any more. Thus she assured the Patriarch that he, his family, and the other creatures might go forth from the ark into the world; and that the world itself was like an ark prepared for him and his posterity.

The Holy Spirit teaches in various ways, and His teaching is perfected and consummated in sending men forth into the world, to evangelize it, and to make the Church commensurate with the world. Acts ii. 17. 1 Pet. i. 12. Col. i. 23.

13. *first month, the first day of the month*] Nisan: the waters of the deluge were dried up from the earth, and the face of the ground was dry on the new moon of the same month as that in which the Israelites afterwards left Egypt; and passed through the Red Sea, another figure of Christian Baptism.

14. *in the second month, on the seven and twentieth day of the month*] On the twenty-seventh of the month, *Iyar*, see vii. 11, from which passage compared with this verse it appears that the flood lasted a year and ten days.

The Chronology is as follows:—

On the seventeenth day of the second month the flood began, vii. 11.

The rain lasted forty days, vii. 12.

The waters prevailed one hundred and fifty days, viii. 3, 4.

On the seventeenth day of the seventh month the ark rested on the mountains of Ararat, viii. 4.

On the first day of the tenth month the tops of the mountains were visible, viii. 5.

On the twenty-seventh day of the second month the earth was dried; and God called Noah forth from the Ark.

On the question what was the duration of the months here mentioned, and consequently of the year, see *Delitzsch* (pp. 264, 265), who supposes that Moses is speaking of a solar year of 360, or 365 days. But see *Kalisch*, p. 214. *Ideler*, i. 479.

15, 16. *God spake unto Noah, saying, Go forth*] Here is a reference to the fact recorded above: "The Lord shut him in" (vii. 16: see also vii. 1, "The Lord said unto Noah, Come thou and all thine house into the ark"); and here is one of the many evidences of unity in the composition of the Book of Genesis, in opposition to those who allege that it is a compilation formed from the works of two writers at least, the earlier of whom used the word *Elohim* (God), but did not use the word *Jehovah* (Lord).

God said, "Go forth,"—a type of the general Resurrection (*S. Epiphanius*, Ancor. p. 98).

¹⁹ Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their † kinds, went forth out of the ark.

† Heb. *families*.

²⁰ And Noah builded an altar unto the LORD; and took of ^k every clean beast, and of every clean fowl, and offered burnt offerings on the altar. ²¹ And the LORD smelled ^l † a sweet savour; and the LORD said in his heart, I will not again ^m curse the ground any more for man's sake; || for the ⁿ imagination of man's heart is evil from his youth; ° neither will I again smite any more every thing living, as I have done. ²² † While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and ^q day and night shall not cease.

k Lev. ch. 11.

l Lev. 1. 9
Ezek. 20. 41.
2 Cor. 2. 15.
Eph. 5. 2.
† Heb. a savour
of rest.
m ch. 8. 17. & 6.
17.
|| Or, though.
n ch. 6. 5.
Job 14. 4. & 15. 14.
Ps. 51. 5.
Jer. 17. 9.
Matt. 15. 19.
Rom. 1. 21. & 3.
23.
o ch. 9. 11. 15.
p Isa. 54. 9.
i. 28. Hos. 2. 18.

IX. ¹ And God blessed Noah and his sons, and said unto them, ^a Be fruitful, and multiply, and replenish the earth. ² ^b And the fear of you and the dread

† Heb. *As yet all the days of the earth.*

q Jer. 33. 20, 25.

a ch. 1. 28.

ver. 7, 19;

ch. 10. 32.

b ch. 1.

19. *after their kinds*] Or families, not confusedly, but in order,—an evidence of God's work, and suggesting the reflection that whatever in the history of the Flood and of the Ark is difficult for our reason, is to be received with Faith in Him, Who wrought by His Omnipotence, and has written His record for our learning, and for the trial of our faith.

20. *Noah builded an altar*] The first altar that is mentioned in Scripture. The next is built by Abram (xii. 8). The word for altar, *mizbeach*, is from *zabach*, to slay. The Patriarch Noah, as the head and lord of the human family, is the Priest of the world, saved from the Flood, and offers an expiatory and eucharistic sacrifice in its name, and his own; cp. Job i. 5; xliii. 8, where the Patriarch Job acts as priest.

—*burnt offerings*] *Oloth*, properly what *go up*, or ascend on the altar, and from the altar to God. The Cross of Christ being regarded as an altar on which the perfect burnt-offering of the Lamb of God, the true Passover, was offered, St. Peter, in describing Christ's offering, uses the word *ἀνέβηκεν*, the very same word as is used here by the *Septuagint*. The Apostle says that *Christ took up* our sins on to the tree; and so the Epistle to the Hebrews (ix. 28): see note on 1 Pet. ii. 24.

21. *And the LORD smelled a sweet savour*] *An odour of rest*, or acquiescence; Heb. *nichôach* (Gesen. 548): whence *Aquila*, in Exod. xxix. 18, has *δωμήν εὐαπείρηστος*; and thus we are drawn in our thoughts to Him, Who is the true sacrifice, and in Whom the Father rests, and “*is well pleased*.” See on Matt. iii. 17. Cp. Matt. xii. 18; xvii. 5. Luke iii. 22.

The savour of Noah's sacrifice was sweet; it had an *odour of rest*, because it was offered in faith, looking to Christ, and received a holy fragrance from that all-prevailing sacrifice, which was to be offered by CHRIST, Who, as St. Paul says, gave Himself for us as an offering and a sacrifice to God, a *sweet-smelling savour* (Eph. v. 2).

It is very observable, that St. Paul in that place adopts the very words of the *Septuagint* here (*δωμήν εὐωδίας*); and thus by the aid of that Version we are confirmed in the belief that the sacrifice of the Patriarch Noah, the head and father of the new race of mankind, saved in the Ark, lifted up on the Waters of the Flood, was typical of, and derived its acceptance from the full, perfect, and sufficient sacrifice, oblation, and satisfaction, offered on the Cross by Him, Who is the true Noah, in Whom alone we can find *rest*; and Who is the Second Adam, God and Man, the Lord of the New Creation; that precious burnt-offering of the Lamb of God, without blemish, and without spot (1 Pet. i. 19); the Lamb slain from the foundation of the world (Rev. xiii. 8), which is the propitiation for our sins, and the sins of the whole world (1 John ii. 2), and appeases God's wrath against us, and reconciles the world to Him, and procures His gracious benediction, by means of which sacrifice we also are “accepted in the Beloved” (Eph. i. 6), and are made unto God a *sweet savour* of Christ (2 Cor. ii. 15). These considerations may supply an answer to the cavils of the sceptic, who takes occasion from the language of the text to scoff against God. Cp. *Waterland*, Scripture Vindicated, p. 39.

This remarkable phrase, *δωμήν εὐωδίας*, in the *Septuagint*, is of great importance, as connecting the Patriarchal and Levitical types with the Evangelical Antitypes. It is a link in the golden chain, which binds them to the Cross of Christ. It will be found in Lev. i. 9. 13. 17; ii. 9; iii. 5; iv. 31; vi. 15; viii. 21; xvii. 6; xxiii. 13. Num. xv. 3. 7. 10. 13; xviii. 17; xxviii. 2. 6. 8. 13. 24. 27; xxix. 2. 6. 8. 13. 36. Ezek. vi. 13, in most of which it is the translation of the Hebrew words used here, which mean a *savour*, or *odour*, of *rest*.

Here we read a fulfilment of Lamech's prophecy in v. 29, “This shall comfort us.” See note there.

—*for the imagination of man's heart is evil from his youth*] A remarkable declaration. God had punished the world with a Flood, because “the imagination of man's heart was only evil continually” (vi. 5); and now He says that He will not curse the ground for man's sake, “for the imagination of man's heart is evil from his youth.” How is this to be explained?

Instead of *for* the imagination, some interpret the original word (*ci*) by *though*; and it has this sense in Exod. xiii. 19. Josh. xvii. 18; and so our margin; but it does not seem necessary to depart from the usual interpretation, which is that of the *Sept.*, *Vulgate*, *Syriac*, *Arabic*, and *Targum of Onkelos*.

The words of God are uttered after He has accepted the offering of Noah, which was typical of the offering of Christ: see the foregoing note. And having respect to *that sacrifice*, God speaks in mercy, and in His fatherly love: “I will not again curse the ground for man's sake; for man is corrupt in his heart even from his youth” (these are emphatic words), and he is entitled to compassion, on account of his natural weakness, and because of the hereditary taint of man's nature even from his mother's womb (Ps. li. 5; lviii. 3. Isa. xlvi. 8). I will not deal severely with the earth on account of man, but will draw him lovingly, by the gracious influences of fruitful seasons, filling his heart with food and gladness (Acts xiv. 17), and making the sun to rise even upon the evil, and sending rain on the just and unjust (Matt. v. 45). Compare note below, on Exod. xxxiv. 9, where Moses pleads for mercy to Israel, because “it is a stiffnecked people.” Cp. Ps. lxxviii. 39, 40.

22. *seedtime and harvest*] The first word in these two pairs of words expresses the *first half* of the year; the second word, the *second half*; as in Greek, *ἡμῆρος* and *ἑσπρος*, *ἥμερος* and *χειμῶν* (*Ideler*, Chronol. i. 241); the latter reached from the 15th Tisri to the 15th Nisan (*Del.*).

CH. IX. 1. *God blessed Noah and his sons*] As He had blessed Adam and Eve (i. 28); and He gave dominion over all the creatures to Adam.

In both those acts, we have a proof that all human authority is from God, and that Government and Dominion is in order of Nature before Property: i. e. “Adam's Government was before Cain's property; so was Noah's government before there was any property possessed by his sons; and what they had, was from God through him.”

This divine declaration is of great importance for the settling of the true principles of civil Government and human Society; and especially is it necessary to be borne in mind in times when those principles are loosened and undermined. See below, on Rom. xiii. 1—3; and *Bp. Sanderson's Preface to Archbp. Usher's Treatise on the Power of the Prince*, Lond. 1683.

—*replenish the earth*] The grant of dominion given to Adam was not restored in all its plenitude to Noah. God does not say “subdue,” nor does He say “have dominion,” as He had said to Adam (i. 28). It is to Christ, the second Adam, that full dominion is given over *all creatures*, “all sheep and oxen, yea, and the beasts of the field.” “Thou madest him to have dominion over the works of Thy hands, and Thou hast put all things in subjection under his feet:” see Ps. viii. 6, 7. and Heb. ii. 9. It is only, as being in Christ, that we recover the dominion over the creatures, given originally to Adam in the time of his innocence in Paradise; it is to the members of Christ that

of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. ^{3c} Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things. ^{4f} But flesh with the life thereof, which is the blood thereof, shall ye not eat. ⁵ And surely

^c Deut. 12. 15. & 14. 3, 9, 11.
^d Acts 10. 12, 13.
^e d ch. 1. 29.
^f Rom. 14. 14, 20.
^g 1 Cor. 10. 23, 26.
^h Col. 2. 16. 1 Tim. 4. 3, 4.

ⁱ Lev. 17. 10, 11, 14, & 19. 26. Deut. 12. 23. 1 Sam. 14. 33. Acts 15. 20, 29.

the Apostle says, "All things are yours, and ye are Christ's, and Christ is God's." See on 1 Cor. iii. 22, 23.

The dominion over the creatures was not absolutely lost by the Fall, but it was impaired by it; God's image in man was not altogether effaced (see v. 6), but it was marred thereby; but it is restored in Christ, in Whom we "are created anew in God's image in righteousness and true holiness" (Col. iii. 10).

2. And the fear of you and the dread of you shall be upon every beast of the earth. God adds that He will require man's life at the hand of every beast, v. 5. This assurance was given in order that men might not fear to obey God's command, to go forth in different directions and colonize the Earth. He thus tried their faith and obedience.

They might have said, "The beasts of the field are more numerous and more powerful than we are; if we separate from one another, we shall be overpowered by them." God quiets this alarm by the promise of protection. However, it appears that they did not trust in His divine protection, and resorted to human expedients for defending themselves. They did not go forth, but remained in one society for about a hundred years after the flood, and then built the Tower of Babel for their own glory and aggrandizement. The consequences of their disobedience are seen below, xi. 4. God compelled them to separate, and to fulfil His design.

If it is true that God has put the dread of man on the beasts of the field, how is it to be explained, that wild beasts are allowed to destroy human life?

It is probable that this has arisen from man's sin. "All the beasts of the forest are God's, and so are the cattle upon a thousand hills" (Ps. 1. 10). When man was in a state of innocence in Paradise, he dwelt securely among the beasts of the field; God has delivered them into man's hand, but under certain conditions. We see the subjection of the animals to man in the stopping of the lions' mouths in the presence of Daniel (Dan. vi. 22. Heb. xi. 33); and in the deliverance of Jonah (Jon. i. 17. Matt. xii. 40); and in the falling off of the viper from Paul's hand (Acts xviii. 5); and in what is said of the Second Adam at the Temptation, that "He was with the wild beasts" (Mark i. 13); and in Christ's promise to His disciples, "They shall take up serpents" (Mark xvi. 18). "If thy ways please the Lord, the beasts of the field shall be at peace with thee" (Job v. 23).

On the other hand, the beasts of the field are God's executioners for the sins of man (Lev. xxvi. 22. Ezek. xiv. 15). The frogs and the flies of Egypt, and the locusts, who are called God's great army (Joel ii. 25), were God's ministers of punishment for sin. The disobedient prophet was met by a lion, who slew him and spared the ass (1 Kings xiii. 24, 25: cp. xx. 36). The children, who mocked the prophet Elisha, were torn by bears (2 Kings ii. 24). Herod Agrippa, who gave not God the glory, was eaten of worms, and he died (Acts xii. 23).

How far man's relation to the animals may have been affected by human degeneracy since the age of Noah, we cannot determine. But it cannot be ascribed to any other cause than the providential appointment of God declared in this passage, that such vast and powerful creatures as camels and elephants allow themselves to be guided by children (see *S. Ambrose*, Epist. 38); and that "every beast may be tamed by man" (James iii. 7); and see the noble chorus of *Sophocles*, *Antigone* 343—350.

When animals are treated with kindness as God's creatures by man, then even the most savage among them show their gratitude and love to their master; of which we have a specimen in the history of Androcles and the Lion.

Man has no more cause to complain that animals do not fear him, if he is cruel towards them, than a tyrant has to be astonished by the wild passions of his subjects when he abuses his power. Authority is from God; but if it is applied for purposes which God abhors, then God will not interfere to preserve those who abuse the gift which He has committed to their trust.

It may be said that holy martyrs of old, such as S. Ignatius, were torn in pieces by lions in the Roman Amphitheatre. True; but that death was their path to glory: they longed for it (see *S. Ignat.*, Rom. v.), and they were enabled to rejoice in

it. The fierceness of these savage creatures turned to the praise of God. It showed the power of His grace in enabling the Martyrs to encounter it with joy; and they were made ministerial to Him in supplying new proofs of the truth of Christianity, and in promoting the Gospel of Peace. And the holy Prophets announce that under the benign sway of the Gospel, the harmony between Man and the inferior creatures which prevailed in Paradise will be restored, and "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isa. xi. 6, 7).

3. Every moving thing that liveth shall be meat for you. The original grant for food to man was of the green herb and fruits (Gen. i. 29), and to that grant God here refers, and extends it by the concession of animal food (*S. Basil*, *Greg. Nyssen*), which was not eaten before the Flood, as some suppose (*S. Jerome* c. Jovin. lib. i.), and thus declares His own power and sovereignty over all things, and man's dependence on Him.

Man attained to the longest age while he lived on the green herb; and though he has now a right to animal food, yet the term of his life has declined to threescore years and ten. The countenance of Daniel, who fed upon pulse, was fairer than that of the children who ate of the king's meat (Dan. i. 15).

It has indeed been questioned, whether man did not eat animal food before the Deluge, and most modern interpreters are of opinion that he did; but it does not appear that he had any grant from God to do so: see above, i. 29. Cp. *Delitzsch*, p. 271. *Keil*, p. 101. *Isaac Williams*, p. 402.

It has been said by some, that since Abel and other holy men before the Flood had sheep and oxen, and offered sacrifices therewith, they must have eaten of their flesh; and some of the Fathers (*S. Chrysostom*, *Theodore*) were of opinion that animal food was eaten, with sufferance on God's part, by antediluvians, but after the Flood it was allowed with a special grant by God. The Ebionites and Manicheans held that the eating of flesh was unlawful, and therefore rejected this text as contrary to the divine will. See *S. Epiphanius*, *Hæres.* 30. *S. Aug.* c. Faust. xxx. 5: cp. *ibid.* xii. 2; and 1 Tim. iv. 4.

One of the reasons which *Theodore* suggests (*Qu.* 55) for the grant to eat flesh, was, that God foreknew that man would worship animals; and He desired to provide a safeguard against such monstrous superstition.

—even as the green herb have I given you all things. From this it appears that the distinction as to herbs and meats, into unclean and clean for eating, was not known in the days of Noah. *Justin Martyr*, *Apol.* c. Tryphon. § 21. There was already a distinction as to sacrifice: see vii. 2.

4. flesh with the life thereof, which is the blood thereof, shall ye not eat. Here there was a threefold precept and test of obedience, by which they would be separated from the ungodly. The animal was to be killed, its blood was to be poured out, the flesh was to be dressed with fire.

This command was designed to repress cruelty and the effusion of human blood (*S. Chrysostom*), which was even drunk by some among the heathen (*Tert.*, *Ap.* c. 9); and it reserved the blood, in which is the life, and consecrated it for sacrificial uses, declaring thereby that God is the Giver of life, and sole Proprietor and Lord of life: see Lev. xvii. 11, "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Hence in Heb. ix. 22 it is declared that "without shedding of blood there is no remission" of sins; and thus a way was prepared for the reception of the great doctrine of the Gospel, that the Son of God, Who shed His blood on the cross, and "gave His life as a ransom for all," is "the propitiation for the sins of the world" (1 Tim. ii. 6. 1 John ii. 2; iv. 10), and that "His blood cleanseth from all sin" (1 John i. 7).

Concerning this precept to abstain from blood, see further, on Acts xv. 20. This has generally been considered the severest of the precepts given to the sons of Noah, which were,

1. Against idolatry—star-worship.

your blood of your lives will I require; ^a at the hand of every beast will I require it, and ^b at the hand of man; at the hand of every ^c man's brother will I require the life of man. ^d Whoso sheddeth man's blood, by man shall his blood be shed: ^e for in the image of God made he man. ^f And you, ^g be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

^h And God spake unto Noah, and to his sons with him, saying, ⁱ And I, ^j behold, I establish ^k my covenant with you, and with your seed after you; ^l And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. ^m And ⁿ I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. ^o And God said, ^p This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ^q I do set ^r my bow in the cloud, and it shall be for a token of a covenant between me and the

g Ex. 21. 28.
h ch. 4. 9, 10.
Ps. 9. 12.
i Acts 17. 26.
k Ex. 21. 12, 14.
Lev. 24. 17.
Matt. 26. 52.
Rev. 13. 10.
l ch. 1. 27.
m ver. 1, 19. ch. 1. 28.

n ch. 6. 18.
o Isa. 54. 9.
p Ps. 145. 9.

q Isa. 54. 9.

r ch. 17. 11.

s Rev. 4. 3.

2. Against blasphemy.
3. Against murder.
4. Against certain marriages.
5. Against robbery.
6. Against impunity for malefactors.
7. Against eating blood, and things strangled: *Selden de Jure naturali apud Hebræos*, vii. 5; and *Hooker*, IV. xi. 6.
5. of your lives] Or for your lives, i. e. in requital for them. *Kalisch*.

— at the hand of every beast] Beasts were created for man; and a man forfeited his beast, if he did not take care that it should not kill a man (*Exod.* xxi. 28); and by its death the lives of others, whom it might kill, were protected. And murder of man by man was thus shown to be most hateful to God.

— at the hand of man] Here is a divine prohibition of suicide. *Maimon*, in *Mishn.* iv. ch. ii. § 3.

— at the hand of every man's brother] Here is another reason against murder: all men are children of one Father; all men are brethren: murder is fratricide.

6. Whoso sheddeth man's blood, by man shall his blood be shed] This is not simply a permission, but a command, based on the creation of man in the image of God; and therefore it is a part of that Moral Code which binds all, in every place and time. He who wilfully kills man, violates God's image; and the Christian Magistrate, who is God's Minister, and "beareth not the sword in vain" (see on *Rom.* xiii. 4), has a duty here to God, as well as to society, which is God's institution, to punish wilful murder by death: cp. *Num.* xxxv. 29—33,—

Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall be surely put to death; so ye shall not pollute the land wherein ye are, for blood it defileth the land: cp. *Deut.* xix. 13. 19. *Ezek.* vii. 23—27.

Let me refer here to my Sermon "On the Punishment of Death for Wilful Murder," 2nd ed., with preface, where the statements are confirmed, and the objections are refuted.

— in the image of God made he man] These words, uttered after the Flood, and used as the groundwork of divine legislation, are a proof, that the image of God, in which man was created, though it was greatly marred by the Fall, is not wholly effaced; it is on a similar ground that St. James forbids the cursing of man (*James* iii. 9). Hence it is evident, therefore, that the Heathen are not left to themselves without any Law; but have, as St. Paul declares, a natural Law, the Law of Conscience written in their hearts; and that all men are responsible to God for their actions, and will be judged by Him according to the law which they have received: see on *Rom.* ii. 14; and *Bp. Sanderson* on Conscience, *Lect.* iv.; and *Bp. Butler*, *Serm.* ii. and iii. on "Human Nature," and the Preface to those Sermons.

11. neither shall all flesh be cut off any more by the waters of a flood] The waters shall no more become a flood to destroy all flesh, v. 15. But as the Water, from which the earth emerged at the creation, and which was stored in the great deep (vii. 11), was the element by which the Earth was overwhelmed at the Flood, so the earth now contains within itself the materials by which it is hereafter to be destroyed—Fire: see 2 *Pet.* iii. 5—11, and note. The Earth is treasured up

(says the Apostle) and kept in store for fire at the great Day. The fire contained in the Earth is the fuel of its future funeral pile. The Heavens and Earth have within themselves, in the electric fluid of lightning, and in the subterraneous reservoirs of volcanos, the materials of their own future conflagration.

13. I do set my bow in the cloud] Literally, *I gave my bow in the cloud*; the original, therefore, may perhaps seem to intimate that the rainbow existed before the deluge (and so the *Syriac* and *Arabic* Versions, and so *Aben Ezra*, *Chrys.*, and many Christian Expositors: cf. *Effeffer*, *Dubia*, p. 40), but that it was consecrated, as it were, as a sacred symbol and pledge after the Deluge; cp. *Waterland*, *Scripture Vindicated*, p. 43. *Dean Jackson*, on the *Creed*, i. chap. 16, is of opinion that the Rainbow did not exist before the Flood, and so *Bp. Patrick* and many modern interpreters: see *Delitzsch*, p. 276. But we may not contend for what is not expressed in the sacred text.

As in the Christian Sacraments, natural elements, previously existing, were adopted by Christ, and were hallowed for sacred uses, and made to be means of grace, so the Rainbow was consecrated and set apart by God to be a sacred symbol to the world.

The Bow in the hands of man was an instrument of battle (*Gen.* xlviii. 22. *Ps.* vii. 12. *Zech.* ix. 10. *Prov.* vi. 2), but the bow bent by the hand of God has become a symbol of Peace. The Iris or Rainbow, where the bright sunshine irradiates the cloud, is made a sign of reconciliation, and a pledge of safety, and an emblem of hope, after the Flood which destroyed the world. It rests upon earth and spans the heavens with its beautiful arch, and joins earth to heaven, and proclaims man's peace with God; and it appears to be a prophetic type of the Incarnation of Christ, God with us, in Whom "Mercy and Truth met together, Righteousness and Peace have kissed each other" (*Ps.* lxxxv. 10), and God is reconciled to man, and the dark cloud of our sinful nature is irradiated by the bright beams of the "Sun of righteousness with healing on his wings" (*Mal.* iv. 2), and in which all Mankind is joined together in one, as by a bright over-arching iris of heavenly love, and showers of justice are gilded by rays of mercy.

Hence in the heavenly Church, as displayed in the Apocalypse, the divine Throne is over-arched by the Rainbow (*Rev.* iv. 3: cp. *Ezek.* i. 28), and a Rainbow is displayed as a diadem above the head of Christ (*Rev.* x. 1). The Rainbow was also regarded by the Fathers as having both an historic and prophetic character: historic, in its watery hue, a record of the Judgment by the Flood; prophetic, in the mingling with it of a fiery glow, prophetic of the Judgment by fire. *Gregor. Magn.* in *Ezek.* *Hom.* 8.

The heathen world seems to have preserved some tradition of this appointment of the Rainbow as a sign. *Homer* calls it a *répas* or sign to man (*Il.* xi. 27; xvii. 547, 548); and *Iris* (a word connected with *εἶρα*, *εἶφρον*, *peace*) is the messenger of the gods, and is represented with the staff of a herald in her hand. *Homer*, *Il.* xxiv. 144. 159. *Virg.*, *Æn.* iv. 694; v. 606; ix. 2. *Ovid*, *Met.* i. 270; xi. 585. Other traditions of a like kind are preserved in the Indo-Germanic nations: see *Delitzsch*, p. 277.

earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵ And 'I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember "the everlasting covenant between God and every living creature of all flesh that is upon the earth. ¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^w and Ham is the father of † Canaan. ¹⁹ * These are the three sons of Noah: ^y and of them was the whole earth overspread.

²⁰ And Noah began to be ^z an husbandman, and he planted a vineyard:

²¹ And he drank of the wine, ^a and was drunken; and he was uncovered within his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ²³ ^b And Shem and Japheth took a garment,

† Ex. 23. 12.
Lev. 26. 42, 45.
Ezek. 16. 60.

u ch. 17. 13, 19.

2347.

w ch. 10. 6.
† Heb. Chanaan.
x ch. 5. 32.
y ch. 10. 32.
1 Chron. 1. 4, &c.
z ch. 3. 19, 23, &c.
4. 2.
Prov. 12. 11.
a Prov. 20. 1.
1 Cor. 10. 12.

b Ex. 20. 12.
Gal. 6. 1.

17. *token of the covenant*] Compare the other tokens of God's covenant with man: the Sabbath; Circumcision; the Passover. The tokens of them are all instituted by God, and they imply certain duties to be performed by man. The Sabbath and the Rainbow have a universal character; Circumcision and the Passover were in a certain sense ceremonial and transitory, but they had a prophetic, spiritual meaning.

19. *of them was the whole earth overspread*] Therefore Noah had no more sons after the Flood, though he survived it 300 years.

20. *Noah began to be an husbandman, and he planted a vineyard*] He had faith in God's promise of security, and of healthful seasons; cp. viii. 22; ix. 15. In being a husbandman, and planting a vineyard, Noah was a type of Christ, concerning whose people the Apostle says, "Ye are God's husbandry" (1 Cor. iii. 9); and see below, v. 22, and on Matt. xxi. 33, "A certain householder planted a vineyard."

20, 21. *he planted a vineyard: And he drank of the wine, and was drunken*] This event must have taken place several years after the deluge; for Canaan is here mentioned (v. 25), who was not born then. Also, if Ham's sons are placed according to their age, he had other sons older than Canaan, viz. Cush, Mizraim, and Phut. Shem had at least one son now. Indeed, there is reason to believe that Noah's progeny had at this time become numerous (see x. 6).

There seems, therefore, to have been some disobedience on Noah's part to God, who had said, "Go forth and replenish the earth" (see ix. 1). Some years had elapsed since that command was given; and it had not been obeyed. Noah and his three sons are still represented here as *dwelling together*: he had not sent them forth to colonize the world. The probable reason of this reluctance to go forth has been suggested above, ix. 2; Noah seems to be disposed to settle himself in *their society*; he begins to be a husbandman, plants a vineyard, and is drunken; impressive words, significant of too much worldly security; and he is mocked by his son and his grandson. With reverence it may be said, that if he had set them an example of obedience, by executing God's command to go forth and colonize the earth, he would not have been treated with this irreverence by his own family. The further consequences of disobedience to God's command will be seen more fully hereafter; see xi. 8.

Before the flood, men ate of the fruit of the vine; but it does not appear that they made wine from the grapes: *S. Chrys.*, Hom. 29. *Theodore*, Qu. 59. *S. Cyril Alex.*, Glaph. ii. in Gen., who are of opinion that Noah did not know the property of wine to inebriate; and the opinion that Noah's act here was involuntary, and not culpable, has been adopted by many expositors; see *Natalis Alex.*, i. p. 269. *Wouters*, Dilucid. cap. ix. qu. 1.

It may be so; but the Sacred Writer does not suggest this apology; and we have here an evidence of the veracity of the author of the Pentateuch, who does not disguise or extenuate circumstances, in which the holy men, whose lives he relates, may seem to be placed in an unfavourable light: see below, the case of Lot, xix. 30—38.

The Egyptians attribute the invention of wine to Osiris; and there are several points of resemblance between him and the Patriarch, which seem to show that the history of Noah was preserved for some time by tradition in that country.

22, 23. *Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment*] Ham published his father's shame even to his father's children. Shem and Japheth will not go forward to see their father's shame, but go backward to hide it. The one is cursed, the others are blessed. A lesson very profitable in all times, especially in an age when reverence for parents and for those in authority seems to be on the wane, and when that love is hard to find "which covereth sins." Prov. x. 12; xvii. 9. James v. 20. 1 Pet. iv. 8. 1 Cor. xiii. 6.

Ham the father told his brethren; but the curse is directed against the son of Ham, Canaan (v. 25). Ham, who was undutiful to his father, is cursed in his own son.

Doubtless, also, there is a prophetic and mystical meaning in this history. The ancient Christian expositors of Genesis compare the conduct of Ham to that of the Jews and unbelievers, who despise Christ, their spiritual Father (*S. Augustine* de Civ. Dei xvi. 1, 2, 7: see also *S. Jerome* c. Lucif.).

There is a solemn awfulness in the comparison; which seems to be suggested by the Holy Spirit Himself. Surely it is not without design, that the Holy Ghost in the Gospels has adopted the very words of the *Septuagint* here, and has applied them to Christ. The words of the *Septuagint* here are ἦρεται Νόε ἀνθρώπος γεωργὸς γῆς, καὶ ἐφότευσεν ἀμπελῶνα. In three of the Gospels we have these words, ἀνθρώπος τις ἐφότευσεν ἀμπελῶνα, applied to God in Christ (Matt. xxi. 33. Mark xii. 1. Luke xx. 9); and those words are connected with the undutiful and shameful treatment which God in Christ received from His children the Jews; and God Himself is called a γεωργός, with reference to His Vineyard (John xv. 1: cp. 1 Cor. iii. 9).

It must always be remembered, in considering the *Types* of CHRIST in the Old Testament, that there are ever not only points of resemblance, but also points of contrast between the *erring human type* and the *sinless Divine ANTITYPE*. See below, *Introd.* to Judges, p. 79.

Noah drank the wine of his vineyard; Christ drank the cup of God's wrath, which was the fruit of the sin of the cultivators of the vineyard, which He had planted in the world. Noah was made naked to his shame; Christ consented for our sake to strip Himself of His heavenly glory, and took on Him the form of a servant (Phil. ii. 7). He laid aside His garments, and washed His disciples' feet (John xiii. 4). He hid not His face from shame and spitting (Isa. l. 6). When He was on the Cross, they that passed by reviled Him (Matt. xxvii. 39). He was mocked by His own children, the Jews. He deigned to be exposed to insult for our sakes, in shame and nakedness on the Cross (Heb. xii. 2), in order that we might receive eternal glory from His shame, and be clothed through His weakness with garments of heavenly beauty. Great is the impiety which mocks such love as this. Blessed is the love which is not offended thereby, but rejoices to be a partaker in the shame of the Cross (Matt. xi. 6. Gal. vi. 1—4).

There is profound thoughtfulness in the remarks of *S. Augustine*, in his treatise Contra Faustum Manicheum, xii. 23, 24: "Quod de vineâ quam plantavit inebriatus Noe nudatus est in domo suâ, cui non apparent Christus, passus in gente suâ." Tunc enim nudata est mortalitas carnis Ejus, Judæis scandalum, Gentilibus stultitia. Proinde in duobus filiis duo populi

and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. ²⁴ And Noah awoke from his wine, and knew what his younger son had done unto him. ²⁵ And he said,

“Cursed be Canaan ;

“A servant of servants shall he be unto his brethren.

²⁶ And he said,

“Blessed be the LORD God of Shem ;

And Canaan shall be || his servant.

²⁷ God shall || enlarge Japheth,

c Deut. 27. 16.

d Josh. 9. 23.
1 Kings 9. 23.

e Ps. 144. 15.
Heb. 11. 16.
|| Or, *servant to them.*

|| Or, *persuade.*

figurati, qui in Christi necem *non* consentiunt, et tamen horrant velamento, tanquam scientes unde sint nati. Medius autem filius, populus *Judeorum*, vidit nuditatem patris, quia consensit in necem Christi, et nuntiavit foras fratribus, ideoque fit *servus fratrum suorum*. Quid enim est aliud hodie gens ipsa *Judeorum*, nisi quaedam scriiniaria Christianorum, bajulans Legem et Prophetas ad testimonium assertionis Ecclesiae, ut nos honoremus per sacramentum, quod nuntiat illa per litteram ?”

There is, also, a depth of holy wisdom, as well as a breadth of charitable reverence, in the commentary of *S. Irenaeus* on this history of the Patriarch Noah, and on other similar histories. He says, “that Christian readers of the Scriptures ought not to be like Ham, who scoffed at the nakedness of his father, and thus fell under a curse; and that they ought not to cavil at the Patriarchs, but seek for the spiritual wisdom which is supplied by their histories;”—“non fieri similes Cham, qui irrisit turpitudinem patris sui, et in maledictionem incidit, sed gratias agere pro illis Deo—neque fieri accusatores, sed *typum querere*” (*S. Irenaeus* c. Her. iv. 50). Compare *S. Augustine*, in the place above quoted (contra Faustum Manich. xii. 23), who says, “May we not here recognize Christ exposed to shame for us on the Cross, a stumbling-block to the Jews, and to the Greeks foolishness, but to those who believe and revere Him, like the dutiful sons, Shem and Japheth, Christ the power of God, and wisdom of God?” (1 Cor. i. 23—25.). And he exclaims, addressing Jews and unbelievers, who revile Christ and the Scripture: “Ite nunc, et objectate calumnias veteribus literis sacris; hoc agite, servi Cham, ite quibus viluit nudata caro, quā nati estis.” The whole of the twenty-third and twenty-fourth chapters of that book may be commended to the attention of those who treat the Scriptures of the Old Testament with irreverence.

The manifold condescension of Christ is manifest in this, that even in the *failings* and *weaknesses* of Patriarchs and Saints, there are typical gleams of Him Who knew no sin. Abraham, with his two sons, the one by a bondwoman, the other by a freewoman, is a figure of the One Head of the Jewish and Gentile Church (Gal. iv. 22—24). Jacob, in his infirmities, is a figure of Christ in His love. The death of Samson, giving himself as a sacrifice, and thereby conquering his enemies, is figurative of Christ overcoming Death by His own death. The punishment of Jonah for his own sins, and allowing himself to be cast into the deep, and being swallowed by the whale, and then emerging after three days, is figurative of Christ giving Himself as a satisfaction for the sins of the World, and of His Burial and Resurrection. Solomon espousing Pharaoh's daughter was figurative of Christ betrothing to Himself a Church from the Gentiles. The Old Testament is full of Christ. Even in the present history we may see glimpses of Him. It is a trial of our reverence and love; and if we read it aright, we may see in it a mysterious foreshadowing of His wonderful condescension in submitting to be weak, naked, and despised for us; and also of that divine power and judicial majesty, with which He will hereafter distribute Blessing and Cursing to all the children of men, according to their treatment of Him, especially as the Son of Man, enduring weakness, scorn, and shame for us.

On the argument from the record of Noah's frailty, for the truth of the history of the *Deluge*, see below, on xix. 32.

^{24. his younger son}] Or rather, his *youngest* son: see x. 21. Ham was the youngest, though he is named the second among the sons of Noah. Japheth was probably the eldest; but Shem is named first, on account of the descent of Christ from him: see below, x. 21; and above, on v. 32.

^{25. Cursed be Canaan}] Ham is not cursed by name, but a curse is pronounced upon Canaan. It is probable that Canaan was an accomplice in his father's sin (cp. *S. Chrysostom*, Hom.

29). God, Who spake by the Patriarch, foreknew that the race of Canaan would be imitators of their father's sins. God does not curse them *because* they are children of Ham, but because He foreknows that they would *follow his example* (see on Exod. xx. 5). There seems to be evidence of this foreknowledge, in the fact that *Ham* is *not* cursed by name, but *Canaan* is; whereas we might have expected that *Ham* would have been the object of the curse.

History informs us that Nimrod, who was of the family of Ham (ix. 8), was a powerful ruler; and the kingdom of Babylon seems to have originated in *Ham's* progeny (x. 10). Its kings were *not* servants of servants but conquerors for a time.

There seems to be a reference in the prophecy to the etymology of the name *Canaan*, as there is to that of *Japheth*. The verb *cdna* signifies *to bow*, to bend the knee (cp. γόμν, genu, γένωια), and is expressive of subjection (*Gesen.*, p. 405. *Hengst.*, *Delitzsch*).

—*A servant of servants shall he be unto his brethren*] A prophecy fulfilled in the overthrow of the seven nations of Canaan (Gen. xv. 16. Lev. xviii. 24. 30) by the progeny of Shem; and by the subsequent dwelling of Japheth,—the Greek and Roman Powers,—in the tents of Shem, in Canaan and elsewhere: see *Justin Martyr* c. Tryphon. § 139; and by the destruction of Tyre and Sidon, and of its rich colony Carthage, by the power of Rome, the progeny of Japheth. Hannibal bore an unconscious testimony to the truth of this prophecy, when he beheld the head of Asdrubal, and said, “Agnosco fortunam Carthaginis” (*Liv.*, xxvii. 51).

The *sins*, of which Ham was guilty,—shameless irreverence towards man, and towards God,—were reproduced in the uncleanness and impurity,—even in religious worship,—of the inhabitants of Sodom and of the Canaanitish Pentapolis (x. 19); and by the seven nations of Canaan (Lev. xviii. xx. Deut. xii. 31); and by the Phœnicians and Carthaginians, the posterity of Canaan (*Munster*, Religion der Karthager, p. 250; cp. *Movers*, Phœniz. c. 6, and 10); and God's righteous retribution punished what His divine Prescience foresaw and foretold by the Patriarch.

But the promise is, that in Christ, Who is the seed of Abraham, of the family of Shem, the curse will be removed: “In Him *all families* of the earth shall be *blessed*” (Gen. xii. 3. Isa. ii. 2—4; xix. 25. Zech. ix. 7; xiv. 16. Cp. Rom. xv. 9—13), and this has been already accomplished in part (see on Acts viii. 26) in the Churches of Africa founded by St. Mark, and adorned by the piety and learning of Cyrian, Origen, Athanasius, and Augustine. It is now in course of accomplishment by God's gracious benediction on Christian Missions in Africa; and ultimately the curse will be turned into a blessing, and “Canaan will be a servant of the servants” of Christ, and do offices of Christian love to his brethren, and bear his part in diffusing the Gospel of Christ.

^{26. Blessed be the LORD God of Shem}] God is here called the LORD-JEHOVAH, in His relation to the family of Shem, of whom Abraham, David, and Christ came, in Whom all nations are blessed. Blessed, therefore, be the Lord God of Shem for His love in sending His Son to take our nature in the family of Shem, and to become “Emmanuel, God with us, God manifest in the flesh.”

^{27. God shall enlarge Japheth}] In the original words (*yaphth le-yepheth*) there is an allusion to the etymology of Japheth, which signifies *widening*. The verb is found in this sense of *widen* in Prov. xx. 19, and it is so rendered by the *Septuagint*, *Vulgate*, *Syriac*, and *Targum of Onkelos*. The meaning of the original word (*pathah*) is *to open* (cp. *perdas*, *pateo*, *pando*), thence *to persuade* (cp. *peitho*), *to deceive* (*apandō*), thence in Hiphil, as here, *to cause to lie open*, or *enlarge* (see *Gesen.*, p. 696. *Simonis*, p. 133. 1—3). This prophecy has had its fulfilment in the extension of the family of Japheth in its descendants under the Greek and Roman Empire, and in the kingdoms of Europe.

f Eph. 2. 13, 14.
& 3. 6.

^f And he shall dwell in the tents of Shem;
And Canaan shall be his servant.

1998.

²⁸ And Noah lived after the flood three hundred and fifty years. ²⁹ And all the days of Noah were nine hundred and fifty years: and he died.

X. ¹ Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: ^a and unto them were sons born after the flood.

a ch. 9. 1, 7, 19.

b ¹ Chron. 1. 5,
&c.

^{2 b} The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and

— And he shall dwell in the tents of Shem] Some suppose that God is the subject here (so Philo, i. 402, and Theodoret, Qu. in Gen. 58; and so Tostatus, Lyranus, Mercer, Fuller, Bp. Newton, and so R. Salomo, and Midrash Tillim. See Pfeiffer, p. 40: cp. Natalis Alex., Eccl. Hist. i. 270). God shall pitch His tent in the family of Shem. God dwelt in the tents of the Patriarchs, and in the tabernacle in the wilderness; and therefore Balaam blessing Israel exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" (Num. xxiv. 5.) "The Lord his God is with him" (xxiii. 21: cp. Zech. xii. 7. Mal. ii. 12, and Ps. lxxviii. 60, "the tent that He had pitched among men"). Above all, as Theodoret observes, in the fulness of time when the WORD was made flesh, and (ἐκθύωσεν) pitched His tent in us, He took up His abode in the family of Shem: see John i. 14 and note there, and the remarkable expression in Rev. vii. 15, ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνοῖται ἐν αὐτοῖς, and Rev. xxi. 3. And when God the Holy Ghost came down from heaven, He descended first on the Apostles, who were all Galileans, at Jerusalem, the Holy City of the family of Shem; being sent by Christ, Who received that gift for men, that "the Lord God might dwell among them" (Ps. lxxviii. 18).

The original word here for He shall dwell is from *shacan*, to dwell as in a tent (see Exod. xxv. 8; xxix. 45, 46), which is connected with the Talmudic word *shecinah* (see Buxtorf, Lex. Talmud. p. 394; Gesen., p. 823), or divine habitation and presence over the propitiatory or mercy-seat, in the Holy of Holies; and perhaps with the Greek σκηνή, a tent.

And it is observable that the present text of Genesis is paraphrased thus by a Chaldee Targum, "The Godhead shall dwell in the tents of Shem;" and the Targum of Onkelos has "let God make His glory to dwell in the tents of Shem."

But a second sense of this prophecy may well be admitted (which has been preferred by Hengstenberg in the second edition of his Christologie), viz. Japheth shall dwell in the tents of Shem; that is, the Gentiles of the seed of Japheth shall be united with the descendants of Shem. And this prophecy was fulfilled by their communion with the Jews in the Christian Church (cp. Rom. xi. 11—17. Eph. i. 10; iii. 6), especially through the instrumentality of the Apostles, who were of the family of Shem. Cp. Justin Martyr c. Tryphon. § 139. Irenæus, iii. 5. 3, "Deus erit dilatans Japhet et constituens eum in domo Shem." And S. Jerome (Quæst. Hebr. in Gen. p. 514), "quod ait 'Et habitet in tabernaculis Sem,' de nobis prophetatur, qui in eruditione et scientiâ scripturarum, ejectione Israel, versamur." And S. Augustine (c. Faustum, xii. 24), "Latificet Deus Japhet et habitet in tentoriis Sem, id est, in Ecclesiis, quas filii Prophetarum Apostoli construxerunt." Cp. S. Chrys., Hom. 29 in Gen. S. Epiphani., Ancorat. c. 116. Theodoret in Gen., Qu. 58. In Christ, the Gentiles are admitted to partake in the spiritual things of the Jews: cp. Bp. Andrews, Serm. i. p. 237; and iii. p. 237.

²⁸ And Noah lived after the flood three hundred and fifty years] And therefore saw the building of Babel. He also saw Terah, the father of Abraham.

CH. X. 1. Now these are the generations of the sons of Noah] The human family, originally created from one pair in Adam and Eve, was restored from one pair in Noah and his wife; and it is created anew in Christ and His Church. Here are proofs of design continued from the Creation to the end of time, and which will have its consummation in Eternity.*

In each case, Man was placed in covenant with God. In the New Covenant, Christ, God and Man, knits both parties in Himself, and gives us the free grace of God, the Holy Ghost, whereby "we cry, Abba, Father." Gal. iv. 6.

Concerning the order and design of the genealogy in this chapter, see above on v. 32.

The number of Nations here enumerated are reckoned by the Hebrew Expositors as seventy: see Jonathan, Targum, here, v. 7; thus,—

54

From Japheth	14
From Ham	30
From Shem	26
	70

The Ancient Fathers usually reckon them as seventy-two: see Clem. Alex., Strom. 1. Epiphanius, Hær. § 5, and § 39. Cp. S. Augustine de Civ. Dei xvi. 3. S. Jerome in Matt. xxvi. On the supposed analogy between the seventy Nations and the seventy souls of Israel in Egypt, see note below, Deut. xxxii. 8.

It is observable that the descendants of only two of the sons of Japheth are here described, Gomer and Javan.

The descendants of Ham—especially the Canaanites—are enumerated more particularly; as more nearly connected with the narrative of the family of Shem.

But the whole catalogue converges toward Abraham, of the family of Shem; and, through his seed, to CHRIST. Hence Shem is placed last: see above, on v. 32, and below, v. 21.

On the ramifications of the human race from the three sons of Noah, and on the countries where they settled, see Josephus, Antt. i. 6. S. Jerome, Quæst. Heb. pp. 514—517. Cp. Philastrius, Hæres. § 118, p. 127, ed. Oehler. Epiphanius, Hæres. 66. Bochart, Phaleg, and Canaan, 1646. Mede's Essay on this chapter, Works, p. 276; and Michaelis, Spicilegium Geographiæ, 1769; and Rosenmüller, and Knobel, Völker-tafel, Giessen, 1850; and others quoted by Delitzsch, p. 288. Hävernicks, on the Pentateuch, § 122; and especially Wagner's Geschichte der Urwelt, 1857-8; where the evidence is collected of the descent of all the families of the human race from one stock.

As to the period of time, which elapsed between the Flood and Abraham's migration into Canaan, the only considerable traditions which have been alleged in contravention of the Biblical record are the Egyptian; and they are of uncertain antiquity and precarious authority: cp. Delitzsch, p. 291.

2. The sons of Japheth] Probably the eldest; see on v. 32, and below, v. 21; and so he is called by the Arabic writers; he is the "Japetus" of the Greeks and Romans. Bochart, Phaleg iii. 1.

— Gomer] Whence the Cimmerians (Homer, Odys. xi. 14), who dwelt in the region of the Caspian, and the Euxine, in the Crimea; it is probable also that the Chamari in Bactria were his descendants. The tribes here mentioned dwelt in the most distant northern regions of Europe: cp. Ezek. xxxviii. 6, who speaks of Gomer and Togarmah as being at the "sides of the north." The Cumri also seem to have sprung from this stock; the Cymry of Wales, once called Cymru.

— Magog] The Scythian tribes which extended from the Caucasus to the Caspian Sea (Josephus, S. Jerome, Theodoret: cp. Mede's Works, book i. Disc. l. p. 280), described by Herodotus, i. 103—106. Probably the name Mogul is from this root, which is supposed by some to mean "great mountain" (Delitzsch, Bohlen).

In Holy Scripture, their king is called Gog, which seems to have been a general name, like Pharaoh, Ptolemy, Cæsar; and it corresponds with the "Turkish Chak, the Tartarian Kak, and the Mongolian Gog" (Kalisch).

The prophet Ezekiel foretold that Magog, under its king, Gog, the chief prince of Meshech and Tubal, with his allies, the Persians, Ethiopians, and Libyans, would assail the people of God, and be destroyed (Ezek. xxxviii. 2—23); and a similar prophecy is uttered by St. John (Rev. xx. 8—10), describing a combination of powerful worldly forces against the Church of God; and the final overthrow of her enemies. Indeed, in the name and history of Magog, in Holy Scripture, there seems to be a dark foreshadowing of the powers of Antichrist in the last days.

— Madai] The Medes, called Mada on the arrow-headed inscriptions; for a long time subject to the Assyrians; then an independent kingdom, B.C. 710—657 (Herod. i. 95), and elevated to such power as to be able to destroy Nineveh, B.C. 606, and

Tubal, and Meshech, and Tiras. ³ And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. ⁴ And the sons of Javan; Elishah, and Tarshish, Kittim, and ||Dodanim. ⁵ By these were ^ethe isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

⁶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

⁷ And the sons of Cush; Sebah, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Shebah, and Dedan.

⁸ And Cush begat Nimrod: he began to be a mighty one in the earth.

⁹ He was a mighty ^ehunter ^fbefore the LORD: wherefore it is said, Even as

^j Or, as some read it, *Rodanim*.
^c Ps. 72. 10.
^{Jer.} 2. 10, & 25. 22.
^{Zeph.} 2. 11.
^d 1 Chron. 1. 8, &c.

About 2218.

^e Jer. 16. 16.
^{Mic.} 7. 2.
^f ch. 6. 11.

overthrow Babylon, Dan. v. 28. 31; vi. 8; and finally incorporated in the Persian Empire, B.C. 539.

All the three races just mentioned were enemies of God's people of the race of Shem. Gomer afflicted the Jews after their return from Babylon (Ezek. xxxviii. 6): concerning Magog, see Ezek. xxxviii. 2; xxxix. 6; and hence the name is applied to designate the foes of Christ (Rev. xx. 8). The Israelites, who were carried captive thither (2 Kings xviii. 11), are still scattered in the regions of Media.

—*Javan*] The Greek colonists of Ionia, of which Ephesus was the capital; and which is called *Asia* in the New Testament: see on Acts ii. 9; vi. 9. Rev. i. 4. The Greeks are called *Javan*, Isa. lxvi. 19. Dan. viii. 21; x. 20. Ezek. xxvii. 13. Joel iii. 6. Cp. 1 Macc. i. 10. *Joseph.*, Antt. i. 6; and *Dean Jackson* on the Creed, i. 16, who illustrates the Asiatic origin of the Greeks. The Greeks of Attica, especially, were called *Iadnes* (Æschyl., *Prom.* 175. 561); and hence the Greek era, of Alexander's Seleucid successors, was called the era of *Yonan*: see *Ideler*, Chronol. i. 454; and *Bentley's* Correspondence, p. 711: and *Joseph Mede's* Works, p. 278. The Chaldee paraphrase interprets *Javan* by *Macedonia*.

—*Tubal, and Meshech*] Tributaries of the Scythians. Ezek. xxxviii. 2, 3; xxxix. 1; cp. Ezek. xxxii. 26; probably on the north of Armenia. *Tubal* and *Meshech* are the *Tibareni* and *Moschi*, the Asiatic originals of the Iberian and Ligurian races (*Josephus*, *Knobel*).

—*Tiras*] Perhaps Thrace (*Josephus*); others connect the name with that of *Taurus*; others with that of the *Tyræni* or *Tyrrheni*. It is found in no other place of the Bible.

3. *Ashkenaz*] Joined in Jer. li. 27, with Ararat and Minni, and, therefore, probably inhabitants of the shores of the Caspian and the Euxine. Some have supposed that the ancient name of the Euxine, *Azenus*, is thence derived. *Bochart*, iii. 9.

—*Riphath*] Probably connected with the *Rhipæan* mountains between the Euxine and the Caspian, and connected with Mount Caucasus.

—*Togarmah*] Combined with Magog, or Scythia, by Ezekiel (xxxviii. 6). The Armenians are still called the house of Torgom. Some have traced this name in the *Tartars*, and *Turks*; others, in the inhabitants of the *Tauric* Chersonesus.

4. *Elishah*] *Hellas*, or Greece. The *Elishah* of Ezekiel (xxvii. 7) is probably the Peloponnesus; and its western province, *Elis*, thence derives its name; perhaps, also, *Æolia*.

Here Elishah is the son of *Javan*; in the Greek mythology, Ion is the son of Hellen, the son of Deucalion.

—*Tarshish*] Probably Tartessus, in Spain (*Eusebius*), situated between the two mouths of the river Bætis, or Guadalquivir (*Gesenius*, p. 875), famed for its commerce and trade in iron, tin, and lead (cp. Ps. lxxii. 10. Isa. xxiii. 1. 6. 10; lx. 9; lxvi. 19; Jonah i. 3; iv. 2. Jer. x. 19. Ezek. xxvii. 12—25; xxxviii. 13). Perhaps the Tarshish of Holy Scripture may designate Spain generally. The term "ships of Tarshish" probably designates large vessels used for navigation to such distant places as Tarshish, and thence is applied to ships capable of making long voyages (*Kalisch*). See below, on 1 Kings x. 22; xxii. 48.

—*Kittim*] Probably *Citium*, in Cyprus; and perhaps the whole island (*Josephus*, *Epiphanius*, *Jerome*). But the word seems to have a wider import. Balsam speaks of "ships of Chittim" (Num. xxiv. 24; and so Daniel, xi. 30); and these prophecies are generally supposed to have been fulfilled by the Greeks and Romans (see the *Jerusalem Targum*): cp. Dan. viii. 5. Alexander the Great is said (in 1 Macc. i. 1) to be from the land of Chittim. Therefore it is probable that the name Kittim is to be extended to the colonies which peopled the shores of Greece and Italy, especially Magna Græcia. *Mede*, pp. 282, 283. *Delitzsch*, pp. 293, 294. Some have supposed that the name *Maketia* (the old name of Macedonia) is derived from *Kittium* and *Kittim*, as *Magog* from *Gog*, the prefix *Ma* signifying *great*; the Sanscrit *mah*. *Delitzsch*, 292—294.

—*Dodanim*] Since Greece and Spain are designated here by Elishah and Tarshish, Dodanim may represent some tribes of Italy, perhaps the Daunians (*Kalisch*). Others (*Mede*, *Lasaulx*) identify it with the Dodonæans, near Dodona, in Epirus. Some MSS. here read *Rodonim* (cp. 1 Chron. i. 7), and the *Septuagint* has *Rhodiums*.

5. *the isles of the Gentiles*] Not merely lands surrounded with water, but peninsulas and other countries washed by the sea: cp. Isa. xlii. 15. So the Greeks use the word *νησος*, island: e.g. *Peloponnesus*. See *Mede's* essay on this text, p. 274.

—*after his tongue*] The time therefore here mentioned is after the building of Babel: see xi. 1.

6. *Cush*] Ethiopia; a name of wide signification in ancient times, including the southernmost regions of Asia as well as Africa (*Knobel*, *Rawlinson*).

—*Mizraim*] Egypt. *Mizraim* is a *dual*, and describes the two Egypts, Upper and Lower, but is usually applied to Lower Egypt in Scripture.

—*Phut*] A warlike tribe, connected in the Bible with Cush and Lud: see Jer. xli. Ezek. xxvii. 10; xxx. 5; xxxviii. 5. Nahum iii. 9. In the Coptic dialect Libya is called *Phaial*. Perhaps a trace of the name may be seen in the word *Buto*, the capital of the Delta on its Sebennyitic arm (*Kalisch*). The name *Phut* was still given to a river of Mauritania and all the region around it in the fourth century (*S. Jerome*).

—*Canaan*] See v. 15.

7. *Sebah*] Probably near what was afterwards called Meroë, in Nubia, north of Ethiopia (*Josephus*, Antt. ii. 10. 2).

—*Havilah*] See above, ii. 11, and below, v. 29, where it is assigned to the descendants of Shem. It was probably a borderland between the Arabian and Persian Gulfs: cp. *Kalisch*, p. 93.

—*Sabtah*] To the east of Seba (*Josephus*), the Ethiopians inhabiting Hadhramant, whose chief city was Sabota (*Keil*).

—*Raamah*] Probably on the Arabian shore of the Persian Gulf.

—*Sabtechah*] Probably dwellers in Caramania, on the east of the Persian Gulf.

—*Shebah*] Saba, Sabæa, in Arabia Felix. The Sabæans were the principal traders between India and Egypt, and between Egypt and Phœnicia: cp. Job vi. 19. 1 Kings x. 10. Isa. lx. 6. Jer. vi. 20. Ezek. xxvii. 22; xxxviii. 13. Ps. lxxii. 15.

—*Dedan*] A commercial tribe in Arabia. Isa. xxi. 13. Jer. xlix. 8. Ezek. xxv. 13; xxvii. 12—15, probably near the Persian Gulf.

8. *Cush begat Nimrod*] A very important statement in an ethnological point of view; as declaring that the original Babylonians or Chaldeans were not of *Semitic* origin, as has been sometimes supposed, but were *Cushites*, of the family of Ham, and connected with Egypt and Ethiopia. This Biblical statement has recently received remarkable elucidation from linguistic and other researches on the soil of Chaldaea: see the statements and remarks in *Rawlinson's* Five Great Monarchies, vol. i. chap. iii. London, 1862.

—*Nimrod*] A name which is derived, in all probability, from the Hebrew *marad*, to rebel, and signifying, "We will rebel" (*Perizon*, *Keil*, *Gesen*. 552).

Nimrod was the founder of Babel (see v. 10; and *Joseph.*, i. 4. 2), perhaps the same as *Belus*, from *Bel*, *Baal*, Lord: see below, xi. 4.

—*he began to be a mighty one*] He usurped power over others, and maintained it by evil means; he rebelled against the authority of God, and against the representatives of that authority in the paternal rule of the family and tribe; and he claimed it for himself.

9. *a mighty hunter*] Nimrod was a mighty hunter of wild beasts, and perhaps he acquired renown thereby, as an exter-

g Mic. 5. 6.

† Gr. *Babylon*.|| Or, *he went out into Assyria*.|| Or, *the streets of the city*.

Nimrod the mighty hunter before the LORD. ¹⁰ And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar. ¹¹ Out of that land || went forth Asshur, and builded Nineveh, and || the city Rehoboth, and Calah, ¹² And Resen between Nineveh and Calah: the same is a great city.

¹³ And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, h 1 Chron. 1. 12. ¹⁴ And Pathrusim, and Casluhim, (^h out of whom came Philistim,) and Caphtorim.

minator of predatory animals, as Hercules, Theseus, Meleager, and others did among the Greeks; and therefore he is compared by some to Orion, who is placed as a hunter among the constellations of ancient Astronomy. Cp. *Homer*, II. xviii. 486; *Odys.* xi. 309; xx. 572. *Hesiod*, O. et D. 580. *Plin.*, iv. 11; vii. 16. See *Job* xxxviii. 31. *Isa.* xiii. 10, where the *Sept.*, *Syr.*, and *Chald.* have *Orion*.

Nimrod was also, it would appear, a hunter of men,—“*terrarum prado*,” so the *Jerusalem Targum* explains the words; and the *Syriac* renders the word a mighty “warrior.” Cp. *Jer.* xvi. 16. *Lam.* iii. 52; iv. 18, for illustrations of this use of the word; and *S. Augustine* de Civ. Dei xvi. 4. Hunting was the ancient discipline and school of war (*Xenophon*, *Cyr.* 1); and from hunting beasts Nimrod proceeded to hunt men.

— *it is said*] As a common proverb against tyrants, who are compared to Nimrod, in his oppression of men, and defiance of God (*Augustine*).

— *before the LORD*] In the sight of, and defiance of Jehovah, the Lord of all, from whom all authority comes (*Calovius*, *Gerhard*, *Pfeiffer*, *Keil*). Cp. vi. 11; xiii. 13. The Hebrew, Arabian, and Armenian traditions ascribe to him that character. Cp. the passage from *Milton*, below, xi. 4.

10. *And the beginning of his kingdom was Babel*] *Babylon*: thence called “the land of Nimrod” (*Micah* v. 6). See further below, xi. 2—9.

The *beginning* of his kingdom was Babel; but, as the historian goes on to show, he was not content with that beginning, but, in a spirit of restless ambition, extended his sway from one province to another.

There is something ominous and expressive in the words, “his beginning was Babel.” Confusion was his beginning; for he usurped power, and abused it: see below, on xi. 4.

In Holy Scripture, Babylon is the symbol of the power of this world, in its hostility to God. Babel is the antithesis of Sion. Nimrod is to God, what Antichrist is to Christ. Indeed, Nimrod and Babylon stand together as foreshadowings of the power of Evil, warring against God unto the End; but at last they will be put under the feet of Christ.

— *Erech, and Accad, and Calneh*] Nimrod was not content with Babylon, which he either founded or subdued; but he built or took other cities and provinces. *Erech*, the *Orchoë* of *Ptolemy*, on the Euphrates, about eighty miles south of Babylon (and fifteen n.w. of Larsa, probably the Biblical *Ellasar*, *Gen.* xiv. 1), and now called *Warka*, with a mound, Irka, or Irak; and *Accad*, fifty-eight miles north of Babylon, and now called *Tel Nimrod*, the Hill of Nimrod. In Warka many interesting discoveries of ancient works of art have been recently made by *Mr. Loftus*. See his *Chaldaea and Susiana*, pp. 150—239; *Bonomi*, *Nineveh*, p. 41; and *Rawlinson's* *Five Great Monarchies*, i. p. 23, where is a plan of Warka. *Calneh* is, perhaps, *Ctesiphon*, on the Tigris. *Kalisch*, 259.

— *Shinar*] *Babylonia*, distinguished from *Assyria* (*Isa.* xi. 11). The Septuagint often renders Babylon by *Shinar*: it is the southern district of Mesopotamia, from the Persian Gulf to the Persian Wall, which ran from the Tigris, across the plain, to the Euphrates. Cp. below, xi. 2; xiv. 1.

The family of *Ham*, the *Cushites*, &c., were builders of cities, before the *Shemites*. So it was with the family of *Cain*; they built cities, before cities were built by the race of Seth. Abraham, the friend of God, and Isaac, and Jacob, confessed themselves to be “strangers upon earth” (*Heb.* xi. 13). The race of Ishmael and Esau were developed into Nations, before those of Isaac and Jacob: “These have riches in possession, and call the lands after their names” (*Ps.* lxxiii. 12; xlix. 12). The children of God are not over eager to build cities on earth, but they have a city in heaven, “whose builder and maker is God” (*Heb.* xi. 10). See iv. 17.

Recent linguistic and archæological investigations have tended to confirm in a remarkable manner the Biblical account of

the *Hamite* origin of the oldest cities of Asia (see *Kunik*, *Bulletin Historico-philologique de l'Académie de St. Petersburg*, ix. 231); and the evidence from the monuments and arrow-headed inscriptions, and from the connexion of Assyrian and Babylonish words and names with Egyptian (see the works of *Ideler*, *Letronne*, *Lepsius*, and *Rawlinson*, cited by *Delitzsch*, and his *Remarks*, p. 301).

11. *Out of that land went forth Asshur*] Rather *he* (Nimrod) went forth into *Asshur*, invaded it. So *Targum* of *Onkelos*, *Drusius*, *Gerhard*, *Mercer*, *Fuller*, *Ainsworth*, and modern expositors (*Tuch*, *Baumgarten*, *Knobel*, *Kalisch*, *Delitzsch*, *Keil*, and our margin; cp. the syntax in 2 *Sam.* vi. 10; x. 2. 1 *Kings* xi. 17. 2 *Kings* xv. 14). Hence *Micah* (v. 6) calls *Asshur* the land of Nimrod. The name *Nimroud*, still connected with *Nineveh*, confirms this interpretation. The sacred historian is here describing the aggressive restlessness of the rebel Nimrod.

— *Nineveh*] The largest town of the ancient world (*Diodor. Sic.*, ii. 3: cp. *Jonah* iii. 3; iv. 11). It formed an immense square, about fifty-five miles in circumference, the measure assigned by *Diodorus*, ii. 3: see below, v. 12.

The oldest palace which has been explored by recent travellers is at the n.w. of *Nimroud*, on the East bank of the Tigris, seventeen miles south of *Mosul*. The most magnificent is at *Kouyunjik*, opposite *Mosul*, on the Tigris, and is as old as the age of *Sennacherib*, B.C. 700, whose history has been deciphered on the cylinders, known by the names of *Col. Taylor* and others. The ancient palace of *Nimroud* was described by *Rich* in 1818, and more fully by *Layard*, 1845—9. The entrances are formed by human-headed bulls and lions, and by colossal winged figures of deities, the magnificent remains of which form a parallelogram of about 1800 feet by 900, with a high cone at the n.w. angle, explored by *Layard* in 1845—50. In this parallelogram seven extensive and noble buildings, and some of the earliest monuments of Assyrian art, have been discovered. See *Layard*, *Nineveh*, vol. ii.; *Fergusson*, *Palaces of Nineveh* restored; *Vaux*, *Nineveh and Persepolis*; *Bonomi*, *Nineveh* and its Palaces.

— *the city Rehoboth*] *The markets' city*: Heb. *Rehoboth-ir*.

12. *the same is a great city*] Or, *this is the great city*; that is, the four places here mentioned composed one great city, the *Ninevite Tetropolis* (see v. 11). They probably correspond to the ruined places on the east of the Tigris, explored by *Layard*, viz. *Nebbi Yunas* (Prophet *Jonas*), *Kouyunjik*, *Khorsabad*, *Karamles*, and *Nimroud*; see *Rawlinson*, *Grote*, *Knobel*, *Delitzsch*, *Ewald*, *Keil*, *Kalisch*, p. 263. *Dr. Pusey* on *Jonah*, p. 253. *Layard*, in *Smith's Bib. Dict.* ii. 546.

13. *Ludim*] Mentioned in connexion with Egypt and Libya by *Jerem.*; xlv. 9. *Ezek.* xxx. 5.

— *Anamim*] Probably an Egyptian or Ethiopian race.

— *Lehabim*] Libyans: in other places called *Lubim*, 2 *Chron.* xii. 3; xvi. 8. *Nahum* iii. 9. *Dan.* xi. 43; and generally coupled with Ethiopia and Egypt.

— *Naphtuhim*] Probably a tribe of Libya. The *Targum* of *Jonathan* identifies it with a race in Lower Egypt, not far from *Pelusium*. The word appears to be connected with *Phthah*, the deity of Memphis.

14. *Pathrusim*] In Upper Egypt or Thebais; *Pathros* is an Egyptian name signifying *southern*; the Thebais was called by Roman writers *nomus Phaturites*, and is connected with Egypt, Cush, and Zoan, and No, by the prophets; see *Isa.* xi. 11. *Jer.* xlv. 1. 15. *Ezek.* xxix. 14; xxx. 14.

— *Casluhim*] Probably in Egypt; perhaps *Chamnis*, afterwards called *Persepolis*. *Bochart* and others have supposed that they are *Colchians*; but the *Colchians* seem too remote from the other tribes mentioned here; however, the *Colchians* were of Egyptian origin. *Herod.*, ii. 104. *Ammian. Marcellin.*, xxii. 8.

— *Philistim*] *Philistines*, who gave their name to *Palestine*; the word signifies “emigrants:” cp. *Amos* ix. 7; and *Jer.* xlvii. 4; according to which, the *Philistines* came from *Caphtor*,

¹⁵ And Canaan begat † Sidon his firstborn, and Heth, ¹⁶ And the Jebusite, † Heb. *Tzidon*. and the Amorite, and the Girgasite, ¹⁷ And the Hivite, and the Arkite, and the Sinite, ¹⁸ And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. ¹⁹ ⁱ And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. ²⁰ These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

²¹ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. ²² The ^k children of Shem; Elam, and Asshur, and † Arphaxad, and Lud, and Aram. ²³ And the children of Aram; Uz, and Hul, and Gether, and Mash. ²⁴ And Arphaxad begat † Salah; and Salah begat Eber. ²⁵ ^m And unto Eber were born two sons:

i ch. 13. 12, 14,
15, 17. & 15. 18—
21.
Num. 34. 2—12.
Josh. 12. 7, 8.
† Heb. *Azzah*.

k 1 Chron. 1. 17,
&c.
† Heb. *Ar-
pachshad*.

† Heb. *Shelah*.
1 ch. 11. 12.
m 1 Chron. 1. 19.

because probably the original Casluchian colony was strengthened by a Caphtorite immigration.

— *Caphtorim*] Probably the *Copts* in Upper Thebais. The Nile is called *Egypt* by Homer (*Odys.* iv. 477), and the names *Copt* and *Egypt* seem to be connected with Caphtor and Caphtorim. Others have supposed them to be Cappadocians (*Philo*, *Targums*, *Aquila*, *Theodoret*, *Jerome*), or Cretans, who were connected with the Cappadocians (*Plin.*, v. 33); and the Philistines also were connected with Crete by origin (*Tacitus*, *Hist.* v. 2).

¹⁵ *Canaan*] Supposed by some to mean the “low land,” from *cana*, to be low, in opposition to *Aram*, the “high land.”

— *Sidon*] In Phœnicia, *Φοινίκη*, the red country: see *Matt.* xv. 21, 22. *Luke* iv. 26. *Acts* xxvii. 3. Sidon and Tyre, and its colony Carthage, famous for their wealth and commerce, arts, astrology, and idolatry: see *Deut.* iii. 9. *Ezek.* xxvii.; xxxii. 30. *Herod.*, vi. 47. *Joseph.*, ix. 14. 2.

— *Heth*] The Hittites in the south of Palestine, near Hebron, and Beersheba. They extended themselves throughout Canaan. *Josh.* i. 4.

¹⁶ *Jebusite*] Near Jerusalem, called Jebus (*Judg.* xix. 10), and conquered by David. 2 *Sam.* v. 6—9.

— *Amorite*] Who had five kingdoms on the west of Jordan and two on the East (Heshbon and Basan) noted for various forms of idolatry. *Josh.* xxiv. 18. 1 *Kings* xxi. 26. *Amos* ii. 9.

— *Girgasite*] Connected, perhaps, with the Gergesenes. *Matt.* viii. 28. (*Origen*, *Eusebius*.)

¹⁷ *Hivite*] Near Shechem, where they were mingled with the Amorites, and also near Hermon and Lebanon. (*Gen.* xxxiv. 2; xlviii. 22. *Josh.* ix. 7.)

— *Arkite*, and the *Sinite*] Probably near *Arka*, on the west of Lebanon (*Josephus*), near which was a small town called *Syn* even to the fifteenth century (*Breidenbach*).

¹⁸ *Arvadite*] In the isle *Aradus*, on the north-west of Phœnicia (*Ezek.* xxvii. 8. 11).

— *Zemarite*] Whence *Simyra* (*Strabo*), *Simrah*, a maritime city of Phœnicia, near the river Eleutherus.

— *Hamathite*] Hamath on the Orontes, in Syria, called Epiphania by the Greeks. *Cp.* *Amos* vi. 2. 2 *Kings* xviii. 34; xxv. 21. *Isa.* xxxvi. 19; now called *Hamah*, with 100,000 inhabitants.

¹⁹ *Gerar*] Near Beersheba: see xx. 1.

— *Gaza*] In Philistia, on a hill between Raphia and Askelon; see *Josh.* x. 41. *Judg.* i. 18; xvi. 1, and on *Acts* viii. 26, 27.

— *Sodom*, and *Gomorrah*] See xix. 4.

— *Lasha*] East of the Dead Sea; probably Callirrhoe (*Jerome*) in Wady *Serka* Maiein (*Seetzen*, *Ritter*).

²⁰ *after their tongues*] Consequently after the building of Babel, xi. 1; see here v. 5, and v. 31.

²¹ *Shem also, the father of all the children of Eber*] Shem is reserved for the last, because the whole series of all the families of the world converges towards, and culminates in, Him, Who was to come forth from Shem; and “in Whom all Nations are blessed,” the promised Seed of the Woman; the seed of Eber, the seed of Abraham, Isaac, and Jacob, and of David; the second Adam; Emmanuel, God with us; the Lord and Saviour, JESUS CHRIST.

Whenever the three sons of Noah are mentioned together, Shem is placed first, thus, Shem, Ham, and Japheth, because of the pre-eminence of CHRIST, Who is the firstborn of every

Creature (*Col.* i. 15), and the firstborn among many brethren (*Rom.* viii. 29).

But in this Genealogy, Shem is placed last, for the reason above stated. Christ is the “Alpha and the Omega, the Beginning and the-Ending” (*Rev.* i. 8), and sums up all things in Himself. Though Shem was the father of many children, yet he is characterized in the text as the father of the children of *Heber*, because the blessing came on all, through him.

— *the brother of Japheth the elder*] Or, rather, the eldest. The original words might be rendered “the elder brother of Japheth,” and that translation is found in some ancient Versions,—the *Syriac*, *Arabic*, and *Vulg.* But the rendering of our Auth. Version is probably correct, and is sanctioned by the *Sept.* and the *Targum of Onkelos*; and the context favours this interpretation, which is confirmed by other considerations which would seem to show that Shem could not be the eldest, (see on v. 32).

The word here rendered *elder* is *gaddōl* (*great*), and as the word *katān* (*little*) is applied to Ham in ix. 24: *cp.* xxvii. 1. 15, and signifies the *youngest* of three, so here the word *gadol* seems to signify the *eldest* of the three. This clause appears to be designedly inserted to remind the reader, that though Japheth was elder by *nature*, yet Shem, as “the father of all the children of Eber,” and so the progenitor of Abraham and of Christ, has a *spiritual* primogeniture: see v. 24: and that in this case also is verified what is said of Esau and Jacob, “the elder shall serve the younger,” xxv. 23; and *cp.* *Natalis Alex.*, *Hist. Eccl.* i. pp. 259—262.

²² *Elam*] Who gave his name to Persia (*Elam*), especially *Elymais*: see *Acts* ii. 9.

— *Asshur*] In its original sense, is the long narrow tract between the Tigris and the mountain chain of Zagrus in the East; and reaching northward to Armenia and Mount Niphates: it did not include the land of Shinar; see v. 11.

— *Arphaxad*] Probably in the northern part of Assyria, adjoining Media.

— *Lud*] The country from which the *Lydians* migrated into *Mæonia* in Asia Minor; their home seems to have been in Armenia (*Kalisch*).

— *Aram*] The “high-land” (from the root *rum*, to rise). Mesopotamia was called *Aram Naharaim*, or the Aram of the two rivers (Euphrates and Tigris); Syria was the Aram of Damascus; and Aram generally includes the territory between the Tigris and Syrian coast of the Mediterranean. The Aramaeans are mentioned by *Homer*, *Il.* ii. 783; and *Hesiod*, *Theog.* 304, as *Arimi*.

²³ *Uz*] Uz is connected with the Sabæans and Chaldæans (*Job* i. 15. 17), and Teman (*ii.* 11), near Petra. Uz is rendered *Ausitis* by *Sept.* in *Job* i. 1; and *Ptolemy* mentions *Æsita* as in the northern part of Arabia Deserta, between Idumæa and the Euphrates.

— *Hul*, and *Gether*] Their position is uncertain.

— *Mash*] Perhaps the original stock of the Mysians and Messians, as Lud was of the Lydians, v. 22.

²⁴ *Arphaxad begat Salah*] On the insertion of another name here (*Cainan*) by the *Septuagint* between Arphaxad and Salah, see below, xi. 13.

— *Salah*] So called perhaps from their being *sent forth* as colonists from their home.

— *Eber*] The Father of the *Hebrews*; he is from a *younger* branch of the family of Shem, as Shem himself was probably a

2247.
¶ That is, *Division*.

n ver. 1.

o ch. 9. 19.

† Heb. *lip*.
† Heb. *words*.
About 2247.

the name of one *was* || Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. ²⁶ And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, ²⁷ And Hadoram, and Uzal, and Diklah, ²⁸ And Obal, and Abimael, and Sheba, ²⁹ And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. ³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. ³¹ These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. ³² These *are* the families of the sons of Noah, after their generations, in their nations: ° and by these were the nations divided in the earth after the flood.

XI. ¹ And the whole earth was of one † language, and of one † speech. ² And

younger son of Noah; and Abraham "the Hebrew" (Gen. xiv. 13) was a younger son of Terah. The origin of the word is probably from *eber*, *beyond* (cp. Περαιῶν, *Perai*), because they migrated *beyond* the Tigris, and also *beyond* the Euphrates, which they crossed in their way to Canaan: see Josh. xxiv. 2, 3, 14, 15.

25. *Peleg*] From *pálag*, to divide, whence *peleg*, a stream, and the Greek and Latin *pelagus*, a division of the sea. Gesenius supposes (p. 674) that the primitive meaning of this root (*palag*) is to flow: cp. *flumen*, *fluctus*; and see Robertson, p. 90. The name *Peleg* is probably a record of the flowing off of the races of men from Babel, in different streams of population, according to their languages, to irrigate and fertilize the World. It was probably from this consideration that the ancient Fathers affirmed that Noah, as the head of the human family, and the representative of Almighty God, parted the whole earth among his sons and their respective families, as their inheritance: see Philastrus, *Hæres.* 118, p. 127, ed. Oehler, and Eusebius, *Chronicon*, p. 10.

Perhaps the name *Pelasgi* came from this root.

— in his days was the earth divided.] For though the people were scattered by God at Babel, yet this was done in such a way, that those of the same race, who spoke the same tongue, flowed off in a stream in the same direction, and thus the earth was divided; there was dispersion and also diffusion (cp. on v. 32): see Deut. xxxii. 7–9, "The Most High divided to the nations their inheritance, when He separated the sons of Adam" (see xi. 5, and Acts xvii. 26). "He made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." There was confusion on man's side, but diffusion on the side of God.

So, in later days, Levi was scattered for his sin, and was divided among the tribes of Israel (Gen. xlix. 7); but the scattering of Levi was made by God to be a diffusion of light and holiness. Palestine was leavened by it.

So, likewise, the Jews themselves have been scattered and divided, for their sins, throughout the whole world; but God has brought good out of evil: there was confusion and yet diffusion. The dispersion of the Jews has been made instrumental to the gathering together of all nations in the Church of Christ: see on Acts ii. 1, and the *Introduction* to the Acts of the Apostles, p. 8.

— *Joktan*] The Holy Spirit traces the lineage of Shem by two branches, through the two sons of *Eber*, viz., *Peleg* and *Joktan*: He reserves the genealogy of Peleg for further continuation to Abraham (see xi. 10–27), and onward in the Gospels to Christ.

Even the genealogy through the other son, *Joktan*, is traced to the fifth generation; Shem, Arphaxad, Salah, Eber, *Joktan*, and his children. This is the only instance of such a continuation in this chapter.

We see also that He specifies the numerous progeny of *Joktan*—thirteen sons. Here are further proofs of the pre-eminence of Shem and Eber. The children of *Joktan* extended themselves from *Mesha*, an island in the Tigris, to *Sephar*, on the Persian Gulf (v. 30).

29. *Ophir*] Mentioned here between *Sheba* and *Havilah*, both of which were in Arabia; probably, therefore, *Ophir* was in the same country, on the south or south-east coast (*Michaelis*, *Kalisch*). Others have supposed it to have been in India (*Josephus*, *Vitringa*, *Gesenius*); but see below on 1 Kings ix. 28; x. 11.

— *Jobab*] In Arabia Deserta. The connexion of the Arabic language with the Hebrew is thus accounted for, viz. by the settlement of the family of *Joktan*, the son of Eber, in Arabia.

31. *after their tongues*] By this specification of the diversity

of tongues, according to which the World was peopled, the Holy Spirit prepares us for the history which He is about to give us in the next chapter, of the cause of that diversity, viz. the building of Babel.

32. *were the nations divided*] The original word used for divided, here and v. 5, is not the same as in v. 25; there it is "niphlegdâh," here it is "niphreddâh;" the former word from the root *palag* seems to contain the notion of flowing off in streams from one fount—diffusion (see v. 25); the latter from root *párad*, to break in pieces, seems to imply disruption: cp. Gesen., p. 688.

CH. XI. 1. *the whole earth was of one language*] Literally, one lip, and so *Sept.*

Here is another recapitulation. The Holy Spirit, having continued the genealogy of Noah, through his three sons, and having described the partition of the Earth among their descendants, according to their families and tongues, now looks backward, in order to solve a difficulty.

If the whole human race is descended from one stock, How, it might be asked, is it to be explained, that the members of this family do not speak one tongue? How was the harmony of the Earth marred? How is it, that prayer and praise do not now ascend in one common language to the Great Father of all? How was it, that the descendants of the sons of Noah were dispersed according to their families and tongues, so as to cover a great part of the earth, within six generations after the Flood?

The answer to these inquiries is given in this chapter.

All those children of men once spake one tongue, and continued to speak one tongue, till some time after the Flood, a time which had been noticed before incidentally in the genealogy set down in the last chapter, in connexion with the name *Peleg*; "in his days was the earth divided:" see x. 25.

The Holy Spirit is here describing the condition of the whole human race, and not (as some have thought) of only one family of it,—the godless race of Ham. We are not therefore to assume, that Noah, who was still alive, and the holier race of Shem, took part in building the tower of Babel; they may have remonstrated against it, though there is reason to think that many of that race had degenerated from primitive purity (see xxxi. 53. Josh. xxiv. 1. 14).

They seem to have been guilty of remissness and disobedience, in not going forth, according to God's command, to colonize the world (see ix. 1. 20), and so they were associated passively with the builders of Babel; and it seems that Noah, Shem, and Japheth were punished for disobedience to God, by the usurpation of Nimrod, of the younger race of Ham, and were involved in the penalties of his act.

At the same time (as *S. Chrysostom* has supposed, *Hom.* 30, and so the *Jerusalem Targum*) it is probable, that the original language of man was preserved in greater purity and integrity in the family of Shem. Compare *Euseb.*, *Præp. Evang.* ix. 14, and the learned work of *Perizonius*, *Origines Babylonie*, Lug. Bat. 1711, pp. 96–376, which contains some excellent remarks on this history; and *Heidegger*, *Hist. Patriarch.* p. 640. The Jewish expositors, and the Fathers of the Christian Church, were of opinion, that the Hebrew language was the language spoken by all mankind before the building of Babel; that it was the language of Noah, of Enoch, and of Adam in Paradise: see below, v. 9. This opinion was also held by *Buxtorf*, *Calovius*, *Bochart*, *Fuller*, *Bp. Walton*, and many other learned Orientalists: it is ably confirmed by *Pfeiffer*, *Dubia*, pp. 44, 45, who quotes a large number of writers on its behalf; and see his *Dissert. de Lingua Protoplast.* p. 543; and *Natalis Alex.*, *Ecl. Hist.* i. pp. 281–284. It has also been maintained in later times, with more or less of limitation, by *Havernick*, *Von Gerlach*, *Baumgarten*, and others.

it came to pass, as they journeyed || from the east, that they found a plain in the land of Shinar; and they dwelt there. ³ And † they said one to another, Go to, let us make brick, and † burn them throughly. And they had brick for stone, and slime had they for mortar. ⁴ And they said, Go to, let us build us a city and a tower, "whose top may reach unto heaven; and let us make us a name,

|| Or, eastward, as ch. 13. 11.
2 Sam. 6. 2, with 1 Chron. 13. 6.
† Heb. a man said to his neighbour.
† Heb. burn them to a burning.
a Deut. 1. 28.

In support of it, it has been urged that Noah was not guilty of the sin of Babel; and also an appeal has been made to many proper names, such as *Adam, Eve, Cain*, &c., to which a Hebrew etymology is assigned, in some cases, by the Hebrew Scriptures themselves: see ii. 23; iii. 20; iv. 1.

Besides, many names have been modified by the insertion of Hebrew letters, e. g. *Abram, Sarai, Hoshea*; and this seems to show that the basis, on which they rest, is Hebrew.

To this it has been excepted, that Hebrew was the language of *Canaan*, and that the original language of Abraham and the children of Shem was rather *Aramaic* than Hebrew, as has been inferred from the language of Laban (xxi. 47: cp. Deut. xxvi. 5); and that Abraham, when he went into Canaan, learnt its language, Hebrew, which was connected with his native tongue. So *Astruc* after *Bochart, Grotius, Huet, Leclerc, Delitzsch*, and most modern German philologists.

This, however, is not clear. Laban's language may have been corrupted, as well as his religion. Purity of language generally goes hand in hand with purity of manners. The Israelites kept their own language in their sojourn in Egypt; and what evidence is there of any such intercourse of Abraham with the nations of Canaan, as to render it probable that he adopted his language from them? He sojourned in Canaan "as in a strange country" (Heb. xi. 9).

It has also been said (by *Drechsler* and others, *Del.* p. 316; *Keil*, p. 119) that it signifies nothing to us, whether *Cain's* name really was *Cain*, or some other name, of which the Hebrew word *Cain* is a synonym; and the same remark has been applied to the names *Adam, Eve, Noah*, &c. The Hebrews called their expected Deliverer the *Messiah*; we call Him the *Christ*. He is equally our Anointed King and Priest, whether we call Him by a Hebrew or Greek name. It is also alleged, that a great change must have been effected in human language by the Fall; and that the language of man in Paradise disappeared with his innocency (*Delitzsch*; and cp. *Dante, Paradiso* xxvi. 124).

On such a question as this it ill befits any one to speak confidently. But the reasons ought to be stronger than any as yet adduced, before an opinion is surrendered which seems to be based on the plain meaning of the Sacred Text, viz. that the language spoken by the Patriarchs was that in which the Old Testament is written. Endeavours have been made by learned philologists to arrive at some other supposed original language; by *Humboldt, F. Schlegel, Max Muller*, and others. At the same time some violent disruption into different tongues seems to be traceable. *Herder, Niebuhr, Archdeacon Pratt*, ch. iii., *Delitzsch*, p. 319.

2. as they journeyed.] Literally, as they pulled up (the stakes of their tents); from *nasa*, to pull up. Isa. xxxiii. 20.

— from the east] So the ancient versions; and if this is the true translation, then it must be assumed that they first had left Ararat and had travelled eastward (*Perizon., Patrick*), and afterwards came down from their settlement in the east, and journeyed towards Shinar.

But the words ought rather to be translated *eastward*; the preposition *mi* (here rendered *from*) sometimes signifies *in* (see *Kalisch*, p. 320, who says that "in the east" is the usual sense of *mi Kedem*), and *toward* (see *Noldii Concord.*, p. 462; and *Delitzsch, Keil*), as in the margin of the Authorized Version: cp. ii. 8; xiii. 11; and 2 Sam. vi. 2, with 1 Chron. xiii. 6, and its sense must be determined by the context; and since two places are here specified, viz. Ararat, in Armenia (viii. 4), and Shinar, there cannot be any ambiguity. The sense is, They journeyed from the land of Ararat toward the south-east.

The Hebrew word for *East* (*kedem*) properly signifies the *anterior*, or *fore-front* part; the spectator being supposed to look with his face in that direction. Hence it has also the sense of *anterior in time, former, of old*. Perhaps the Greek and Latin name *Cadmus* is hence derived, either because he was the original of the Tyrian race, or because he came from the *East*.

— Shinar.] Babylonia: see x. 10.

3. they said one to another] With their tongues they sinned against God, and in their tongues they were punished by Him, v. 7: compare the case of the rich glutton in the Gospel, Luke xvi. 24.

"Per quod quis peccat, per idem quoque plectitur idem."

— let us make brick] There is a reduplicative alliteration in the original, expressive of obstinate and impetuous resolution (*nilebenah lebenim, ve-nishrephah li-shrephah*), literally, *Let us brick bricks, and burn a burning*. The *Sept.* has *πλινθεύωμεν πλινθους*.

— and burn them] With *fire*: instead of baking them as usual in the sun. This also shows greater determination to do the work thoroughly, without any sparing of toil.

— slime—for mortar] Another alliteration, *chemar la-chomer*; the *chemar* is asphaltum, or bitumen, found in abundance in the neighbourhood of Babylon (*Arrian, Hist. lib. vii. Bochart*, i. 13). The cement, by which the bricks of Babylon were united, is of so tenacious a kind, that it is almost impossible to detach one from the mass. *Layard, Nineveh and Babylon*, p. 499.

The city and tower of *Babel* are the contrast to *Sion*, especially to the heavenly Jerusalem. The materials of *Babel* are *slime*; those of *Sion* are "jewels, and pearls, and precious stones, and gold" (Rev. xxi. 19).

4. let us build us a city and a tower, whose top may reach unto heaven] A city for inhabitation, and a tower for glory. The language of the builders of Babel was imitated in later ages by the kings of Babylon (Isa. xiv. 13. Dan. iv. 30).

The tower of Babel was probably, also, designed to be "a centre of unity" (*Perizonius, Dean Jackson*, i. ch. xvi.), and a rallying-point, conspicuous from afar, to which men might resort from different parts of the vast Babylonian plain; for they add this reason, "Lest we be scattered abroad upon the face of the earth."

What was the cause of this fear?

The Beasts, who had been collected in the Ark, were very numerous, as compared with Mankind, of whom there were only eight persons, four pairs. God commanded the beasts of the Earth to go forth from the Ark, and breed abundantly upon the Earth (Gen. viii. 17); and the inferior animals of creation had obeyed that command of God.

Men were condemned in their disobedience before the Flood, by the obedience of the lower creatures entering into the Ark; so after the Flood, Men were condemned by the obedience of those creatures, going forth to replenish the earth.

God had commanded men to go forth and replenish the earth (ix. 1); and He had assured them that they would be safe against wild beasts. "The fear of you and the dread of you shall be upon every beast of the earth" (ix. 2). "At the hand of every beast will I require your life" (ix. 5). Here was a trial of men's obedience. But they had not faith in God's promises of protection, and did not obey His command to colonize the world. They pleaded, perhaps, that if they separated themselves, they and their flocks would be overpowered by the beasts of the earth. For some generations, even to the time of *Peleg* (x. 25), born a hundred years after the Flood, they journeyed together, and came to Shinar, and declared their resolve to settle there, in defiance of God's command that they should go forth. And, in order to secure themselves and their flocks against aggression, they determined to erect a City for mutual protection, and a Tower, which might serve as a sign and a beacon in the sea-like expanse of the Babylonian plain. Cp. *Joseph.*, Ant. i. 4; *Perizon., Orig. Bab.* pp. 224—230. 247—263; *Waterland, Script. Vind.* p. 45.

Another incident, mentioned in a former chapter, falls in here. *Nimrod*, the grandson of Ham, was a mighty hunter, and the beginning of his kingdom was *Babel* (x. 9, 10). Probably he acquired influence by his prowess against wild beasts, and by protecting men from their attacks; and his name seems to intimate that he rebelled against a command of God (see x. 8, 9).

What command was that?

Perhaps it was the divine mandate given to men "to go forth and replenish the earth" (ix. 1). Perhaps *Nimrod* tempted them to trust in human means, rather than in God. Though God was their Lord, though Noah was yet alive, though *Nimrod* was a grandson of a younger son of Noah, he aspired to domineer over men, and to make them his own subjects, rather than servants of God. Perhaps he restrained them from going forth to colonize the world, and retained them in

b ch. 18. 21.

c ch. 9. 19.
Acts 17. 26.

d ver. 1.

e Ps. 2. 1.
f ch. 1. 26.

Ps. 2. 4. Acts 2. 4, 5, 6.

lest we be scattered abroad upon the face of the whole earth. ⁵ And the LORD came down to see the city and the tower, which the children of men builded. ⁶ And the LORD said, Behold, ^e the people is one, and they have all ^d one language; and this they begin to do: and now nothing will be restrained from them, which they have ^e imagined to do. ⁷ Go to, ^f let us go down, and

subjection to himself: "The beginning of his Kingdom was Babel."

Accordingly, both Jewish and early Christian writers agree in attributing to Nimrod the principal part in the building of Babel (see *Josephus*, Antt. i. 4. 2; *S. Cyril* c. Julian. lib. i. p. 5; *S. Augustine* de Civ. Dei xvi. 4; *Eustath.*, Hex. p. 50: cp. *Perizon.*, Orig. Bab. pp. 121—124, 128—230): and this is confirmed by the fact that the land of *Shinar* was called "the land of Nimrod," as the Chaldee paraphrase affirms.

The name *Birs Nimroud* is still borne by the lofty mound, near the site of Babylon, on the banks of the Euphrates, six miles s.w. of Hillah, which is about forty miles west of Bagdad. At *Birs Nimroud*, it is supposed by some that the Tower of Babel stood. The foundations of the Tower, which once stood on that mound, are about 2000 feet in circumference; and the tradition of the Arabs is that it was destroyed by fire from heaven. See *Rich.*, Memoirs on Babylon, 1839; *Ker Porter*, Travels; also *Buckingham's*, *Keppel's*, *Fraser's*, *Wellsted's* Travels; *Loftus*, Chaldaea; and particularly, *Layard*, Nineveh and Babylon, pp. 484—505; *Kalisch*, p. 314. This tower, which some identify with the Temple of Belus, described by *Herodotus* (i. 181), consisted of seven stages of square platforms, built of kiln-burnt bricks, some of them vitrified or glazed, especially near the summit. Eight miles to the north of Hillah is *Mujelibeh*, or "the overturned," still called Babel by the Arabs.

To Nimrod is ascribed the worship of fire in the place of God (*Chronic. Alexand.*; cp. *Hottinger*, Smegm. Orient. i. 8); and it has been supposed by many that the Tower of Babel was smitten by fire from heaven, the element used in making the bricks, of which it was built: see v. 3.

At Babel, perhaps, God sent down fire to consume; certainly at Sion,—the Christian antithesis of Babel,—the Holy Ghost came down in fire, to illuminate with light, and to warm with a holy flame of zeal and love (Acts ii. 3. Matt. iii. 11).

The building of this Tower of Babel, and the consequent confusion of tongues, probably gave rise to the heathen traditions of the war of the Giants against heaven, and of their discomfiture by lightning (*Virg.*, Georg. i. 282). Other similar traditions, which seem to be derived from the same event, are noticed by *Philo* (i. 405), *Josephus* (i. 4. 3), and the Sibylline verses; and even the Mexican legends supply some remains of such a record: cp. *Delitzsch*, p. 314.

Milton shows his usual accuracy and learning in describing this event, as connected with Nimrod and his ambition:—

"One shall rise
Of proud ambitious heart; who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserv'd,
Over his brethren, and quite dispossess
Concord and law of nature from the earth:
Hunting, (and men, not beasts, shall be his game,)
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styl'd
Before the Lord; as in despite of Heaven,
Or from Heaven claiming second sovereignty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him, or under him, to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gorge
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff they cast to build
A City and Tower, whose top may reach to Heaven;
And get themselves a name; lest, far dispersed
In foreign lands, their memory be lost;
Regardless whether good or evil fame."

Milton, Par. Lost xii. 24.

—let us make us a name, lest we be scattered] Their conscience told them that they were disobeying God, who had commanded them to "replenish the earth;" and, perhaps, Noah

or Shem warned them that they would be scattered for their rebellion. They would, therefore, guard against this. And if they were scattered, they would leave some remnant of their power and glory behind them; and this latter supposition is authorized by the translation of the *Sept.* here, and the *Vulg.* "antequam dividamur."

There seems to be something of impiety, as well as of pride and vain-glory in this resolve, "Let us make us a Name." It is noted of the godly race of *Seth*, that they "called on the NAME of the LORD" (iv. 26). "The NAME of the LORD is a strong Tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). "Some put their trust in chariots, and some in horses; but we will remember the NAME of the LORD our God" (Ps. xx. 7). And the Church of Christ says, in the sixty-eighth Psalm (v. 4), one of the proper Psalms for Whitsunday or Pentecost (the contrast to Babel), "O sing unto God, sing praises unto His NAME: magnify Him that rideth upon the heavens, as upon a horse: praise Him in His NAME JAH, and rejoice before Him. He is the God that maketh men to be of one mind in an house" (or rather, "that setteth the solitary in families"); "but the rebellious dwell in a dry land" (v. 6); "the ungodly blaspheme the NAME," i. e. of the Lord (see Lev. xxiv. 11).

"The NAME" signifies the LORD GOD in all His attributes (cp. below, on Exod. vi. 3); and in the New Testament, "the NAME" expresses that NAME as revealed in Christ. See Acts v. 41. James ii. 7. 3 John 7. Cp. Phil. ii. 9.

The children of men had a Name,—the Name of the true God,—which is a centre of unity to all God's children in all parts of the world; but this Name did not suffice them.

They desired to make a Name for themselves; they sought their own glory; they trusted in their own strength; they would be like a Jehovah to themselves.

Perhaps, also, in their work there may have been derision of man, as well as mockery of God. Perhaps in the words, "Let us make ourselves a Name (*shem*)," there may have been, on the part of Nimrod, and the family of Ham, a contemptuous disdain of the holier race of *Shem*.

They did make themselves a name; they built a City and a Tower; but God laughed them to scorn, and punished them by the thing which they had resolved to avoid, and to avoid which they built their Tower. He scattered them abroad on the face of the Earth; and the name of the Tower which they builded was Babel, or confusion.

Such is the end of all things which human Pride builds up against the Majesty of God.

5. the LORD came down to see] We are not to suppose locomotion in Him who is Omnipresent (*Justin Martyr* c. Trypho. § 127); but by such sentences as these, in which the Holy Spirit condescends to man's weakness, He teaches us that God does not punish without examination (*Chrys.*, *Philo*): see above, iii. 9—19; and cp. Micah i. 3.

—children of men] Literally, the sons of Adam; they who are mere earthen vessels, magnifying themselves against JEHOVAH,—the Everlasting Author of Life,—the Lord of heaven and earth. This expression, "the sons of Adam," is taken up by the Sacred Historian in describing the partition of the Earth at this time: see Deut. xxxii. 8, "The Most High divided to the Nations their inheritance, when He separated the sons of Adam."

6. Behold, the people is one] Literally, behold one people. The Hebrew word for people is *am*, union, from *amam*, to bind together. Is the Greek *ἄμα*, ἄνω, and *ἑνω* connected with it?

7. let us go down] The history of Babel cannot be understood without a reference to the day of Pentecost. Accordingly the Church reads this history on the Monday in Whitsun Week.

JEHOVAH here says, "Let us go down," as He had said "Let us make man in our image, after our likeness" (see i. 26). The work of restoration of Unity, which was disturbed by human pride at Babel, was wrought by the Three Persons of the Ever-Blessed Trinity. God the SON ascended into heaven, and received gifts for men. He received from the FATHER the gift of the HOLY GHOST, that "the LORD GOD might dwell among them" (Ps. lxxiii. 18. Eph. iv. 8: see notes on Acts ii. 4—6); and the intervention of all the Persons of the Ever-Blessed

there confound their language, that they may ^gnot understand one another's speech. ⁸ So ^h the LORD scattered them abroad from thence ⁱ upon the face of all the earth: and they left off to build the city. ⁹ Therefore is the name of it called || Babel; ^k because the LORD did there confound the language of all

g ch. 42. 23.
Deut. 28. 49.
Jer. 5. 15.
1 Cor. 14. 2. 11.
h Luke 1. 51.
i ch. 10. 25, 32.
|| That is, Confusion.
k 1 Cor. 14. 23.

TRINITY in the bestowal of the graces of Pentecost seems to suggest (as *S. Cyril Alex.*, *S. Chrysostom*, and *S. Greg. Nyssen* observe), that these words, "Let us go down,"—expressing a resolve to confound and to disperse the human family, created by the Triune God, into all the world, that all the Earth might be replenished,—were like a prophetic and providential preparation for the gracious decree of the Day of Pentecost, when the Spirit of Unity came down, given by the Father, and sent by the Son, that all men might be brought into one communion, and that all the World might be baptized in the NAME of the TRIUNE GOD (Matt. xxviii. 19).

— and there confound their language] They had abused the divine faculty of speech into an instrument of rebellion against the Divine Giver of it (v. 3, 4), and this faculty is made the instrument of their punishment by God.

— that they may not understand] Literally, "that they may not hear;" and the *Sept.* has *ἵνα μὴ ἀκούσωσιν*, with an *accusative* (τῶν φωνῶν), which confirms what is said below in the notes on the controverted passage in Acts ix. 7, compared with Acts xxii. 9: cp. Ps. lix. 7, "Behold, they speak with their mouths, and swords are in their lips, for who doth hear?"

8. So the LORD scattered them abroad] He attained His own end and defeated their design, and compelled them to execute His command, "Replenish the earth." Thus He brought good out of evil, and overcame evil with good. "Thou, O Lord, shalt have them in derision. Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord, our defence" (Ps. lix. 11). "Destroy their tongues, O Lord, and divide them; for I have spied unrighteousness and strife in the city" (Ps. lv. 9). The Psalmist there says, "O that I had wings like a Dove, for then would I flee away and be at rest," v. 6. The HOLY SPIRIT of Peace, the Divine Dove, came down at Pentecost, and broods over His Church "with silver wings and feathers like gold" (Ps. lxxviii. 13), and gives to every Christian soul in Sion the unity and rest which the builders of Babel lost.

God punished their pride, but overruled evil with good, as He has done by other dispersions due to man's sins, especially the scattering of the Jews, which was foreshadowed by the dispersion of Babel (*Origen*, Hom. in Jerem. i. p. 120): see above, x. 23, on the name of Peleg.

Ever since the building of Babel, the different tongues and discordant dialects of the Nations of the Earth—the consequences of Babel—are a perpetual memorial of the bitter fruits of human pride and rebellion, and a solemn warning against presumption and vain-glory, and fill the heart with thankfulness for the blessed gift of Pentecost, and with fervent hope for that blessed time, and for that heavenly country in which all mankind will be again "of one lip," and there will be but one language—Love.

9. Therefore is the name of it called Babel] i.e. confusion. *Sept.* has *ἀόρυχτος*. *Babel*, an abbreviation of *balbel*, from the root *balal*, to pour together, or confound (*Gesen.*, p. 123). The tower of Babel was on the site of what was afterwards Babylon. Cp. *Rawlinson*, B. D. i. 58.

The Christian fathers were of opinion that the ancient language was maintained in the family of Eber, who called his son Peleg, from the Hebrew root signifying division (x. 25), and that in the name of Babel itself, a word of the original language is maintained. *S. Chrys.*, Hom. 30. *Diodor. Tars.* and *Theod. Mops.* in *Catenā Zeph.* p. 67; see above, v. 1.

The *Septuagint* here uses the words *ἀόρυχτος* and *διασπείρω* (vv. 8 and 9), and so prepares the way for the history of the union of the *διασποράι*, or dispersions, at Pentecost.

The Holy Spirit, in the history of the Acts of the Apostles, refers to the etymology of Babel, when He is relating the miracle of Pentecost; and thus teaches us to read both histories together. The presumptuous builders who had spoken one tongue "were confounded" at Babel, in order to be separated; the multitude who spoke many tongues "was confounded" (*συνεχέθη*, Acts ii. 6) at Pentecost, in order that it might hear the one Gospel spoken in all tongues at Sion. At that day, the confusion of Tongues was calmed by the effusion of the Holy Ghost, and by the diffusion of the Gospel of Truth and Love. Under the gracious influence of the Holy Spirit animating the Apostolic builders of the Christian Sion, the discordant tongues of Babel were brought into heavenly harmony,

and the Church, though not of one lip on earth, is of one heart in praising God: cp. *S. Aug.* de Civ. Dei xvi. 4. *Prosper Aquitan.* de Vocat. Gent. lib. ii. *S. Gregor. Mag.*, Homil. in Evang. 30.

It is remarkable that in the list of nations mentioned in the Acts of the Apostles, as listening to St. Peter's sermon at Pentecost, the first named are the *Parthians*, who then occupied the territory in which Babel had been built. Thus the Sacred Writer seems to have designed to suggest the antithesis of Sion to Babel: see above, v. 7; and below, on Acts ii. 9. "There are two Cities on earth (says *S. Aug.*, Sent. 221), *Babylon* and *Sion*; one was built by love of the world, the other by love of God; let every one ask himself by which of these two loves he is animated, and he will know to which city he belongs;" cp. below on Acts ii. 6. Note also the *Typical character of Babel and Nimrod*.

The name Babel, either in its original form, or its derivative name *Babylon*, runs through the Bible, from Genesis to Revelation, where it has a spiritual meaning, which teaches us to consider the history of the building of Babel, in its relation to the Church of Christ. The analogy is clear and obvious. God commanded the children of men to go forth and replenish the Earth; and if they had obeyed His command, they would have preserved their unity of language, and have worshipped their common Father and God, in an harmonious concert of prayer and praise ascending to heaven from all parts of the earth.

But Nimrod arose, a mighty hunter, and rebelled against God, and endeavoured to bring mankind under his own usurped supremacy, and to bind them to himself and to his own City and Tower, which he professed to build as a centre of unity; but this centre of unity became a cause of confusion and discord.

So it has been in the Church of God. Christ commanded His Apostles to go forth into all the World, and to evangelize the whole (Matt. xxviii. 19. Mark xvi. 15). And He forbade any of them to claim supremacy over the rest (Matt. xx. 25, 26. Mark x. 42. Luke xxii. 24, 25).

But a spiritual Nimrod arose, "a mighty hunter before the Lord," the Bishop of Rome. He commands all to bow to him; and he binds all Bishops and Priests by oaths of vassalage to himself, and asserts that none can be saved except they are subject to him, and are in communion with him, and with the City and Tower which he has builded at Rome (*Pope Boniface VIII.*, Extrav. Com. lib. i. tit. viii.). He has said, "Let us make us a name;" and he has built a *spiritual Babylon* (Rev. xiii. 1; xvii. 3). And he has not hesitated to use these words (they are the words of Pope Gregory VII.), "There is one NAME in the world, that of the Pope," "Unum est NOMEN in mundo, Papæ videlicet" (see *Cardinal Baronius*, Annales, A.D. 1076). This is the principal cause of the present discord and confusion in Christendom; and therefore the title of Nimrod has been given to the Bishop of Rome by some of the holiest and wisest of Christian Theologians; one of them may be cited, *Richard Hooker*, who deplores the "woful inconveniences to which the state of Christendom has been subject, through the tyranny and oppression of that one universal Nimrod, who alone ruled all." *Hooker*, Eccl. Pol. VIII. iii. 5.

"The Bishops of Rome (says *Bp. Sanderson*, Sermon xi.), by obtruding their own inventions both in faith and manners, and those inventions to be received under pain of damnation, became the authors, and still are the continuers of the *widest schism* that ever was in the Church of Christ." For this and other reasons the Holy Spirit calls Rome by the name of *Babel* or *Babylon* in the *Apocalypse*; and in the doom of Babel we may read a prophetic intimation of the destiny of Rome (see below on Rev. xvii. 3—5).

But, as the *Apocalypse* reveals, a time is coming when the true worshippers of God, "who have His Name on their foreheads" (Rev. xxii. 4), will be joined together for ever in the heavenly Sion; "I looked, and lo, a Lamb stood on the Mount Sion, and with Him a hundred and forty-four thousand, having His Father's NAME written on their foreheads" (Rev. xiv. 1); and "a great multitude of all nations, and kindreds, and people, and tongues, which no man can number, will stand before the throne and before the Lamb, with white robes and palms in their hands, and will cry with a loud voice, saying, Salvation to our God, and unto the Lamb" (Rev. vii. 9, 10).

the earth : and from thence did the LORD scatter them abroad upon the face of all the earth.

¹⁰ ¹ These are the generations of Shem : Shem was an hundred years old, and begat Arphaxad two years after the flood : ¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. ¹² And ^m See Luke 3. 36. Arphaxad lived five and thirty years, ⁿ and begat Salah : ¹³ And Arphaxad

— from thence did the LORD scatter them abroad upon the face of all the earth] Jehovah scattered them at Babel ; Jehovah gathers them in Sion. How different was the visitation at Pentecost from that at Babel ! At Jerusalem the confluent streams of diverse families of devout Jews, speaking different languages, “out of every nation under heaven” (Acts ii. 5), were spectators of, and witnesses to, the truth of Christ’s prophecy and promise, to pour out the Holy Spirit on the Apostles, which was the evidence of His Ascension and glorious Session at God’s right hand ; and these confluent streams of Nations flowed back from Sion, with ebbing tides to their own land, bearing in the currents and channels of their different languages the living waters of the One Gospel, of heavenly Truth and Peace, to refresh and fertilize the World.

10. These are the generations of Shem] The sacred Writer returns to the main purpose of the history,—the record of the chosen seed, after the parenthetical explanation of the cause of the diversity of languages, and the dispersion of the human race ; and resumes the history of the race of Shem, on which he had entered in the preceding chapter (x. 21—31), and exhibits it with more fulness and detail, giving, as he had done in the family of Seth (see v. 6—31), a statement of the age of the several members of that family at the birth of their eldest son, and the years of their lives ; and adding that they “begat sons and daughters.”

The following Table presents a synoptical view of the lineage of the family of Shem, the longevity of which is gradually diminished after Peleg, i. e., after the date of Babel.

An examination of this Table, and that on v. 3, will show, that the interval from Adam to the Flood is shortened in the Samaritan text, as compared with the Hebrew, by 349 years ; and is lengthened in the Septuagint by 586 years (606 in the Alex. MS.) ; and that the interval from the Flood to Abraham is lengthened in both texts, in the Samaritan by 650 years, in the Sept. by 880 (780 Alex. MS.). The probable cause of the variations between the Hebrew Text and the present copies of the Septuagint has been suggested above on v. 3. One other cause has been specified by some, viz., a desire that the age of Adam at the birth of Seth should not seem to be exceeded by that of any of the Patriarchs at the birth of their eldest son. Thus in the Sept. Adam’s age before that birth is lengthened from 130 to 230 ; but Jared’s age, 162, is not altered. On comparing the two Tables, we find that the Patriarchs after the Flood lived on an average only half the years of those before it ; and that with Peleg, in whose time the earth was divided, the average duration of life was again reduced by one-half. The Flood and Babel are remarkable epochs in human longevity.

But as human life was shortened, children were usually born at an earlier period in the life of parents.

We see, therefore, a providential compensation for the shortening of life ; and by this compensation the human family was multiplied, and the Earth was filled with it. Wherever Abraham journeyed 365 years after the Flood, he seems to have found populous cities.

PATRIARCHS.	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERS.		
	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.
1. Shem	100	500	600	100	500	600	100	500	600
2. Arphaxad	35	403	438	135	303	438	135	400	535
3. (Kaïnāv)	—	—	—	—	—	—	180	330	460
4. Salah	30	403	433	130	303	433	130	330	460
5. Eber	34	430	464	134	270	404	134	270	404
6. Peleg	30	209	239	130	109	239	130	209	339
7. Reu	32	207	239	132	107	239	132	207	339
8. Serug	30	200	230	130	100	230	130	200	330
9. Nahor	29	119	148	79	69	148	179	125	304
10. Terah	70	135	205	70	75	145	70	135	205
11. Abram	—	—	—	—	—	—	—	—	—

— Shem was an hundred years old, and begat Arphaxad two years after the flood] Cp. v. 32 ; vii. 11 ; from which it may be inferred that Shem was born at the end of the 500th year of Noah’s life, and Arphaxad was born at the end of the 100th year of Shem’s life.

11. begat sons and daughters] See above, v. 4—30 ; and note on v. 6.

The fact recorded of the numerous progeny of one son of Noah, Shem,—viz. Arphaxad, Salah, and Eber,—brings out more clearly the obligation under which Noah and his sons were, to go forth and people the world ; and explains the intervention of God, after long-suffering for a hundred years, to compel them to obey His command, and replenish the Earth : see above on ix. 1. 20 ; and xi. 2.

12. Arphaxad lived five and thirty years, and begat Salah] The Septuagint Version introduces here another name, that of Cainan, as the son of Arphaxad, and father of Salah.

The same name, Cainan, is inserted after Aram in the present editions of the Sept. in x. 22, where Cainan is called a son of Shem. Cainan is also inserted by the Sept. as a son of Arphaxad and the father of Salah in 1 Chron. i. 18. In none of these places is Cainan’s name found in the Hebrew.

It has been supposed by some that the Septuagint did not

originally contain this name, because it is not specified by some who generally used that Version, viz. Josephus, Theophilus Antiochenus, Julius Africanus, Eusebius, and others ; and that it has been interpolated into the extant MSS. of the Septuagint from St. Luke’s Gospel, iii. 36. This opinion has been examined by Dr. W. H. Mill on the Genealogies, pp. 145—147 : cp. Lord Arthur Hervey, in Dr. Smith, Bibl. Dict. i. 241.

But, on the other hand, we may observe, that there may have been records of patriarchal times, at St. Luke’s disposal, besides those which are contained in the Hebrew text. St. Paul has given us the names of the Egyptian magicians (2 Tim. iii. 8), which are not mentioned by Moses. St. Jude has preserved to us the words of the prophecy of Enoch (Jude 14), which is not contained in Genesis. St. Stephen has told us that Abram left Haran on his father’s death (Acts vii. 4). In like manner may not St. Luke have supplied a name in the family of Shem, which for some reason has been omitted by Moses ?

Next, it may be observed, that the names in the Hebrew Genealogy in this chapter, where Cainan is omitted, make a complete number, the number ten, between Shem and Abraham ; as is the case with the names between Adam and Noah, and thus Abraham is the twentieth from Adam.

lived after he begat Salah four hundred and three years, and begat sons and daughters. ¹⁴ And Salah lived thirty years, and begat Eber: ¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ¹⁶ And Eber lived four and thirty years, and begat ⁿ Peleg: ¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu: ¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. ²⁰ And Reu lived two and thirty years, and begat ^p Serug: ²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²² And Serug lived thirty years, and begat Nahor: ²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴ And Nahor lived nine and twenty years, and begat ^q Terah: ²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶ And Terah lived seventy years, and ^r begat Abram, Nahor, and Haran.

ⁿ 1 Chron. 1. 19.
^o Called, Luke 3,
35, Phalec.

^p Luke 3. 35,
Saruch.

^q Luke 3. 34,
Thara.

^r Josh. 24. 2.
1 Chron. 1. 26.

Also, in the Greek genealogy of St. Luke, where Cainan is inserted, there is a *perfect* number of names between God and Jesus,—the number seventy-seven; and thus as seventy and sevenfold is spoken of in Gen. iv. 24, as the number of full retribution for sin, so the number seventy-seven brings us from God, through Adam, to Christ, the Second Adam, in Whom is full remission of sin.

Besides, perhaps, Cainan may have been omitted, on account of some moral offence, from the holy lineage of Shem, as Cain the eldest brother is omitted from that of Adam (v. 3); and as some of the kings of Judah are omitted by *St. Matthew*, writing for the special use of the *Hebrew* nation, and from the genealogies preserved by it (see below, on Matt. i. 8); and by this omission a symmetry was produced, to which the Evangelist himself calls attention, saying that the generations from Abraham to David were *fourteen (two sevens)*, and from David to the carrying away to Babylon *fourteen*; and from that epoch to Christ *fourteen* generations, making forty-two altogether, or *six sevens* (see on Matt. i. 17).

The case was different with *St. Luke* writing for the *Gentiles*. The special design of his Gospel is to show that in Christ Jesus, the Second Adam, there is perfect forgiveness to the whole human race, Gentile as well as Jew. He therefore traces our Lord's genealogy upward to Adam and to God.

Now suppose that *Cainan* was excluded for some sin from the *Hebrew* genealogy (as there is some reason to believe: see below, on Luke iii. 36), there may be a spiritual significance in the *restoration* of his name in the Gospel of Jesus Christ, inasmuch as it is not *natural* generation with which the Gospel had to do, but *spiritual regeneration*; and inasmuch as there is pardon and peace for sinners from among the Gentiles, through the Blood of Christ (see 1 Cor. vi. 10, 11), and they, who were once aliens from God, are brought nigh to God, and are reconciled to Him in His dear Son (see Eph. ii. 1. 3. 11, 12. Titus iii. 3, 4).

This gracious truth is beautifully exemplified in *St. Luke's* genealogy, where Christ, the Second Adam, stands at the beginning, and God, the Father, is at the end; and so all Mankind is drawn up to God by a golden chain in Christ, God and Man, and by His Cross (John xii. 32). The names inclusive, between God and Christ (with Cainan inserted), form a perfect number, *seventy-seven*, as already observed, showing that there is no stint to God's mercy and pardon, but that it is freely extended to all Nations in Christ.

^{14. Eber}] The ancestor of the race of the Hebrews (*Gese-nius*). The proper meaning of the word is the region on the *other side* (πέρας). Hence some derive the name *Hebrew* from the fact that Abraham came from beyond the river Euphrates (*Chrys.*, Hom. 35; *Theodoret*, Qu. 16: see on xiv. 13).

^{16. Peleg}] In whose time the Tower of Babel was built: see x. 25.

^{26. Terah lived seventy years, and begat Abram, Nahor, and Haran}] Not that Abram was the *firstborn*; but he is placed here first on account of his *spiritual* pre-eminence. See *S. Chrys.*, Hom. 31; *S. Aug.*, Quæst. 25; *Theodor. Mops.* in Zephyr. Catena. pp. 67, 68.

There is a remarkable analogy between the genealogy of

Adam, traced through Seth down to Noah and his sons in the fifth chapter (v. 3—32), and the genealogy of Noah traced through Shem to Terah and his sons in this chapter (xi. 10—26). There it is said, that Adam begat Seth; and after he begat Seth, he lived a certain *number of years*, and had *sons and daughters*, and died;

Adam's genealogy is continued down to Noah, who *alone* of the ten generations in that interval is *not* said to have had *sons and daughters*, but is recorded to have lived 500 years, and to have had *three sons*, Shem, Ham, and Japheth (v. 32), in that order. But probably the first named of the three sons of Noah was *not* the eldest: see v. 32.

In like manner, in the ten generations of Noah, through Shem to Abraham, in this chapter, it is said of each, that they "had sons and daughters," except in the single case of Terah, who is said to have lived seventy years, and to have had *three sons*, Abram, Nahor, and Haran.

There is no reason for supposing with some, that St. Stephen made a mistake, when he said that Abraham left Haran after *Terah's death* (Acts vii. 4).

It has been alleged by some, that *if* this were true, Terah could not have lived more than 145 years; because (it is also alleged) Abraham was born when Terah his father was seventy years old, and Abram came from Haran into Canaan when he was seventy-five years old (xii. 4). But it is said here (v. 32), that "the days of Terah were 205 years, and he died in Haran."

The fallacy of that calculation lies in the assumption that Abram was the *firstborn*; and that he was born when Terah was only seventy years old.

There is good reason for believing that Abram was Terah's *youngest* son, as the Rabbis affirm (see on Acts vii. 4).

Abram was seventy-five years old when he left Haran; and his father was then dead. Terah must therefore have been 130 years old when he begat Abram, and we have reason to be thankful to the Holy Spirit, who spake by St. Stephen (Acts vi. 10; vii. 55), for informing us, by the record he gives of Abram's age, that though Abram is placed *first* here (v. 26), yet he was *not* the firstborn by *nature*; and for teaching us thereby, that the Holy Spirit in Scripture pays special regard to *spiritual* primogeniture, as contrasted with *natural* (see above, v. 32, and on x. 21), and to the ancestors of Him, "the firstborn among many brethren," in Whom all families of the earth are blessed.

For another argument in support of St. Stephen's assertion, and of the opinion that *Abraham* was *not* the eldest son of Terah, see below, on xix. 31; and cp. Preliminary Note below to Acts vii. p. 67.

It has, indeed, been alleged by some recent writers, that we incur a new and insuperable difficulty by supposing that Terah was a *hundred and thirty* years old when he begat Abraham, inasmuch as it is noted in Scripture as a wonderful thing that Abraham, his son, should have had a son when he was a *hundred* years old.

But this is a mis-statement of the case. What was wonderful in Abraham was this, that he should have lived so long in the state of marriage with *Sarah*, and should *not begin* to have *any issue* by her till he was a hundred years old, and she was ninety years of age.

²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹ And Abram and Nahor took them wives: the name of Abram's wife was ^a Sarai; and the name of Nahor's wife, ^c Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰ But ^u Sarai was barren; she had no child. ³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from ^x Ur of the Chaldees, to go into ^y the land of Canaan; and they came unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran.

XII. ¹ Now the ^a Lord had said unto Abram, Get thee out of thy country,

Abraham himself had six children by Keturah after he was one hundred and thirty-seven years of age (cp. xxiii. 1; xxv. 1, 2: cp. Chrys., Hom. 81; and Iqranus, Caletanus, Bonfrerius, Calvin, Ussher, J. Vossius, Buxtorf, in Pfeiffer, Dubia, p. 49; and Rob. Wilson Evans, Script. Biogr. i. p. 53).

²⁸ Haran died before his father] This is the first instance expressly recorded of a son dying a natural death before his father. Terah appears to have declined to false worship (S. Epiphanius, Aug.). We know inferentially that Lamech also died before Methuselah. Cp. Bp. Taylor, Holy Dying, i. 3.

— Ur of the Chaldees] Called Camarina by Eupolemus in Euseb., Prap. Evangel. ix. 17, which Professor Lee supposes to mean a city of Priests, from camar, the Chaldee for Priest; and he thinks that it was called Ur from the worship of fire (Ur) in that city; and the Rabbis say that Abram resisted those who required him to worship it there, and burnt his father's idols: cp. Judith v. 7, 8. Joseph., A. i. 7; D'Herbelot, Bibl. Orient. pp. 12—16; Koran, vi. 74—82; Hottinger, Hist. p. 50; Pfeiffer, Dubia, p. 46; and the Jerusalem Targum here. Rawlinson supposes that Camarina means city of the moon, and that it is the modern Warca; Delitzsch (p. 326) supposes that it was further to the north. Malan (Philosophy, pp. 79—87) inclines to the opinion that it was at Edessa.

²⁹ Sarai] Daughter of Abram's father, but not of his mother (Gen. xx. 12); which Josephus and some of the Rabbis have interpreted to mean that she was the grandchild of Terah, and the same as Iscah. S. Jerome, Quæst. Heb.; and so Bp. Patrick; and so Dr. Waterland, Scrip. Vind. p. 47.

It is certainly remarkable that Sarai is not called Terah's daughter (v. 31), but his daughter-in-law, as married to his son. Some suppose that Iscah was her heathen name, and that after her conversion she was called Sarai (Hyde, Witsius, Kitto, p. 184: see also below, xix. 31).

— the name of Nahor's wife, Milcah] The daughter of Haran, his niece. An extenuation of the sin of such intermarriages may be found in the fact, that the families, by which they were surrounded, were idolatrous.

— the father of Iscah] Supposed by the Rabbis to be the same as Sarai (see a foregoing note); and if this is so, then, since Abram was only ten years older than Sarai (xvii. 17), there would be another proof that Abram was younger than Haran. Ewald has propounded a conjecture, that Iscah is mentioned because she was Lot's wife, and therefore an ancestress of Ammon and Moab.

³¹ Terah took Abram his son] Terah's migration is contrasted with Abram's. The migration of Terah, who seems to have served idols (Josh. xxiv. 2. Chrys., Aug.), was an act of human volition; Abram's was an act of faith and obedience to God's command (Heb. xi. 8). Terah did not proceed to Canaan, though he had set out to go thither (v. 31), but he halted at Haran, and died there. As soon, however, as his father died, Abram left Haran, where he had got wealth (Gen. xii. 5, 6), and went forth to Canaan. The burial of his earthly father brought him nearer to his heavenly Father, and to his heavenly home.

— they went forth with them from Ur of the Chaldees, to go into the land of Canaan] Hence it appears that Abram, when in Ur of the Chaldees, had received a call from God to go into Canaan. Canaan was his object when he left his country, Ur of the Chaldees, and he came to Haran, which was on the road to Canaan. Hence there is no discrepancy,—as some have alleged,—in St. Stephen's statement, as compared with

this passage, but the one confirms the other: see Acts vii. 3; and Gen. xv. 7, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land." Cp. Josh. xxiv. 3. Neh. ix. 7. And so Aben Ezra. Cp. the learned remarks of the Rev. S. C. Malan, "Philosophy or Truth," p. 90.

The migration from Ur was at God's command, but the stay at Haran appears to have been Terah's act; and as soon as Terah died, Abram went forth to Canaan.

— Chaldees] Chasidim, who are supposed by some to be from Chesed, the son of Nahor (see xxii. 22); if so, they are here called Chaldees by anticipation, and could hardly have had that name in the time of Terah, the grandfather of Chesed (see xxii. 22, and at end of the note).

The naming of places and people by anticipation is common to all histories: indeed, it is rendered necessary by the circumstances of the case. The readers of histories cannot otherwise have clear ideas of the facts recorded in them. Milton, in the Paradise Lost, xii. 141, where Michael is describing Abraham's migration, says,

"Things by their names I call, though yet un-named;"

and so Virgil, Æn. vi. 777,

"Hæc tunc nomina erunt, nunc sunt sine nomine terræ;"

and he says that Æneas (i. 2)

"Italiam, fato profugus, Lavinæque venit
Litora;"

i. e. to places which afterwards bore those names.

We are not therefore to charge the author of the Pentateuch with anachronisms, because he calls countries and places by names which they may not have had till after the events which he records in connexion with them.

Others derive the Chaldees from Cush, the son of Ham. They dwelt on the N.E. of the Euphrates: cp. Strabo, xvi. 739; Plin., vi. 30: and were afterwards dispersed in Arabia, Job i. 17. After the overthrow of the Assyrian Empire, the Babylonians are called Chaldeans. 2 Kings xxiv. 2. Isa. xxiii. 13; xlvi. 14. 20. Jer. xxi. 4. 9. Ezek. xxiii. 15.

— came unto Haran] Carrhæ, on the river Balissus, twenty miles south-east of Edessa, afterwards famous for the defeat of Crassus by the Parthians, B.C. 53: cp. on Acts vii. 2.

It is not said, that Nahor and Milcah came with Terah into Mesopotamia, but we find them afterwards there: see xxiv. 10. 15; xxix. 10. Perhaps they were induced by the example of Abraham to leave Ur. S. Aug. de Civ. Dei xvi. 13.

Our great national Poet, Milton,—generally so accurate in his geography,—has fallen into the error of placing Haran on the western bank of the Euphrates: see Milton, P. L. xii. 130, 131. This may be coupled with that other topographical mistake in the Paradise Regained (iv. 250—253), where he puts Lyceum within the walls of Athens.

CH. XII.] Here begins the third Parashah, or Proper Lesson of the Pentateuch, as read in the Synagogues (i. 1, and vi. 9), and it extends to ch. xvii. 27.

The parallel Lesson from the Prophets is happily selected; Isa. xl. 27—xli. 16, "Who raised up the righteous man from the East, called him to his foot?" (xli. 2.) "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend" (xli. 8).

Here is a new era in the history of the Church and the world. Ungodliness abounded. God would not destroy the

e ch. 17. 15. & 20.
12.
f ch. 22. 20.
u ch. 16. 1, 2. &
18. 11, 12.
w ch. 12. 1.
x Neh. 9. 7.
Acts 7. 4.
y ch. 10. 19.

a ch. 15. 7.
Neh. 9. 7.
Isa. 41. 2. Acts 7. 3. Heb. 11. 8.

and from thy kindred, and from thy father's house, unto a land that I will shew thee: ^{2b} And I will make of thee a great nation, ^c and I will bless thee, and make thy name great; ^d and thou shalt be a blessing: ^{3e} And I will bless them that bless thee, and curse him that curseth thee: ^f and in thee shall all families of the earth be blessed.

⁴ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ^g the souls that they had gotten ^h in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

⁶ And Abram ⁱ passed through the land unto the place of Sichem, ^k unto the

b ch. 17. 6. & 18. 18.
Deut. 26. 5
1 Kings 3. 8.
c ch. 24. 35.
d ch. 28. 4.
Gal. 3. 14.
e ch. 27. 29.
Ex. 23. 22.
Num. 24. 9.
f ch. 18. 18. & 22. 18. & 26. 4.
Ps. 72. 17.
Acts 3. 25.
Gal. 3. 8.
g ch. 14. 14.
h ch. 11. 31.

i Heb. 11. 9
k Deut. 11. 30.
Judg. 7. 1.

world any more with a Flood; but He chose one family to be, as it were, a living Ark in the world; He made that living Ark to be a witness to the World by faith and obedience, and to prepare the way for the coming of Him, Who would build the Ark of the Universal Church, to which all Nations are invited, and in which all may be saved through Him, who is the "Seed of Abraham," and in whom all "families of the earth are blessed."

1. *the LORD had said* (or rather, *the LORD said*) *unto Abram, Get thee out of thy country*] Observe the striking contrast between what is said here, and what is recorded in the foregoing chapter. There the families of mankind, having been commanded by God to go forth and colonize the Earth, had refused to do so, and built Babel, at the instigation of Nimrod (see xi. 2—4), and were punished for their disobedience, and were scattered abroad over the face of the earth.

But here Abram is commanded by God to leave his country, and his kindred, and his father's house; and he obeys, and receives the promised land for his seed, and becomes the father of the faithful, and the ancestor of Him, in Whom all are blessed and find rest, and are joined together in one, and are made children of God, and inheritors of heaven.

St. Stephen informs us that "the God of glory appeared to Abram when he was in Mesopotamia, before he dwelt in Haran" (Acts vii. 2), and called him forth from his country (cp. above, on xi. 31).

But Moses lays the principal stress on the call from Haran. Some have imagined a discrepancy between Moses and St. Stephen; and many suppose that Moses here goes back to the call from Ur.

St. Stephen's design, when he pleaded before the Jewish Sanhedrin, was to show that God's revelations were not limited to Jerusalem and Judæa, but that He had first spoken to Abraham in an idolatrous land, "*Ur of the Chaldees*" (see below, *Preliminary Note to Acts vii.*)

But Moses dwells specially on Abram's call from Haran, because Abram's obedience to that call was the proof of his faith. When he left *Ur of the Chaldees*, he had the companionship of his father; and that migration might be said to have been his father's act. But the removal from Haran was his own act, in obedience to God's call.

His father was then dead (Acts vii. 4); and Abram had gotten wealth there; but God called him forth, and he obeyed. God called him forth from a land where he had become rich, and was peaceably settled, to a country of which he did not even know the name; "to a land," said God, "which I will show thee." And it was not till after he had arrived in that country that he received any promise of an inheritance in it; and then it was only promised to him in his posterity (v. 7); and, therefore, the Apostle to the Hebrews says, "By faith Abraham, when he was called to go out into a place, which he should after receive as an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. xi. 8).

On the dispensation of God, calling Abram forth from a people of idolaters (cp. Josh. xxiv. 3), in order that he might become the father of the faithful, the progenitor of Christ, and that in his seed all nations might be blessed, see *S. Ambrose* in Ps. 118; *Greg. Nazian.*, Orat. de Basil.; *Pfeiffer*, *Dubia*, p. 46. *S. Augustine* (c. Faust. xii. 25) regards Abraham, leaving his own kindred to become the father of many Nations, as a type of Christ Himself, forsaking His kindred, according to the flesh, the Jews, to be the Redeemer and Saviour of the World. And even in a certain sense, with reverence be

it said, Abraham was a type of Christ, leaving the joy and glory of His Father's house in heaven, to be a Stranger and Sojourner on earth.

— *thy kindred*] Nahor and others (except Lot) who had left Chaldæa, and settled in Mesopotamia, where their abode was called *Nahor's city* (Gen. xxv. 20; and xxiv. 10—15), which was near Haran (Gen. xxviii. 2—10; cp. Gen. xxiv. 4). The Chaldeans themselves have been supposed by some to have derived their name *Chasidim* from *Chesed*, the son of Nahor (xxii. 22): see above, xi. 31.

— *thy father's house*] The family of Terah was content to remain in Haran. In the Church of God, "one is taken, and another left" (Matt. xxiv. 40).

2. *a great nation*] Comprising all, in all ages and lands, who are in Christ by faith, and are "children of faithful Abraham" (Gal. iii. 7. Rom. iv. 11, 12). Wherever they dwell, and whether they live or die, they form a holy communion, the communion of saints; and are, as St. Peter calls them, "a holy nation" (1 Pet. ii. 9), "a great multitude, which no man can number" (Rev. vii. 9: see note below, xvii. 4).

3. *in thee shall all families of the earth be blessed*] That is, through Christ, thy Seed. See below, xiii. 17; xvii. 14; on Gal. iii. 16. 26. 29. Acts iii. 25, 26. Cp. *Justin Martyr*, who contends with Trypho for the spiritual sense of these words (Dialog. § 119); and *S. Irenæus*, iii. 12; iv. 38; and *S. Ambrose* de Abr. lib. ii. c. 1; *S. Aug.* de Civ. Dei xvi. 18; *S. Chrys.*, Hom. 31.

"In thee shall all families of the earth be blessed." The Fathers use this text as a confutation of the Eutychian heresy, which asserted that in Christ the human nature was absorbed into the divine, and that therefore Christ had not the same nature as Abraham. But here it is said that in thee, Abraham,—a real man,—all nations shall be blessed. Therefore Christ must have a real humanity (*Leo M.*, Epist. 24; ad Flavian. c. 2; *Theodoret*, Hæret. Fab. iv. 13; and *Inconfus.* Dial. 2).

4. *seventy and five years old*] Just one hundred years after this Abraham died; and the heir of promise, Isaac, was then of the same age, seventy-five, as Abram was when he obeyed God, and left Haran for Canaan (cp. xi. 26; xxv. 7). Isaac lost his father when he was at the same age as Abraham was at the death of his father.

5. *the souls that they had gotten in Haran*] Not only gotten as secular property for themselves, but (as the *Targum of Onkelos* expresses it, and the *Targum of Jerusalem*, and so *Ben Uzziel*, and *Solomon Jarehi*) "had made obedient to the law of the True God," and had so gotten them as brethren to themselves, and as children of one Heavenly Father.

The facts, that Abraham trained his servants (i.e. educated them: see xiv. 14), and that he is commended for so doing by God (xviii. 19), and that he circumcised them (xvii. 23), are important, as showing Abraham to be a pattern of religious and fatherly care for the souls of his servants, and as therefore blessed by God; and also as elucidating the question concerning the increase of his family, and as rendering it probable that household servants may be included in the reckoning of the increase of the Israelites in Egypt. Cp. below, Exod. xii. 37.

— *Canaan*] Canaan, the son of Ham, had been cursed for his irreverence to Noah (ix. 25); but the land of Canaan is made the land of blessing in Abraham, the descendant of Shem, and ancestor of Christ: "Where sin abounded, grace did much more abound" (Rom. v. 20).

6. *Sichem*] Or Shechem. So called by anticipation, as usual with the places mentioned in this history. See on xi. 31.

ch. 10. 18, 19. &
13. 7.
m ch. 17. 1.
n ch. 13. 15. &
17. 8.
Ps. 105. 9. 11.
o ch. 13. 4.

plain of Moreh. ¹ And the Canaanite *was* then in the land. ⁷ And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him."
⁸ And he removed from thence unto a mountain on the east of Beth-el, and

At *Sichem*, the Lord appeared unto Abram (v. 7) for the first time, in Canaan. And afterwards, at *Sichem*, "God manifest in the flesh," Emmanuel, "God with us," appeared to the woman of Samaria (the type of the Gentile Church), and revealed Himself as the CHRIST, the promised Seed of Abram, in whom all the families of the Earth are blessed (see on John iv. 5).

Here is a striking coincidence between the Old Testament and the New, displaying the same Object of faith to all men from the beginning to the end of the World.

At *Sichem*,—the centre of Canaan, in the beautiful valley between Mount Ebal on the north, and Mount Gerizim on the south,—“the God of Glory first appeared” in Canaan to Abram, the father of the faithful; and there he built his first altar in Canaan, and called upon the Name of the Lord (v. 7).

Sichem was the first place in Canaan to which Jacob came after his return from Padan-aram, and he built an altar there (xxxiii. 18—20).

To *Sichem* the bones of Joseph and his brethren, who died in Egypt, were brought; and there they now rest in peace and hope of a glorious Resurrection, through Christ (see below on Acts vii. 16; and Josh. xxiv. 32).

At *Sichem*, the blessings and curses were pronounced from Ebal and Gerizim, under the direction of Joshua, by God's command,—an event which prefigured the solemn act of the Session in Judgment of the divine JOSHUA at the Great Day (see below, Deut. xxvii. 12—26. Josh. viii. 30—34), when He will pronounce a blessing to those on His right hand, and a curse on those upon His left, and when He will settle all the tribes of faithful Israelites in the heavenly Canaan.

To *Sichem*, JESUS CHRIST, the Incarnate Word of God, the Lord JEHOVAH in our flesh, the true Seed of Abraham, came, and sat at the well, in the weariness and weakness of humanity, and first revealed Himself as the Messiah, and declared, that He would give to all, the living Water of the Holy Spirit, springing up into everlasting life (cp. John iv. 14, and vii. 38, 39); and that the hour was coming, when all the true worshippers, not in one place only, however holy, as Jerusalem, but in all countries of the world, “will worship the Father in Spirit and in truth; for the Father seeketh such to worship Him” (John iv. 6—26, and 42). Thus Christ at *Sichem* explained and fulfilled the promise given to Abram there.

Sichem, in Samaria, was to all nations what Hebron, in Judea, was to the Jews. *Sichem*, the burial-place of the twelve Patriarchs, and the spot where Christ revealed Himself to the Samaritan Woman (the type of the Gentile Church), may be regarded as showing forth the blessings vouchsafed to all Mankind in the Church of Christ, the Seed of Abraham.

Hebron, the burial-place of Abraham, Isaac, and Jacob,—the Levitical City, the City in which David was crowned King of Judah only, not of Israel,—exhibits God's special relations to the Jews (see on xiii. 18).

Abraham, the father of all the faithful, is connected with both *Sichem* and *Hebron*. He builds an altar in both (see xiii. 18); for he is the Father of all, whether Jews or Gentiles, who believe in Christ (Gal. iii. 9. Rom. iv. 12).

St. Stephen, the Hellenistic deacon, in his speech before the Jewish Sanhedrim, dwells with special emphasis on the fact, that the twelve Patriarchs were buried (*not* in *Hebron* of Judaea, where Abraham, Isaac, and Jacob were buried), but in the Samaritan *Sichem*, to which they were carried from Egypt, past Hebron. St. Stephen desired to show, that God is the God of all men, and not only of the Jews, and has mercy for all in Christ (see on Acts vii., Preliminary Note).

It seems also probable, that the Apostles, Peter and John, preached and confirmed at *Sichem*. See below, on xxxiv. 25—31.

On *Sichem*, its history and topography, see further the notes on John iv. 5, 6; *Mede's Works*, pp. 65. 68; and *Reland*, Palest. i. 150; ii. 273; iii. 12; *Eaumer*, Palest. p. 161; *Stanley*, Sinai and Palestine, p. 229; *De Saulcy*, Voyage in Syria, ii. 400; *Bérgas*, Les Samaritains de Naplouse, 1855; *Kalisch*, p. 333; *Dr. Hackett's* article in B. D. ii. 1237.

—the plain] or, rather, the terebinth; *Celsius*, Ilirobot. i. 34; *Delitzsch*, p. 350; *Keil*, p. 134, who asserts that the Hebrew word *elón*, the word here used, *eyl* (xiv. 6), and *eylah*, always signify terebinth, and that *allon* and *allah* signify oak. Others, however, suppose that *elón* is the oak (see *Mede*, Disc. xviii. p. 65; *Gesenius*, p. 50). Cp. xiii. 18; xiv. 13; xviii. 1.

Deut. xi. 30; and so the *Sept.*, *Syriac*, and *Arabic* Versions; and see *Kalisch*, p. 337, who gives instances of trees selected as marking places of religious veneration and assembly (p. 330). The evergreen oak and the terebinth resemble one another in their bright foliage and grey bark. On the names of these trees see *Mr. Malan*, p. 135, who inclines to the opinion that *elah* is the terebinth; *allon*, the oak; *elón*, the ilex: cp. *Dr. Thomson*, the Land and the Book, pp. 243. 267.

—*Moreh*] The word *Moreh* also signifies a teacher (Isa. ix. 15. 2 Kings xvii. 28. Cp. Judg. vii. 1).

Most modern interpreters suppose it to be merely a proper name. But the *Septuagint* Version interprets this word by *ὕψιλον*, lofty; the *Vulgate* by *illustrum*; the *Samaritan Version* by ‘*of vision*.’ And it seems probable, that *Moreh* may be so called here by anticipation, from *raah* (רָאָה), to see (cp. note on *Moriah*, xxii. 14; and see *Masius*, and *A Lapide* here). Its name may have been derived from the vision which God there vouchsafed to the Father of the faithful; and may have been even a prophetic anticipation of the future glorious Vision at the same place in the Gospel, where the Samaritan woman says, “Come and see a man which told me all things that ever I did: is not this the Christ (John iv. 29)?” and where the Samaritans say, “We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world” (John iv. 42). It is stated (v. 8), that Abram came to *Bethel* (God's house), though it was not called by that name till afterwards, when it was so named from the Divine revelation there: see Gen. xxviii. 19.

—the Canaanite was then in the land] Cp. xiii. 7. Although a powerful and idolatrous people had already gained possession of Canaan, and then occupied it, and there seemed little probability that Abraham's seed would ever be settled there, yet Abram swerved not through fear: “He went forth to the land of Canaan, and to the land of Canaan he came.” He believed God's promise, that the land would be given to his seed; and he built his altar in faith there, and courageously made public profession of his religion, and “called on the name of the Lord;” and, as the Apostle says (Heb. xi. 9), “by faith he sojourned in the land of promise, as in a strange country.”

There is, therefore, something very significant in these words, as declaratory of Abraham's faith and obedience (as *Chrysostom* observes, Hom. 32; and see *S. Ambrose* de Abr. i. 2).

It is strange, that any who reflect on the circumstances of the case, and on the condition of the sacred writer, the leader of Israel toward Canaan, should have imagined these words to be a post-Mosaic interpolation.

Well might Moses have been led to state here that the Canaanite was already in the land; because the Canaanites had been mentioned by him (x. 6—19) as children of Ham, whose portion was in the south; and it was requisite to explain to the reader that they had already migrated northward, and taken possession of Canaan, and called it by their name.

Moses knew, that according to God's promise to Abraham, the time would come, when the Canaanites would be dispossessed by Abraham's seed; and Moses would take care by inserting this memento, that they should remember what their forefather Abraham's faith had been; and should imitate it: cp. *Hengstenberg*, Authentice d. Pent. ii. 185; and *Kalisch* here, p. 337.

—And the LORD appeared unto Abram] Abraham is the first person to whom the Lord is said to have appeared (*S. Chrys.*, Hom. 32), and this is the first place at which the Lord is said to have appeared to Abraham (*S. Ambrose* de Abr. i. 2); and at this place Christ, the Lord of Glory, first revealed Himself as the Messiah (John iv. 26): see above on v. 6.

—there builded he an altar unto the LORD] It is often said of Abraham and the Patriarchs that they built “an altar to the Lord,” but it is nowhere said that they built a house for themselves. They “confessed that they were strangers and pilgrims upon earth” (Heb. xi. 13); and they built an altar to Him who had prepared for them a city in heaven (Heb. xi. 16).

Abraham built an altar here; and therefore most probably he secured some land there as a site for that altar by purchase, and it seems to have been respected as such: cp. xiii. 4; and see below on Acts vii., Preliminary Note, p. 69.

8. *Beth-el*] God's house; another instance of a name given

pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and ^pcalled upon the name of the LORD. ^p ch. 13. 4.

⁹ And Abram journeyed, [†]going on still toward the south.

[†] Heb. in going
and journeying.
^q ch. 13. 5.
^r ch. 26. 1.
^s Ps. 105. 13.
^t ch. 43. 1.

¹⁰ And there was ^ra famine in the land: and Abram ^swent down into Egypt to sojourn there; for the famine *was* ^tgrievous in the land. ¹¹ And it came to

pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ^ua fair woman to look upon: ¹² There-fore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they ^wwill kill me, but they will save thee alive.

^u ver. 14. ch.
26. 7.

¹³ ^{*} Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

^w ch. 20. 11. &
26. 7.
^x ch. 20. 5, 13.
See ch. 26. 7.

¹⁴ And it came to pass, that, when Abram was come into Egypt, the Egyptians ^ybeheld the woman that she *was* very fair. ¹⁵ The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was

^y ch. 39. 7.
Matt. 5. 28.

by anticipation; it was now called Luz (xxviii. 19). It was afterwards, for a time, the resting-place of the Ark, and chosen by Jeroboam for a sanctuary for his idolatrous worship (cp. Judg. xx. 18. 26. 1 Sam. vii. 16. 1 Kings xii. 28. 2 Kings x. 29; xvii. 16). It is twelve miles north of Jerusalem (*Jerome*), and is now called *Beitin*. See *Robinson*, B. R. ii. 125—130.

— *his tent*] He had left his *house* at Haran, and now dwelt “in tents, as in a strange country” (Heb. xi. 9); he *built* altars for God (vv. 7 and 8; and xiii. 18); and he looked for “a city which hath foundations, whose builder and maker is God” (Heb. xi. 10). “Every one who is a citizen of heaven is a pilgrim upon earth; and while he is in this world, he is absent from home;” and yet never an exile, for he has God in his heart, Whose is the earth, and the fulness thereof (*S. Cyprian*, *S. Aug.*).

— *on the west*] Literally, *sea-ward*, and so *Sept.* Moses puts in Abram’s place, and writes from his point of view.

— *Hai*] Cp. xiii. 3, now called *Ek-tel* (the *heap*). See on Josh. viii. 28, and on Josh. viii. 9.

— *called upon the name of the LORD*] Like a true son of Seth (see above, iv. 26); he was not content with believing in his heart, but he made open confession of his faith with his mouth (see Rom. x. 10. 12—14, and above, iv. 26), and set an example to all nations who desire to be his children and to inherit his blessing.

⁹ *toward the south*] Properly, toward the *dry* region, the *negeb* (Heb.); see xx. 1, the desert, south of Judah (see *Mr. Wilton’s* excellent work with this title); hence the *Sept.* has ἐρημία here; and it has also ἐν πικρῇ ἐσθίᾳ, *he encamped as a soldier of God*, and as in an enemy’s country: cp. *Chrys.*, Hom. 36.

¹⁰ *a famine*] A trial of his faith, as driving him from the land which God had promised to give to his seed; and the greater trial, because it drove him to a land of idolaters, and compelled him to have intercourse with them.

— *to sojourn*] Not to abide.

¹¹ *thou art a fair woman*] She was now sixty-five years of age, and she preserved her beauty for at least ten years longer: see xx. 2. 13: cp. *S. Chrys.* Hom. 32. *Aug.*, Qu. 43. For examples of women retaining their beauty to an advanced age, see *Kitto*, p. 183. Sarah had not been worn by the pains of child-bearing and the cares of children.

¹² *the Egyptians*] Notorious for their licentiousness. *S. Ambrose* de Abr. i. 2.

¹³ *Say, I pray thee, thou art my sister*] She was the daughter of his father, not mother: see xx. 12, 13, where he says that he had made a compact with Sarai, that she should say “he is my brother;” and Sarah appears to have complied with this request on another occasion (xx. 5). See on xxvi. 7.

Abraham, therefore, does not seem to have thought, on reflection, that he was wrong in *not* avowing that she was his wife. How far a person may be justified, *not* in asserting what is *false*, but in *concealing* what is *true*, under circumstances, where from the badness of those with whom he is thrown by the force of circumstances, not of his own choosing (see xx. 11), the avowal of the truth may tempt them to commit a crime, and to injure him, is a point which has been argued with much ingenuity. The Manichæans charged Abram with cowardice and prevarication in his conduct on this occasion, and on another; see xx. 2. For replies made by the Fathers to these allegations, see *S. Augustine* c. Faust. xxii. c. 33; de Civ. Dei xvi. 19; de octo

Dulcitii quest., qu. 7: and *S. Ambrose* de Abraham. i. 2; and cp. *Waterland*, Scripture Vind. pp. 46—51, in answer to Tindal.

It may perhaps seem, that Abram by saying that Sarai was *his sister*, implied that she was *not* his wife; for it could hardly have been supposed that he would have taken a sister to wife; and thus we may recognize in such a connexion an occasion and temptation to equivocation.

But here it may be said, that the marriage of brothers and sisters was not unknown in Egypt. Osiris is represented as the husband of his sister (*Diod. Sic.* i. 27); and in later days Ptolemy Philadelphus formed the same connexion (*Theocrit.* i. 130). The “Divum regina, Jovisque Et soror et conjux” (*Virg.* Æn. i. 47) shows how little force the Law of Nature has against human passions.

However this may be, we have here an evidence of the honesty and accuracy of the historian, in not disguising from us what may be of questionable morality in the greatest of God’s saints, to whom the original readers of the Pentateuch looked with profound reverence. The weaknesses of the Patriarchs strengthen our faith in the Pentateuch.

Here also we are excited to thankfulness for our spiritual privileges in Christ, and to a strong sense of our consequent responsibilities. No written Law had been given in the days of Abraham, and he had to depend on the law of Conscience, or on special revelations from God in particular emergencies. But we have the Law and the Gospel. The obligation to Truthfulness has become stronger, and the sin of Lying and Equivocation has become much more heinous, since the Incarnation of Him Who is the Truth, and Who has taught us that lying is a work of the Devil, and that “liars will have their portion in the lake of fire;” and that, as members of one another in Christ, we are bound by our relation to Him, and to one another, to speak the truth one to another (John viii. 44. Rev. xxi. 8. Eph. iv. 25).

Here also is an exercise of charity. “We ought to assume that Abram thought that he should be able to protect Sarah, as his sister, more easily than if he acknowledged her as his wife” (*Keil*), for that then he would have *been killed*, and she would be *left alone*. He was surrounded by idolaters in Canaan, and by idolaters in Egypt. And wherever idolatry prevails, falsehood abounds. Are we to wonder, that Abram, living among those who loved a lie, and adored deities which were lies, should sometimes have swerved from the truth, so far at least as to disguise it from those to whom it might have been a snare?

God was not extreme to mark what was done amiss; he protected Sarah, and restored her to Abram; he plagued Pharaoh and his house because of Abram’s wife; and thus God made Himself known to Pharaoh as the God of Abram, and proclaimed the true religion to him, his princes, and his people; and by those preparatory plagues He mercifully warned them against doing injury to the descendants of Abram, and against disobeying the God of Abram; and if the Egyptians had profited, as they ought to have done, by the warnings given by these earlier Plagues, in the days of Abraham, they would never have been visited by the Plagues afterwards inflicted upon them by God, acting by the ministry of Moses.

¹⁵ *Pharaoh*] The name of the kings of Egypt, from the time of Abraham till after the return from Babylon. The word

z ch. 20. 2.
a ch. 20. 14.

b ch. 20. 18.
1 Chron. 16. 21.
Ps. 105. 14.
1 Heb. 13. 4.

c ch. 20. 9. & 26.
10.

d Prov. 21. 1.

a ch. 12. 9.
b ch. 24. 35.
Ps. 112. 9.
Prov. 10. 22.
c ch. 12. 8, 9.

d ch. 12. 7, 8.

e Ps. 116. 17.

f ch. 36. 7.

g ch. 26. 20.

h ch. 12. 6.

i 1 Cor. 6. 7.

† Heb. *men
brethren*: see ch.
11. 27, 31.
Ex. 2. 13.
Ps. 133. 1.
Acts 7. 26.
k ch. 20. 15. &
34. 10.

Rom. 12. 13. Heb. 12. 14. James 3. 17.

^z taken into Pharaoh's house. ¹⁶ And he ^a entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. ¹⁷ And the LORD ^b plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. ¹⁸ And Pharaoh called Abram, and said, ^c What is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? ¹⁹ Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. ²⁰ ^d And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

XIII. ¹ And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^a into the south. ² ^b And Abram *was* very rich in cattle, in silver, and in gold. ³ And he went on his journeys ^c from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ⁴ Unto the ^d place of the altar, which he had made there at the first: and there Abram ^e called on the name of the LORD.

⁵ And Lot also, which went with Abram, had flocks, and herds, and tents. ⁶ And ^f the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. ⁷ And there was ^g a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: ^h and the Canaanite and the Perizzite dwelled then in the land. ⁸ And Abram said unto Lot, ⁱ Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [†] brethren. ⁹ ^k *Is* not the whole land before thee? separate thyself, I pray thee, from me: ¹ if *thou wilt* take the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Pharaoh is from the Egyptian article *pi*, and *ouro*, king: cp. Schwartz, Kopt. Gram. p. 240; Malan, p. 222.

Heathen historians are said to have preserved some tradition of this visit of Abraham to Egypt, and to the court of Pharaoh: see Euseb., Præp. Ev. ix. 18.

16. *camels*] No *horses* are mentioned, although the glory of Egypt; but of little use to Abram in his pilgrimage,—a proof of historical accuracy. On the Camels of Egypt, see Lepsius in Delitz. p. 633.

18. *why didst thou not tell me that she was thy wife?*] Perhaps God revealed this to Pharaoh by a dream. Cp. xx. 6.

19. *I might have taken her*] rather, *I took her*. — *behold thy wife*] These narratives of the divine interference, in the preservation of *Sarah's* purity, and afterwards of *Rebekah's* (see xx. 4, and xxvi. 6—11), have a prophetic bearing, and are of historical importance, as showing God's providential care in preserving the mothers of the promised Seed from violation, and in guarding the promised Seed itself for many generations before its appearance in the world.

Note the *type*. Sarah is the wife and sister of Abraham: so the Church to Christ; see August. c. Faust. xxii. 38.

CH. XIII. 1, 2. *Abram went up out of Egypt . . . very rich* (literally, *weighty*) *in cattle, in silver, and in gold*] In the history of Abraham, the father of Israel and the type and pattern of the true Israelites, we see prophetic glimpses of the history of his posterity. Abraham went out of Egypt very rich *in cattle, silver, and gold*. Abraham had his *Exodus* from Egypt into Canaan, and it was a prefiguration of *theirs*: cp. Exod. xii. 35. 38.

3. *on his journeys*] Literally, *according to his breakings up*, i. e. of his tent; the noun is derived from *nāsa*, to break up a tent, to remove; cp. xiii. 3; xx. 1. Exod. xii. 37. Gesen. 553.

— *Beth el*] ch. xii. 7—9.

4. *called on the name of the LORD*] In thankful adoration of Him Who had preserved him and Sarai in Egypt, and had given him abundance in a time of dearth. He thus proved that he had not swerved from the worship of the true God, although he had been among the idols of Egypt. Here was a warning to his posterity.

Is there not a silent evidence of the *Mosaic* origin of the Pentateuch, in the constant admonitory adaptation of the life of *Abraham* to the circumstances of the *Israelites*? Does it not bear signs of being designed to be exemplary to those whom Moses, being commissioned by God, led out of Egypt toward Canaan? And is not the record of the faith, obedience, the steadfastness and the thankfulness of Abraham their Father set before them by Moses as a practical warning and encouragement to themselves? In a word, is not the life of Abraham, the father of the faithful, a sojourner and stranger upon earth, and a pilgrim travelling toward heaven, so handled in the Pentateuch, as to be like a prophetic Itinerary to the literal Israel in their way through the wilderness to Canaan; and likewise so as to be a holy Manual for the Church Universal of Christ in her pilgrimage through this world to the heavenly Canaan of her rest, and so as to be wonderfully preadjusted to the circumstances and necessities of all the Israel of God? Is there not here a silent proof of its Genuineness and Inspiration? Cp. xiv. 13, 14.

7. and the Canaanite and the Perizzite dwelled then in the land] They had already taken possession of it (see on xii. 6), and therefore there was less room for Abram and Lot, especially as their substance in flocks and herds had so much increased.

The *Perizzites*, according to their etymology (see Ezek. xxxviii. 11, and cp. Deut. iii. 5. 1 Sam. vi. 18; and Gesen. p. 689), signify the *pagani*, or *villagers*. The *Perizzites* are mentioned in other places of Scripture, as dispersed through Canaan, and occupying the mountains and forest plains (Josh. xi. 3; xvii. 15. Judg. i. 4, 5), and they are coupled here with the Canaanites who lived in the walled towns; to show that the country was already pre-occupied by two classes of inhabitants, who covered almost the whole of it.

8, 9. *Let there be no strife . . . if thou wilt take the left hand*] A striking proof of Abraham's love of peace and generous disinterestedness and affectionate condescension to his nephew, for whom he afterwards interceded with his prayers (xviii. 23—33), and whom he courageously rescued from the dangers to which he had exposed himself (xiv. 16): see S. Ambrose de Abraham. ii. 6.

¹⁰ And Lot lifted up his eyes, and beheld all ^m the plain of Jordan, that it was well watered every where, before the LORD ⁿ destroyed Sodom and Gomorrah, ^o even as the garden of the LORD, like the land of Egypt, as thou comest unto ^p Zoar. ¹¹ Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. ¹² Abram dwelled in the land of Canaan, and Lot ^a dwelled in the cities of the plain, and ^r pitched his tent toward Sodom. ¹³ But the men of Sodom ^s were wicked and ^t sinners before the LORD exceedingly.

¹⁴ And the LORD said unto Abram, after that Lot ^u was separated from him, Lift up now thine eyes, and look from the place where thou art ^w northward, and southward, and eastward, and westward: ¹⁵ For all the land which thou seest, ^x to thee will I give it, and ^y to thy seed for ever. ¹⁶ And ^z I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, ^{aa} then shall thy seed also be numbered. ¹⁷ Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. ¹⁸ Then Abram removed his tent, and came and ^{ab} dwelt in the [†] plain of Mamre, ^b which is in Hebron, and built there an altar unto the LORD.

XIV. ¹ And it came to pass in the days of Amraphel king ^a of Shinar, Arioch

1 Kings 4. 20. 1 Chron. 27. 23. Isa. 48. 19. Jer. 33. 22. Rom. 4. 16, 17, 18. Heb. 11. 12. a ch. 14. 13. b ch. 35. 27. & 37. 14. a ch. 10. 10. & 11. 2.

m ch. 19. 17.
Deut. 34. 3.
Ps. 107. 34.
n ch. 19. 24, 25.
o ch. 2. 10.
Isa. 51. 3.
p ch. 14. 2, 8.
19. 22.

q ch. 19. 29.
r ch. 14. 12. &
19. 1.
2 Pet. 2. 7, 8.
s ch. 18. 20.
Ezek. 16. 49.
2 Pet. 2. 7, 8.
t ch. 6. 11.
u ver. 11.
w ch. 28. 14.

x ch. 12. 7. & 15.
18. & 17. 8. & 24.
y. & 26. 4.
Num. 34. 12.
Deut. 34. 4.
Acts 7. 5.
y 2 Chron. 20. 7.
Ps. 37. 22, 29. &
112. 2.
z ch. 15. 5. & 23.
17. & 26. 4. & 28.
14. & 32. 12.
Ex. 32. 13.
Num. 23. 10.
Deut. 1. 10.
† Heb. plains.

10. the plain of Jordan] Or, rather, the country around it, literally, in a circle, Heb. *ciccar*, a word connected with *kúklos* and *circus*: see xix. 17. The Septuagint correctly renders the words by *περίχωρος τοῦ Ἰορδάνου*, which phrase St. Matthew and St. Luke adopt in their Gospels: Matt. iii. 5, "the region round about Jordan." Cp. Luke iii. 3.

It comprised the plains on the banks of the Jordan from the Sea of Galilee to the Dead Sea; its present name is *El Ghor*, the low country (*Gesenius*, p. 396): cp. Deut. xxiv. 3.

From this mention of the Jordan it has been inferred by some, that Sodom must have been at the north end of the present Dead Sea; for the Jordan ceases when it enters that sea. See the arguments urged by Mr. Grove in Dr. Smith's B. D. iii. 1338, 1339. Cp. below, xix. 34.

— Sodom, Gomorrah] Names expressing fruitfulness. — as the garden of the LORD] Watered by four streams (ii. 10); a refutation of the error of some, that Paradise was a mere ideal region. S. Aug.

— like the land of Egypt] Watered by the Nile, and by canals from it, and by machines. Deut. xi. 10.

— as thou comest unto Zoar] The city afterwards so called, formerly named Bela, probably at the south-east of what was afterwards the Dead Sea. See xiv. 2; xix. 20, 21. These words are to be connected with "the plain of Jordan, that it was well watered every where,"—even to Zoar. This was before the formation of the Dead Sea: see below, xix. 23, 24.

11. Lot chose] Being allured by the natural beauty of the country, without consideration of the moral character of its inhabitants. On the consequences of this choice see below, xix. 8; and cp. S. Ambrose de Abr. i. 3; and S. Chrys. here, on the evil results of choosing by the eye.

12. Abram dwelled in the land of Canaan] After the departure of Lot, he was almost the only witness for God in that land; his courage and faith were more eminent, because he was now left without human help, and he therefore now receives a renewed and larger assurance of divine blessing (v. 14—17).

14, 15. Lift up now thine eyes, and look—all the land—to thee will I give it] Lot had lifted up his eyes (v. 10) and chose earthly things by sense: Abraham lifts up his eyes and sees future and eternal things by faith.

— for ever] In Christ, Who is Abraham's Seed, Gal. iii. 8—29; and to Him "all power in heaven and earth is given." Matt. xxviii. 18. "Quam terra in sæculum promittitur, non simpliciter notatur perpetuitas, sed quæ finem accepit in Christo" (*Calvin*).

16. the dust of the earth] Observe the progress in God's promises. Here Abraham's seed is to be as the dust of the earth; in xv. 5 it is to be as the stars of heaven.

17. unto thee] In Christ: see v. 15; and xii. 3. Here is a refutation of Judaism. It cannot be said in a literal sense that Canaan has been given for ever to the Jews.

18. dwelt] Heb. *yesheb*; settled down, made it the central point of his subsequent abode in Canaan.

— plain of Mamre] Rather, the terebinths of Mamre; or, as some suppose, the terebinth grove (see xii. 6), called from Mamre, the Amorite (xiv. 13, 24). Some ancient interpreters (*Philo*, S. *Jerome* de Nom. Hebr.) were of opinion that this place derived its name from the word *raah*, to see, and from the Vision which God granted to Abram here, not only of the extent of the land, "lift up thine eyes, and look,—all the land which thou seest, to thee will I give it, and to thy seed for ever" (v. 14—17); but of the future greatness of his seed, which was revealed to him there, and was afterwards displayed at Hebron, near Mamre, when David, of the seed of Abram, the type of Christ, was crowned King of Judah, before he was crowned King of Israel (2 Sam. ii. 11; v. 5): see Bp. Pearson on the Creed, Art. ii. p. 280; and cp. above, on the word *Moreh*, xii. 6. It seems that Mamre was not only the name of a person, but was the name also of this place: see below, xxiii. 19; and xlix. 30; and l. 13, where we read of "the field of Machpelah, which is before Mamre, in the land of Canaan."

On the significance of Hebron, as compared with Sichem, see above, on xii. 6.

Hebron is about twenty-two miles south of Jerusalem. The name *Kirjath-arba* (or city of Arba), by which Hebron is here called, and in xxiii. 2, xxxv. 27, and elsewhere, and which it bore before it was taken by Caleb (Josh. xiv. 15), was not the original name of the city, but was given it by Arba the Anakite, after the time of Abraham; and the original name, *Hebron*, which it bore in Abraham's time, was restored to it by the Israelites: see Josh. xiv. 15; xv. 13. Judg. i. 10: cp. *Hengstenberg*, Auth. ii. 190; and *Keil* here.

It afterwards became a priestly and royal city. Josh. xxi. 11. 2 Sam. ii. 1; v. 5; xv. 7. 9. The vale of Hebron is now called *Wady Khalil*,—the Vale of the Friend of God. There Abraham received the first announcement of the birth of a son (xviii. 1); there he acquired a burial-place, the cave of Machpelah, for Sarah and for himself; there Isaac and Jacob Rebekah and Leah were buried (xxiii. 3—17; xlix. 30, 31). The local tradition places Mamre at *Bet el Khalil*, the house of the friend (of God). There stands still an ancient Terebinth-tree, which was once a place of heathen worship, and was surrounded by the Emperor Constantine with a handsome basilica: *Sozomen*. Hist. Eccl. ii. 4; *Delitzsch*, p. 356; and *Porter* in Smith's Dict. p. 778; *Winer*, R. W. B. p. 474; *Stanley*, Sermons preached in the Holy Land, 1863; *Tristram*, Land of Israel, pp. 388—398.

CH. XIV. 1. Amraphel king] Eight kings here. Monarchy is the oldest government: their names show the writer's knowledge.

— Shinar] Where Babel was (xi. 2. 9). Babylonia, the southern part of Mesopotamia.

— Arioch] A Babylonish name (Dan. ii. 14); it seems to mean lion-like (*Gesenius*).

b Isa. 11. 11.

c Deut. 29. 23.

d ch. 19. 22.

e Num. 34. 12.

Deut. 3. 17.

Josh. 3. 16.

Ps. 107. 34.

f ch. 9. 26.

g ch. 15. 20.

Deut. 3. 11.

h Josh. 12. 4, &

13. 12.

i Deut. 2. 20.

k Deut. 2. 10, 11.

|| Or, *The plain of**Kiriathaim.*

l Deut. 2. 12, 22.

king of Ellasar, Chedorlaomer king of ^bElam, and Tidal king of nations; ² That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^cAdmah, and Shemeber king of Zeboiim, and the king of Bela, which is ^dZoar. ³ All these were joined together in the vale of Siddim, ^e which is the salt sea. ⁴ Twelve years ^f they served Chedorlaomer, and in the thirteenth year they rebelled. ⁵ And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote ^g the Rephaims ^h in Ashteroth Karnaim, and ⁱ the Zuzims in Ham, ^k and the Emims in || Shaveb Kiriathaim, ^l And the Horites in their mount Seir, unto || El-paran, which is by the wilderness. ⁷ And they returned, and came to En-mishpat, which is

|| Or, *The plain of Paran*, ch. 21. Num. 12. 16. & 13. 3.

— *Ellasar*] Supposed by some to be at *Telassar* (Isa. xxxvii. 12); but more probably it is the old Chaldean town *Larsa*, now Sinkarah, about fifteen miles south-east of Warka (Rawlinson). *Josephus* (i. 9. 1) places it in Assyria.

— *Elam*] Elymais, and perhaps Persia generally (x. 22).

— *king of nations*] Heb. “*of goyim*,” perhaps an ancient name for “Galilee of the nations.” Isa. ix. 1. Matt. iv. 15 (*Delitzsch*).

2. *made war with Bera king of Sodom*] This conflict of the Assyrian race of Shem with the king of Sodom and his allies seems to intimate that there had been a migration northward of the family of Ham, to which those five kings belonged, and that the races of the family of Shem endeavoured to check their incursions; and they succeeded in subjugating them for twelve years (v. 4), and in the thirteenth year the Hamites rebelled (v. 5).

As was before observed (xii. 6: cp. xiii. 7), the Canaanites had already invaded the land, which afterwards bore their name. The Canaanite and Perizzite were then in the land; but it seems that they were *not* there by right. Nimrod, of the same family, had invaded the land of *Assur*, of the family of *Shem* (x. 9); and so the Canaanites, of the same race of Ham, seem to have made aggressions upon the other possessions of the race of Shem, and the term here used, they “*rebelled*” against Chedorlaomer, seems to confirm this belief.

The grant of Canaan to Abraham and his seed, and the extermination of the Canaanites by the Israelites, were acts of *restoration* to the family of Shem: cp. *Bp. Patrick* on v. 1, and xii. 6.

3. *the vale of Siddim*] i. e. of *fields* or *plains*; perhaps so called from the fertility of its meadow land.

Some recent critics have rejected these words, “the vale of Siddim,” as an interpolation, in order to make room for a theory that the Salt Sea,—or Dead Sea,—was more *ancient* than the time of Abraham.

But it is not easy to see, why, *if* the Dead Sea existed before Abraham’s age, and has continued to exist in its ancient condition till the present, any modern interpolator should have called it the *vale of Siddim*.

There is a contrast between the *vale of Siddim* (i. e. of fertile plains), as it then was, and the *salt sea*, as it afterwards became.

— *which is the salt sea*] As it was in the time of Moses. In Hebrew it is *yam hammelah*; in the *Sept.* ὁδλασσα τῶν ἀλῶν: in *Vulg.* “mare salis.” The expression is not equivalent to “*Lacus asphaltites*.” The asphaltus, or bitumen, “*slime*” (xiv. 10), is not to be confounded with the salt of Sodom: see on xix. 26.

5. *the Rephaims*] *Giants* (from an Arabic root, to be high). Og of Bashan was of that race (Deut. ii. 10. 12; iii. 11. Josh. xii. 4; xiii. 12). A giant of David’s time is called *Rapha* (2 Sam. xxi. 16. 1 Chron. xx. 8). The plain to the s.w. of Jerusalem had its name from them (Josh. xv. 8; xvii. 15).

— *Ashteroth Karnaim*] The town of the idol goddess *Astarte* of two horns, Aphrodite, or Venus of the Phœnicians and Syrians (*Euseb.*, *Præp. Ev.* i. 10); a personification of the planet Venus. The root of the word *Astarte* is *Ester*, a *star*, a word found in Hebrew, Persian, and Syriac, and Greek (ἀστήρ), and Latin (*astrum*), English (*star*), and German (*Stern*, *Gestirn*). Hence, perhaps, the name of the queen of Ahasuerus, *Esther* (cp. *Gesenius*, pp. 68. 661). The word *Karnaim* is from root *Keren*, *cornu*, a horn, because she was represented as a “*Diva bicornis*,” some suppose, with the emblem of a *crescent moon*. This representation also would suit her character as “*Queen of heaven*.”

Horns were emblems of light, whence the Hebrew word *karan*, to radiate: see Exod. xxxiv. 29, 30. 35.

Ashteroth seems to be mentioned in Josh. xxi. 27. It was in the territory which afterwards belonged to Og, the king of Bashan. The place retained the name *Karnion* in the time of the Maccabees. 1 Macc. v. 42. 2 Macc. xii. 26: cp. *Joseph.*, Antt. xii. 8. 4, and is supposed by some to have been at *Tell-Ashtereh*, two hours and a half from *Nowah*, and about two hours from the ancient *Edrei*.

— *Zuzims*] Between Arnon and Jabbok. They were called Zamzummins by the Ammonites (Deut. ii. 20, 21).

— *Emims*] South of Arnon, in the valley of Kiriathaim, or Shaveh (v. 17), in the district afterwards assigned to Reuben (cp. Deut. ii. 9. Num. xxxii. 3. Josh. xiii. 19). *S. Jerome* says that it was called *Kariatha* in his time, about ten miles west of Medeba. More recent writers place it nearer to Medeba (*Keil*).

6. *Horites*] Literally, the inhabitants of caves: from *chor*, a cave, whence Mount Hor had its name. They dwelt in the fastnesses and clefts of the mountains of Seir or Edom.

— *El-paran*] *El* signifies *tree* or *grove*; and *El-paran* is on the eastern side of the desert of Paran, which stretches along the southern border of Palestine, from the western edge of the *Arabah* on the east, and extends to the desert of Shur (*Dschifar*) on the frontier of Egypt, and reaches southward toward the northern off-shoots of Horeb (see Num. x. 12). On the northern edge of it was Beersheba: cp. xxi. 21.

The four kings carried their arms beyond Sodom into Arabia, and then returned to attack it.

7. *En-mishpat*] *The fountain of judgment*; “which is Kadesh,” or Kadesh-barnea. From it Moses afterward sent spies to treat with the King of Edom and to explore Canaan (Num. xx. 14). The fountain is supposed to be that still called *Kudes*, in the east of the highest part of *Jebel Halal*. It is thus described by the *Rev. J. Rowlands*, in the *Rev. George Williams’s Holy City*, i. p. 467:—

“I must give you some particulars about the locality of *Küdes*, or *Küdes*, as it is called. I shall therefore first of all describe its *position*, and then adduce my proofs for its *identity* with ancient Kadesh-barnea. The waters of *Küdes*, called *Ain Küdes*, lie to the east of the highest part of *Jebel Halal*, towards its northern extremity, about twelve miles (or four hours and a half by camel) to the E.S.E. of *Moiälähki*. I think it must be something like due south from *Khalasa*. But to the proofs. (1) Its name *Kädēs*, or *Küdēs* (pronounced in English *Kaddāse*, or *Kuddāse*) is exactly the Arabic form of the Hebrew *Kadesh*, the *K*, as you will find both in the Hebrew and the Arabic, not being the common *Kâf*, but *Kôf*, and giving the *a* a sound somewhat resembling a short *u*. (2) The locality corresponds with, or falls in the line of, the southern boundary of the Promised Land (Josh. xv. 1. 8), from the southern extremity of the Dead Sea, by *Safaa* or *Maaleh Akkrabbim*, the *Wady el Murra*, and the *Wady el Arish*, or the river of Egypt. (3) It corresponds also with the order in which the places of the border are mentioned. *Azar* and *Azmon*, two places in the border, which we have discovered in the names of *Adeerat* and *Aseimeh*, sometimes called *Kadeirat* and *Kaseimeh*, now, and perhaps always fountains or springs, lie to the west of *Küdēs*, and *Wady el Arish*, or river of Egypt, succeeds in the same line. (4) It lies east of *Jebel el Halal*, or Mount *Halak*, mentioned somewhere by Jeremiah as the uttermost extremity of the Promised Land to the south. (5) It lies at the foot of the mountain of the Amorites (Deut. i. 19). (6) It is situated near the grand pass or entrance into the Promised Land by the *Beer Lahairoi*, which is the only *easy* entrance from the desert to the east of Halal, and most probably the entrance to which the Hebrews were conducted from Sinai towards the Land of Promise. (7) A good road

Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^m in Hazezon-tamar. ⁸ And there went out the king of Sodom, and ^{m 2 Chron. 20. 2.} the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim; ⁹ With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. ¹⁰ And the vale of Siddim was full of ⁿ slimepits; and the kings of ^{n ch. 11. 3.} Sodom and Gomorrah fled, and fell there; and they that remained fled ^o to ^{o ch. 19. 17. 30.} the mountain. ¹¹ And they took ^p all the goods of Sodom and Gomorrah, and ^{p ver. 16, 21.} all their victuals, and went their way. ¹² And they took Lot, Abram's ^q brother's ^{q ch. 12. 5.} son, ^r who dwelt in Sodom, and his goods, and departed. ^{r ch. 13. 12.}

¹³ And there came one that had escaped, and told Abram the Hebrew; for ^s he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother ^{s ch. 13. 18.} of Aner: ^t and these were confederate with Abram. ¹⁴ And when Abram heard ^{t ver. 24.} that ^u his brother was taken captive, he ^{u ch. 13. 8.} || armed his || trained servants, ^{|| Or, led forth.} ^{|| Or, instructed.} ^w born in ^{w ch. 15. 3. & 17.} his own house, three hundred and eighteen, and pursued them ^x unto Dan. ^{12, 27. Eccles. 2. 7. x Deut. 34. 1. Judg. 18. 29.}

leads to this place all the way from Sinai, and the distance is about five days of dromedary riding, or about ten or eleven days of common camel riding, as the Bedouins stated (Deut. i. 2). (8) A grand road, still finer, I was told, by broad Wadies leads from Kâdès to Mount Hôr (Num. xx. 22). (9) The nature of the locality itself answers in every respect to the description given of it in Scripture, or rather inferred from it,—the mountains to the east of Kâdès, and some very grand ones to the south, called Jebel Kâdès, 'the wilderness of Kadesh'; the rock, the water, and the grand space for encampment which lies to the south-west of it, a large rectangular plain about nine by five, or ten by six miles, and this opening to the west into the still more extensive plain of Paran."

Cp. *Delitzsch*, p. 359. Another site has been suggested as more probable in *Dr. Smith's Dict.*, art. "Kadesh." *Schwartz* places Kadesh at the junction of *Wady Geyam* and *Wady Birein*, about forty miles south of Gaza. The *Syriac* Version, *Onkelos*, and *Targ. Jerus.* render Kadesh by *Rekam*, which is another name for Petra (see *Delitzsch*, p. 379); and this rather favours the opinions of *Robinson* and *Baumer*, who place Kadesh at *Ain el Waibeh* and *Ain el Hasb.* *Mr. Wilton* (Negeb, p. 7) agrees with *Rowlands*: and this opinion seems most probable.

It has been supposed by some, that the name *En-mishpat* is here introduced by anticipation, and that the place was called *En-mishpat* because there God judged Israel for murmuring against Moses (*S. Jerome*, Quæst. Hebr.), and because He there judged Moses himself for speaking unadvisedly with his lips (Ps. cvi. 33), and *Kadesh* (holy), because the Lord said He would be sanctified upon those who murmured and strove; when it was also called *Meribah Kadesh*, in the wilderness of Zin, where Miriam died. See Num. xx. 11—13; xxvii. 14. Deut. xxxii. 51: cp. *Winer*, R. W. B. p. 641.

—*Hazezon-tamar*] A city famed for the cultivation,—literally, the *pruning*,—of the *palm (tamar)*; afterwards called Engedi, on the west of the Dead Sea (2 Chron. xx. 2. Cant. i. 14), in the wilderness of Judah, where the Jordan is absorbed in the Dead Sea (*S. Jerome*); perhaps at the site of *Ain-Disiddi*, in the centre of the western shore of the Dead Sea.

8. *vale of Siddim*] Now covered by the waters of the Dead Sea: see v. 3.

10. *slimepits*] Pits of bitumen or asphaltus (see xi. 3), whence the Dead Sea has derived its name, "*Lacus Asphaltites*" (*Joseph.*, Antt. i. 9). Probably the king of Sodom and his allies hoped to draw the invaders into them, but they were driven back into them themselves.

Here was a divine warning to the kings of Sodom and Gomorrah; and this discipline of suffering seems to have been mercifully designed by God to call them to repentance, and to save them from that fearful doom which they soon afterwards incurred by continuance in sin. Their wonderful rescue by Abraham ought also to have led them to acknowledge his God to be the Lord.

12. *Lot—who dwelt in Sodom*] And therefore punished.

13. *One that escaped*] Lit. *the escaped* generally.

—*Abram the Hebrew*] So called as the descendant of

Eber, the great-grandson of Shem (xi. 14: cp. x. 21; xxxix. 14; xli. 12. Num. xxiv. 24; and cp. *Joseph.* i. 6. 4; *Eusebius* and *S. Jerome*), and Lot's kinsman; others derive the name from *eber*, *beyond*. So *Origen*, *Chrys.*: hence the *Sept.* has *περὶν, the passer over*, from the east of Euphrates. So *Vulg.* and *Aquila*; *S. Aug.* de Civ. Dei vi. 11; *Pfeiffer*, *Dubia*, p. 49; cp. *Delitzsch*, p. 365.

Abraham the Hebrew is the representative of the faithful seed among the unfaithful Canaanites; the friend of God, and aided by Him in his acts of kindness and courage. The word *Hebrew* was doubtless inserted here in order to commend this portion of the history of Abraham's faith, love, zeal, and prosperity to the special regard of the *Hebrew Nation*, of which he was the Father and the Pattern. The words *Abraham the Hebrew* were designed doubtless to sound a note of joyful encouragement and solemn admonition when read in the ear of the Hebrew People, as Moses commanded the Pentateuch to be (see Deut. xxxi. 10): cp. above on xiii. 4.

14. *his brother*] nephew: see v. 12.

—*he armed*] Literally, he *poured out*, led forth, drew as a sword from a sheath (Exod. xv. 9). This act of warfare on Abraham's part was one of recovery, not of aggression. Whatever might have been the delinquency of the kings of Sodom and Gomorrah, Lot was innocent, and was unjustly carried away: cp. below, v. 23. Heathen historians seem to have preserved some traditions of this campaign: see *Euseb.*, Præp. Ev. ix. 17.

—*his trained servants*] *Tried*, proved; from root *chanac*, literally to *make narrow*, so as to put into the mouth, to give to be tasted; hence to imbue, to initiate (*Gesen.*, p. 292): whence is derived the name *Enoch* or *Chanoth*, initiated. See above, v. 18.

In Prov. xxii. 6 this word is used: "*Train up a child in the way that he should go.*" These servants were *born in his house*, not bought with money, or taken in war; and Abraham had trained them in spiritual things, and in the service of God, as well as in fidelity to himself; see above, xii. 5; and below, xv. 2; and xviii. 19, where God gives this testimony of Abraham: "I know him, that he will command his children, and his *household* after him; and they shall keep the way of the Lord;" cp. below, xviii. 19; and xxiv. 12—49; where a beautiful specimen is presented of the piety and love which animated Abraham's household, in the narrative concerning his servant sent on the embassy to Padan-aram to obtain a wife for his son.

The record of this victory achieved by Abraham "*The Hebrew*," with his 318 servants, over four powerful kings, who had overthrown the kings of the five cities, was designed to be instructive to Sodom and to Lot (see on v. 10), and also to be exemplary to the *Hebrew* nation, and to inspire them with faith and courage in their march to Canaan, and to show them that "no king can be saved by the multitude of an host" (Ps. xxxiii. 16); that the Lord can save by many or by few (1 Sam. xiv. 6); and if they trust in God, and obey Him, "one of them will chase a thousand" (Deut. xxxii. 30. Josh. xxiii. 10).

—*three hundred and eighteen*] The Christian Fathers saw

- ¹⁵ And he divided himself against them, he and his servants, by night, and
^y smote them, and pursued them unto Hobah, which *is* on the left hand of
[■] ver. 11, 12. Damascus. ¹⁶ And he brought back ^a all the goods, and also brought again
his brother Lot, and his goods, and the women also, and the people.
^a Judg. 11. 34. ¹⁷ And the king of Sodom ^a went out to meet him ^b after his return from the
¹ Sam. 18. 6. slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley
^b Heb. 7. 1. of Shaveh, which *is* the ^c king's dale.
^c 2 Sam. 18. 18. ¹⁸ ^d And Melchizedek king of Salem brought forth bread and wine: and he
^d Heb. 7. 1. ¹⁹ ^e was ^e the priest of ^f the most high God. ¹⁹ And he blessed him, and said,
^e Ps. 110. 4. ^g Blessed *be* Abram of the most high God, ^h possessor of heaven and earth:
^f Micah 6. 6. ^g Ruth 3. 10. 2 Sam. 2. 5. h ver. 22. Matt. 11. 25.

in the victory of Abraham,—blessed by Melchizedek, the type of Christ (Heb. v. 6),—an emblem and an earnest of triumphs afterwards achieved by the faithful, under the banner of the Cross of Christ, chosen by the first Christian Emperor as his own ensign in the place of the Roman Eagle, and inscribed with the words, "In hoc signo vinces;" and they took pleasure in observing that the number 318, in the universal language, the Greek, is represented by the letters T I H, the first the *Cross*; the next the two first of JESUS (S. Barnabas, Ep. 9; Clem. Al. Strom. vii. 11; S. Ambrose de Abram. i. 3; and Eucherius).

Those also among them, who regarded the victories of the true faith as proofs of the favour of the God of Abraham, had pleasure in observing that the number 318, the number of the tried servants of the Father of the Faithful, by whom he gained a victory over the king of Babylonia and his allies, coincided with the number of the Fathers assembled, under the first Christian Emperor, in the first General Council of the Christian Church (the Council of Nicea), A.D. 325, and fighting the good fight of faith, under the banner of Christ crucified, against the Arian heresy; and to whose faithfulness and courage the Church is indebted, under God, for the Nicene Creed, in which she declares Him to be co-eternal with the Father; see S. Ambrose de Fide, lib. i. 1, who says, "*Trecenti decem et octo* Sacerdotes tanquam Abraham electi iudicio, consona fidei virtute victores velut tropæum, toto orbe subactis perfidis, extulerunt, ut mihi videatur esse divinum, quod eodem numero in conciliis fidei habemus oraculum, quo in historia pietatis exemplum."

—unto Dan] Probably one of the sources of Jordan, Josephus, Antt. i. 10, 1; and xv. 13; cp. Jerome, who says in his note here, "*Dan unus e fontibus est Jordanis; alter fons vocatur Jor; duobus ergo fontibus, qui hand procul a se distant in unum rivulum federatis, Jor-danis nomen accepit.*" And so Rivetus, Pareus, Huet, and Mintert. Though modern expositors, since Ireland, are generally agreed in deriving the name Jordan from *yarad*, to descend, yet this opinion of the Jewish historian, and of S. Jerome, is not lightly to be set aside, and is not inconsistent with the other, for *yor* and *yarad* are probably cognate words; and if it is well founded, then since Jordan is a name as ancient as the days of Lot (see xiii. 11. Cp. Job xl. 23), there is reason to believe that there was an ancient town of that name in that district even before the incursion of the Danites, who changed the name of Laish into Dan (Judg. xviii. 29).

Keil says that the Dan here mentioned cannot have been (as some suppose) the same as Laish, in the valley of Beth-rehob (Judg. xviii. 28. Josh. xix. 47); for Laish was in Tel el Kady, which does not lie on either of the two roads leading from the vale of Siddim to Damascus. The Dan here mentioned is probably, he thinks, the same as that in Deut. xxxiv. 1, and as Dan Jaan, in 2 Sam. xxiv. 6, which belonged to Gilead: cp. Hengstenberg, Auth. ii. 193; Hävernick, Einleit. p. 256; and Kalisch here; and Schultz on Deuteron. p. 97.

Others are of opinion, that Moses wrote Laish here, and that a later hand explained that word by Dan, written in the margin, and that it thence passed into the text.

To allege that the occurrence of the word Dan here is a proof of later composition, is to charge the author of the Pentateuch, and those who received it, with incredible ignorance. It could not but be known to all who lived after the days of Moses, that the name Laish was altered into Dan by the members of the tribe of Dan; and that the tribe of Dan was not settled in Canaan till after the death of Moses; and, therefore, a forger, putting forth a work in the name of Moses, would never have fallen into the blunder of giving the name of Dan to the city of Laish, as it was called in the age of Abraham.

15. on the left hand of Damascus] i. e. to the north of it. The spectator is supposed to look eastward.

17. at the valley of Shaveh] Supposed by some to be the same as the king's dale, on the north of Jerusalem, mentioned in 2 Sam. xviii. 18; but this is doubtful (cp. Joseph., Antt. vii. 10. 3).

18, 19. Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor (or, creator, see v. 22) of heaven and earth] Erroneous notions have been propagated concerning Melchizedek, viz. that he was the Holy Spirit, not an historical personage; or an Angel, or that he was the Patriarch Shem, as the Hebrew Rabbis say. See S. Ambrose de Fide, iii. 11; S. Epiphanius, Hær. 43. 55. 77; S. Jerome, Qu. Heb. in Gen., and Epist. 216; S. Aug., Hær. 34. Cp. Pfeiffer, Dubia, p. 51; Suicer, Thes. v. Melchizedek; and Rev. W. J. Bullock, in Dr. Smith's Bib. Dict. ii. 315; and note below, on Heb. vii. 1.

The Author of the Epistle to the Hebrews has adopted the language of the Septuagint here, which is as follows: μετὰ τὸ ὑποστρέφαι αὐτὸν ἀπὸ τῆς κοπῆς—(a remarkable word)—καὶ Μελαχισεδεκ βασιλεὺς Σαλὴν ἐξήνεγκεν ἄρτους καὶ οἶνον, ἃν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. Καὶ εὐλόγησεν τὸν Ἀβραάμ . . . καὶ ἔδωκεν (Ἀβραάμ) αὐτῷ δεκάτην ἀπὸ πάντων. Almost all these words are adopted in the Epistle to the Hebrews (vii. 1, 2). That Epistle authenticates this history.

That Epistle also teaches, that Melchizedek was a type of Christ, in His name, which is by interpretation King of Righteousness: and by his title, King of Salem, King of Peace (see on Heb. vii. 2). He was a type of Christ in uniting the royal and priestly character and functions in himself. He was a type of Christ also, in that no one "can declare his generation" (Acts viii. 33). He comes forth alone, without any genealogy in Holy Scripture; and therefore the Apostle speaks of him as "without father and mother" (Heb. vii. 3), and as presenting an image of Christ's Eternity, and the perpetuity of His Priesthood, "Who remaineth a Priest for ever," and has no successor in His Priesthood. He is also a type of Christ in the Universality of His Priesthood, and of His Kingdom. He is not said to be connected with the family of Shem, Ham, or Japheth; but he stands forth as the Priest of the whole human family. This is the first place where the word Priest and where Elion (Most High God) occurs.

And Melchizedek was greater than Abraham, for he blessed him (Heb. vii. 7), who was a prophet (Gen. xx. 7), and a priest in his own family, and built altars, and offered sacrifices, and was the progenitor of Aaron, and of all the sacerdotal line under the Levitical law.

And therefore S. Jerome (Qu. Heb. p. 520) well says, "Melchizedek represents to us Christ, and the Church of Christ; for the glory of Christ, the Head, is the glory of the Church, His body; and in Melchizedek, who was not circumcised, giving a benediction to Abraham, who was circumcised, we see a representation of the preference of the Priesthood of the Gentile Church to that of Aaron."

The consideration of the universal character of Melchizedek as independent of, and abstracted from all earthly ties, suggests that there may be something providentially designed even in the uncertainty which prevails as to the place from which he came, and of which he was king. There is something to be said in behalf of the opinion (adopted by Knobel, Delitzsch, Keil, not by Ewald) that Salem was Jerusalem; and there is something also to be said against it. There is nothing Levitical in Melchizedek's character. He stands apart from, and above, all Jewish associations of place and time. If he had come from Jerusalem, would not St. Paul, in writing to the Hebrews, have

²⁰ And ¹ blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ^k of all.

i ch. 24. 27.
k Heb. 7. 4.

²¹ And the king of Sodom said unto Abram, Give me the [†] persons, and take the goods to thyself. ²² And Abram said to the king of Sodom, I ¹ have lift up mine hand unto the LORD, the most high God, ^m the possessor of heaven and earth, ²³ That ⁿ I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: ²⁴ Save only that which the young men have eaten, and the portion of the men ^o which went with me, Aner, Eshcol, and Mamre; let them take their portion.

† Heb. souls.
l Ex. 6. 8.
Dan. 12. 7.
Rev. 10. 5, 6.
m ver. 19. ch.
21. 33.
n So Esther 9. 15,
16.

o ver. 13.

XV. ¹ After these things the word of the LORD came unto Abram ^a in a vision, saying, ^b Fear not, Abram: I am thy ^c shield, and thy exceeding ^d great reward. ² And Abram said, Lord God, what wilt thou give me, ^e seeing I go

& 84. 11. & 91. 4. & 119. 114.

d Ps. 16. 5. & 58. 11. Prov. 11. 18.

a Dan. 10. 1.
Acts 10. 10, 11.
b ch. 26. 24.
Dan. 10. 12.
Luke 1. 13, 30.
c Ps. 3. 3. & 5. 12.
e Acts 7. 5.

adverted to that point? (See the notes on Heb. vii. 1.) There is much also to be said in favour of the opinion that Salem was near *Sichem* (see note on Heb. vii. 1; and cp. above, on xii. 6); and *Eupolemus* (in *Euseb.*, *Præp. Evang.* ix. 17) asserts that Melchizedek met Abraham near *Ἀργαρίν*, i. e. Mount Gerizim, close to Sichem. Was it the *Salem* to which the Patriarch Jacob came (xxxiii. 18), and near which John the Baptist baptized (John iii. 23)?

Melchizedek, we know, was King of Peace,—a type of Him, Who is the “Prince of Peace,”—and Who, after His death and resurrection, spread His hands over His disciples, and said, “Peace be unto you” (John xx. 19. 21. 26), and Who was parted from His disciples in the act of blessing them (Luke xxiv. 51), and was carried up to the true Sanctuary, the Holy of Holies, in the heavenly Jerusalem, where He is ever pleading the meritorious efficacy of the sacrifice once offered upon the Cross, for the sins of the whole world, and is ever dispensing its benefits in the consecrated bread and wine, which are the communion of His blessed body, and of His blood (1 Cor. x. 16); and Who is ever preaching “peace to them who are near, and to them who are afar off” (Eph. ii. 17), and Who “ever liveth to make intercession for us” (Heb. vii. 25).

These considerations lead to the fuller understanding of the act of Melchizedek, the King of Peace. He came forth to bless Abraham returning from the battle; and he represented the act of Christ, the Lord of all, by Whom alone we have victory over our enemies (1 Cor. xv. 57), and Who will give peace to all His faithful soldiers after the conflicts of this life (John xiv. 27; xvi. 33. Acts x. 36). He blessed Abraham before Abraham was circumcised (see *Tertullian* c. Jud. 3), and so typified Christ blessing all the faithful, whether Jews or Gentiles.

Christ is our Melchizedek, or King of Righteousness; the “LORD our RIGHTeousness” (Jer. xxiii. 6; xxxiii. 16), by reason of His death, the benefits of which are applied to all penitent and faithful children of Abraham in the Holy Eucharist.

Melchizedek therefore, the *King of Righteousness and Prince of Peace*, the *Priest of the Most High God*, bringing forth bread and wine, foreshadowed Christ in a special manner. The bread and wine were brought forth by Melchizedek to refresh Abraham and his people (as *Philo* and *Josephus* say), but being mentioned together with his Priesthood they had doubtless a sacramental character. Bread and wine represent the fruits of the earth (Ps. civ. 15); and being brought forth by the Priest of the Most High, they represent the fruits of the earth dedicated to God, “the Possessor of heaven and earth;” and being brought forth to Abraham by the King and Priest, Who was the Type of Christ, the Lord of all, they were an earnest to him of the possession of Canaan; and this act of Melchizedek was, as it were, the investiture of Abraham in his inheritance, and by partaking thereof Abraham took “livery and seisin” of the promised land (*Dean Jackson*, ix. 9). They also represented the act of the true Melchizedek investing Abraham’s seed in their spiritual inheritance of the heavenly Canaan by virtue of His Death and Resurrection, and communicating in the broken bread and in the cup of blessing the heavenly food and drink of His own blessed body and blood; and thus imparting refreshment of soul, and righteousness and peace, and giving the earnest and pledge of a joyful Resurrection, of an eternal inheritance, and of a blessed immortality, and all other benefits of His Passion: see below, on

John vi. pp. 297—303; cp. *Clem. Alex.*, *Strom.* iv. p. 632; *S. Cyprian*, *Epist.* 63; *S. Chrys.*, *Hom.* in Genes. 35; *Euseb.*, *Demonst. Evang.* v. 3; *S. Augustine* de Civ. Dei xvi. 22; and de Divers. Quæst. 61; *Theodoret*, Quæst. 64, in Ps. ex.; *S. Jerome*, Quæst. Heb. p. 520; and ad Marcell. p. 547; *S. Epiphanius*, Hæc. 55; and see the Lutheran authorities for this opinion in *Pfeiffer*, *Dubia*, p. 53; *Waterland*, *Distinctions of Sacrifice*, § xi.; and in *Delitzsch*, p. 365.

19. *Blessed be Abram*] The form of this benediction is poetical; consisting of two parallel members, with words peculiar to poetry, *miggen* (hath delivered), and *tsareika* (thine enemies).

20. *he gave him tithes of all*] Abraham gave tithes to Melchizedek as Priest of the Most High God, and thus displayed the superiority of the Priesthood of Christ, typified by Melchizedek, to that of Aaron, the progeny of Abram (see Heb. vii. 2. 4—7); and thus declared the duty of all true Israelites to do honour to Christ in His Ministers, and to show their thankfulness to Him as the Possessor of Heaven and Earth (cp. Matt. xxviii. 18), by dedicating a tenth of their substance to Him (cp. xxviii. 22). On this duty, see the patristic authorities in *Bp. Fellon* on *S. Cyprian* de Unit. Eccl. ad fin. p. 120. “We owe to God a tenth of our substance, and a seventh of our time” (*Lord Bacon*). Cp. below, and on 1 Cor. ix. 14.

22. *unto the LORD (Jehovah), the most high God, the possessor of heaven and earth*] By adopting the words of Melchizedek (vv. 19, 20), Abraham declares his communion with Him; and affirms that Jehovah, whom he himself worships, is the Most High God, possessor of heaven and earth. The word *koneh*, *possessor*, is more expressive than *boré*, or *oseh*; it includes the notion both of *κρίειν* and *κτάρθαι* (*Del.*).

23. *I will not take any thing*] Literally, *if I take*. May God punish me if—. See 2 Sam. iii. 35. Mark viii. 11. Heb. iii. 11.

Thus Abram took care to give no countenance to war for the sake of personal aggrandizement (see v. 14), perhaps also he would receive nothing from those who were polluted by sin: cp. Josh. vii. 1; xxii. 20. On the other hand he received the bread and wine from the hands of Melchizedek the Priest of the Most High God, and with them a blessing.

In the transactions recorded in this Chapter there was a merciful admonition from heaven to the men of Sodom and Gomorrah. They had evidence that the God of Abraham and of Lot was the God of heaven and earth; and they had here cogent reasons to listen to the warnings which Lot gave them of coming retribution: cp. 2 Pet. ii. 7.

CH. XV. 1. *the word of the LORD came*] This is the first place in the Bible where this phrase occurs, “the Word of the Lord came,” and it introduces a prophetic vision and promise of Abraham’s posterity in Christ,—the Incarnate WORD.

— *in a vision*] Not a dream; for Abraham had his eyes open, and walked forth, and saw the stars, v. 5.

— *Fear not*] Words used in Holy Scripture to introduce announcements of CHRIST. “Fear not, daughter of Zion; behold, thy King cometh” (John xii. 15). “Fear not” is said to *Zacharias* (Luke i. 13); to *Mary* (Luke i. 30); to the shepherds (Luke ii. 10); to the women after the Resurrection (Matt. xxviii. 5).

— *I am thy shield*] As I have just shown in defending thee against four powerful kings, and in giving thee the victory.

— *thy exceeding great reward*] Therefore love Me for My own sake; love My gifts for My sake, and not Me for their

f ch. 14. 14.

g 2 Sam. 7. 12. &
16. 11.
2 Chron. 32. 21.h Ps. 147. 4.
i Jer. 33. 22.
k ch. 22. 17.
Ex. 32. 13.
Deut. 1. 10. &
10. 22.
1 Chron. 27. 23.

childless, and the steward of my house is this Eliezer of Damascus? ³ And Abram said, Behold, to me thou hast given no seed; and, lo, 'one born in my house is mine heir. ⁴ And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that ^s shall come forth out of thine own bowels shall be thine heir. ⁵ And he brought him forth abroad, and said, Look now toward heaven, and ^h tell the ⁱ stars, if thou be able to number them: and he said unto him, ^k So shall thy seed be. ⁶ And he ^l believed in the LORD; and he ^m counted it to him for righteousness.

1 Rom. 4. 3, 9, 22. Gal. 3. 6. James 2. 23. m Ps. 106. 31.

sake. Some render this text, *And thy reward (is) exceeding great (Delitzsch)*. But the other translation seems preferable.

2. Lord God] *Adonai Jehovah*. Abraham here joins the two titles of God, which describe His sovereignty and love. If thou art Almighty and gracious, wherefore am I what I am? *Adonai* is a word of a plural form, a "pluralis excellentiæ" (*Gesen.* p. 12); the word is said by some to be derived from *dun* (*Gesen.* 193), to rule or to judge (p. 14), and from it is formed *Adonis*, the lord of the Phœnicians; and the substantive *adon*, a supporter or column.

— childless] Literally, *bare, desolate*; it is applied to a desert, Jer. xvii. 6; and a ruin, Isa. xvii. 2.

— and the steward of my house is this Eliezer of Damascus] There is an alliteration here, *ben-meshek . . . Dammesek*; the words *ben-meshek*, rendered *steward*, signify either (1) *son of the procurator*, literally, of the combing and adorning; and they are applied to a steward because he keeps the house in order; and, therefore, *son of feeding and provisions (Targum of Onkelos)*; or (2) *son of possession (meshek, Job xxviii. 18)*, i. e. the heir of my substance (*Simonis, Gesenius, Kalisch, Delitzsch*), is *Dammeseck Eliezer*. This alliteration (*ben-meshek-Dammeseck*) seems to express a certain sadness and bitterness of feeling: a foreigner of Damascene extraction is my heir.

Dammeseck is rendered *Damascene*, or of *Damascus*, by the *Targum of Onkelos*, the *Syriac*, *Persian*, and *Arabic* versions; and so *Aben Ezra*, and others in *Pfeiffer*, *Dubia*, p. 54. Others render it, *Damascus* is my heir, in the person of Eliezer (see *Delitzsch*, p. 366, and *Keil*); and this may be the true rendering. Some (as *Tuch* and *Hitzig*) have proposed to expunge them; but as *Gesenius* observes (p. 204), the name of the city, *Damascus*, was chosen to designate the *Damascene* servant, and on account of the alliteration; and in other languages the name of the city from which a person is sprung is used in order to distinguish him from others of the same name. A tradition has been preserved of Abraham's connexion with Damascus by *Justin* (the epitomizer of *Trogus*), who calls him a King of Damascus (xxxv. 2); and by *Nicolaus Damascenus*, Fragment. ed. *Orell*. p. 114, who says that "Abraham came from Chaldæa, and obtained kingly power at Damascus, and thence migrated into the land of the Jews;" and in the days of *Josephus* (i. 7. 2) a house was shown at Damascus which bore his name. Damascus, the oldest city in the world, has now 120,000 inhabitants.

— Eliezer] The same name as *Lazarus* in our Lord's parable, Luke xvi. 20. Observe the analogy between that parable and this history. Here on earth Eliezer was cherished by the rich man, Abraham, in his house. He was born in Abraham's house, and the name which he bore, *Eliezer*, signifying "My God is (my) help," was probably given him by Abraham himself, and is an interesting specimen of the religious tone of Abraham's household (see above, xii. 5; and xiv. 14). May not perhaps these circumstances in the history have suggested a reason to our Blessed Lord for choosing the name *Eliezer (Lazarus)* for the beggar in the parable? There *Lazarus* is neglected by the self-indulgent rich man, and lies on the ground outside his gate, and is not admitted to eat of the crumbs that fall from the rich man's table. But *God is his help*, and after a life of patient resignation he was "carried by angels into Abraham's bosom" (Luke xvi. 22). On these "silent analogies" between the Old and New Testament, see also xviii. 8.

5. tell the stars] God had before promised to Abram that his seed should be as the *dust of the earth* (xiii. 16); He now raises his eyes and thoughts, and gives him a larger and more glorious promise, and says that they shall be as the *stars of the sky*. The number of the *dust of the earth* may signify his earthly progeny, but the present promise is specially fulfilled in Abraham's spiritual seed in Christ: "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3; and viii. 10: cp. Rom. ix. 7, 8. Gal. iv. 22). God had

given a promise to Noah in the rainbow; He enlarges it to Abraham in the *fixed stars*, and the sky becomes "a sacrament."

6. he believed in the LORD; and he counted it to him for righteousness] Though he had long been childless, and Sarai was barren, and without hope of children (xvi. 1, 2); and though he had just been meditating in sorrow on his own desolate condition, yet no sooner did the Word of God come to him than he rose with new life therefrom; and he believed the promises of God that his seed would be as the stars of heaven.

The root of the word rendered to believe, is *aman*, to confirm, and to build up as a column; and in the *hiphil* or causative voice, which is used here, it signifies to trust, to build, rely upon, as a sure foundation. *Faith* is the "*ὑπόστασις* of things hoped for" (Heb. xi. 1). From this verb (*aman*) comes the word *Amen*. Abraham established himself on the sure foundation of God's word, and said "*Amen*" with his whole heart to the promise, though to human reason it seemed impossible. Compare *πίστις*, from *πείθω*, *πείθομαι*, *fido*, *fides*, *fiducia*, *faith*.

He believed, and "God counted it to him for righteousness." He who builds on the foundation of *faith* in God's Word, will do whatever God commands; he obeys God because He believes Him. Therefore *Faith* is that which in the Old and New Testament is declared to be imputed to him for righteousness (see Gal. iii. 6. Rom. iv. 3. James ii. 23; and the *Introduction* to the Epistle to the Romans, pp. 190. 203. 205; and to the Epistle of St. James, pp. 1-3). Abraham's faith was the root of his whole life; all the fruits of it grew therefrom; and that root was planted firmly in the word of the living God.

The promise which God gave to Abraham had Christ for its end, and thus the Lord in whom Abraham believed was God the Redeemer (*Delitzsch*). The Faith of Abraham had its fruit in love. To believe in God, as Abraham believed, is "credendo amare, credendo in eum ire, credendo ei adharere, et ejus membris incorporari" (*Augustine*).

This record of Abraham's illustrious act of faith, which was imputed unto him for *righteousness*, follows immediately after the narrative of his meeting with Melchizedek, the King of *righteousness*, the King of Peace, the Priest of the Most High God, who brought forth bread and wine and blessed him, and who is the type of Christ, who "remaineth a Priest for ever." May not Abraham's eyes have been opened "in the breaking of the bread;" as were those of the disciples at Emmaus (Luke xxiv. 35) when Christ met them and talked with them? Was not Abraham's faith strengthened and his heart comforted by the food and blessing he received from Melchizedek, the type of the "LORD our RIGHTEOUSNESS?"

This act of faith was before the covenant of Circumcision (xvii. 10), and therefore righteousness is "not of the law, but of faith" (Rom. x. 5, 6), and the "gift of justification" is for all, whether Gentiles or Jews, who believe God's promises in the Seed of Abraham, which is Christ; see the argument of St. Paul, in Gal. iii. 16, 17. Rom. iv. 10. 23-25. Abraham "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be; and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being persuaded that what He promised, He was able to perform" (Rom. iv. 18-21; 12-16); and cp. *Justin Martyr* c. Tryphon. § 92. 119; *Euseb.*, E. H. i. 4; *Præp. Ev.* vii. 8; *S. Cyril Hieros.*, Catech. 5; *S. Hilary* de Trin. cx. 68. *S. Irenæus* enlarges on the proposition that in this act of faith, and in others done by Abraham, the Patriarch had visions and revelations of CHRIST the Everlasting Word, who was to become Incarnate in his seed.

— he counted it to him for righteousness] Heb. *tsedakah*; that state in which man's will is conformed to God's will; that

⁷ And he said unto him, I am the LORD that "brought thee out of °Ur of the Chaldees, ^pto give thee this land to inherit it. ⁸ And he said, Lord God, ^qwhereby shall I know that I shall inherit it? ⁹ And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. ¹⁰ And he took unto him all these, and ^rdivided them in the midst, and laid each piece one against another: but ^sthe birds divided he not. ¹¹ And when the fowls came down upon the carcasses, Abram drove them away. ¹² And when the sun was going down, 'a deep sleep fell upon Abram; and, lo, an horror of great

n ch. 12. 1.
o ch. 11. 28, 31.
p Ps. 105. 42, 44.
Rom. 4. 13.
q See ch. 24. 13, 14.
Judg. 6. 17, 37.
1 Sam. 14. 9, 10.
2 Kings 20. 8.
Luke 1. 18.
r Jer. 34. 18, 19.
s Lev. 1. 17.
t ch. 2. 21.
Job 4. 13.

state in which Adam was created, but from which he fell by sin. When the human race had corrupted its way, Noah alone was found *righteous* before God (vii. 1; cp. vi. 9). It was the entire surrender of Abraham's will to God's will, and his absolute trust in God's word, that produced unhesitating obedience to His command and was reckoned to him for *righteousness*: see below, *Introd.* to Romans, pp. 130. 203. 205; and to the Epistle of St. James, pp. 1—3.

⁷. *brought thee out of Ur*] See on xii. 1.

⁸. *Lord God*] *Adonai Jehovah*: see v. 2.

— *whereby shall I know*] He does not doubt, but asks for some visible token (*Chrys.*, *Theodoret*, *Aug.*; *Waterland*, *Scrip. Vind.* p. 51). Compare the request of the Blessed Virgin Mary, Luke i. 34.

⁹. *Take me* (i. e. for me) *an heifer*] The quadrupeds mentioned are *three*; and are all the clean beasts afterwards allowed for sacrifice under the Law: cp. above, vii. 2; viii. 20. Lev. i. 2—7. 14; xii. 6—8; xiv. 4—7. Num. vi. 10. *Jahn*, *Arch.* § 376. *Bähr*, *Symbolik*, ii. 296. 318.

The first *three* animals here mentioned, the heifer, the she goat, and the ram, are each to be of *three* years old. There was doubtless something significant in this command. The number *three*, which is the first of numbers that has "beginning, middle, and end" (*Theo. Smyrn.*, p. 157), seems to be specially symbolical of Him "Who is, and was, and is to come," Rev. i. 4; xi. 17. The Number Three in Holy Scripture specially symbolizes the Divine Nature, and its attributes, and its claims upon man's homage and worship: cp. *Bähr*, *Symbolik*, i. 138—155, book i. chap. ii. § 3.

In the Levitical benediction the name Jehovah is repeated *three times* (Num. vi. 23—26). Man himself is composed of the three elements of "body, soul, and spirit" (1 Thess. v. 23); and he is bound to offer them all as a living sacrifice to the Triune God. In the prophetic Vision of the Lord in the Temple, the Seraphim cry, "HOLY, HOLY, HOLY" (Isa. vi. 3); and the same angelic *Trisagion* was heard by St. John, when he listened to the song of the Church glorified (Rev. iv. 8). The *three Persons* of the Godhead were revealed in the Baptism of Christ, who is the Seed of Abraham (see on Matt. iii. 16); and all the faithful seed of Abraham of every age and country are to be baptized into the Name of God the Father, God the Son, and God the Holy Ghost, Three Persons and one God (Matt. xxviii. 19); and all are blessed in that Name (see above, note on ii. 4; below, on Num. vi. 24; and on 2 Cor. xiii. 14, and note).

It has been supposed by some that the particular animals here mentioned represent prophetically the condition of the seed of Abraham in different stages and conditions: see *Augustine* de Civ. Dei xvi. 24; and in Ps. ciii.; and cp. *Theodoret*, Qu. 66; and *S. Chrys.*, Hom. 66. *Prosper Aquitan.* de Prom. i. 12. Others have supposed them to represent the faculties of the human soul, which are to be offered in sacrifice to God. *S. Methodius*, Conviv. Virg., Orat. 5.

These sacrifices may have several mystical significations, but they seem specially to typify the attributes of Christ, Who is the true Sacrifice, and Who was foreshadowed by all Patriarchal and Levitical sacrifices, and in Whom we are admitted to make a covenant with God, and are made heirs of the promise, and in Whom all the promises of God are yea and amen (2 Cor. i. 20). The age of these three animals, that of *maturity*, may represent His perfection; and may perhaps have reference to the three years of His earthly ministry, after which He gave Himself to death for the sins of the world, and we were received thereby into covenant with God; the heifer may symbolize His patience, labour, and strength; the goat His likeness to sinful flesh (Rom. viii. 3; cp. Matt. xxv. 32); the ram His vicarious suffering (see below, xxii. 13); the turtle-doves and pigeons His innocence, love, and meekness. A pair of turtles or two young doves, the emblems of conjugal love, and its

fruits in holy matrimony, were offered at the Purification. Luke ii. 22. Lev. xiv. 22. His human Spirit was filled with the Holy Ghost, by whose operation He was conceived as Man, and Who lighted on Him at His Baptism in the likeness of a Dove.

¹⁰, ¹¹. *And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away*] May we not see *seven* things in this sacrifice; the three clean beasts, each divided into two, and the turtle and pigeon not divided, and of one and the same kind, and reckoned as one? *Seven* is a sacred number, expressive of completeness; see on Rev. xi. 19, p. 216.

This number *seven* (Heb. *sheba*) being a sacred number, and expressive of finality, is the root of the verb *shaba*, to swear (*Gesen.* 802); an oath being a solemn act of worship, in which an appeal is made to God, and an oath for confirmation is an end of all strife (Heb. vi. 16); and here God confirms His promise to Abraham thereby.

The Holy Ghost, speaking by *Zacharias*, teaches us that the deliverance, which God promised to Abraham and his seed from the land of bondage, and their subsequent entrance into Canaan, was a pledge and earnest to them of a better deliverance and possession in Christ. "The oath which He swore to our father Abraham" revealed to him "that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear" (Luke i. 73).

The act here described was the ritual expression of a treaty, in which animals were slain and divided, to represent a covenant between two parties; and in human covenants, the two parties passed between the pieces of the victims thus divided, to signify that the two parties bound themselves to observe the treaty, under solemn imprecations that they themselves might be cut in pieces if they were not true to their covenant: cp. Jer. xxxiv. 18—20; and *R. Salomon Jarchi*; hence the Hebrew phrase *carath berith*, to cut a treaty; and the Greek ὁρκια τέμνειν; and Latin *foedus icere, ferire*. *Gesen.* p. 417. *Kalisch*, p. 373. And here it is said (in v. 18) that in this day God "made a covenant" (literally, God cut a covenant) with Abraham.

But the present covenant was different from human covenants. It was a *promise* of grace on God's part; therefore St. Paul calls it a *promise* (Gal. iii. 18). But Abraham's faith was implied as a condition of the fulfilment of the *promise*; Abraham brings and prepares the victims, and protects them from molestation. *God passes through* the midst of the divided pieces of the victim, by His attributes of fire and light (v. 17).

— *the birds divided he not*] Cp. Lev. i. 17. The turtle and the dove, emblems of love and innocency, were not divided.

The Holy Spirit, the Spirit of Peace and Love, who descended as a *Dove* on Christ at His Baptism, is a spirit of unity.

Christ's Human Spirit, filled with the Holy Ghost, was separated by death from His body, but it was not *divisible*; it winged its flight in a viewless course to the world of spirits; in it He went and preached to the spirits in prison: see on 1 Pet. iii. 19.

— *the fowls* (birds of prey)—*Abram drove them away*] Literally, caused them to be *blown away*. This act seems to represent Abraham's religious regard for, and observance of, God's treaty and promise; he drove the fowls of the air from the sacrifice.

So the true believer drives away the fowls of the air, which would pluck the good seed of God's word out of his heart. Matt. xiii. 4. Mark iv. 4. Luke viii. 5: cp. *Aug.* de Civ. Dei xvi. 24.

¹². *when the sun was going down, a deep sleep fell*] As on Adam in Paradise, when going was formed out of him (ii. 21). Then Abraham, the father of the faithful, was overtaken by "a horror of great darkness." So it will be at the end; when the

v Ex. 12. 40.
Ps. 105. 23.
Acts 7. 6.

w Ex. 1. 11.
Ps. 105. 25.
x Ex. 6. 6.
Deut. 6. 22.
y Ex. 12. 36.
Ps. 105. 37.
z Job 5. 26.
a Acts 13. 36.
b ch. 25. 8.
c Ex. 12. 40.
d 1 Kings 21. 26.
e Dan. 8. 23. Matt. 23. 32. 1 Thess. 2. 16.

darkness fell upon him. ¹³ And he said unto Abram, Know of a surety ^a that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and ^w they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, ^x will I judge: and afterward ^y shall they come out with great substance. ¹⁵ And ^z thou shalt go ^a to thy fathers in peace; ^b thou shalt be buried in a good old age. ¹⁶ But ^c in the fourth generation they shall come hither again: for the iniquity ^d of the Amorites ^e is not yet full. ¹⁷ And

sun of this world is about to set, there will be a horror of great darkness, for the faith will be hard to find. See Luke xviii. 8. Matt. xxiv. 21: cp. *S. Augustine* de Civ. Dei xvi. 24, on Abraham's Vision.

— *an horror of great darkness*] Lit. *a horror, a great darkness*, expressive of the terror and dismay to which Abram's seed, the Israelites, would be reduced in Egypt; but Light shone out of the darkness through God's glorious Presence, as here: see v. 13. Here was a vision of the *Exodus*; and of a better Exodus in Christ.

^{13. Know of a surety}] Here is another evidence of the adaptation of the Pentateuch to the wants of the Hebrew nation, and a confirmation of its genuineness (see xiv. 13). Moses, in recording this divine speech, may be supposed to say to the Israelites of his age, Be not dismayed by your sufferings, as if God had forgotten His people. God has pre-announced your sufferings to your forefather Abram, the friend of God, in order that you might not be perplexed and staggered by them, but might see in them a proof of the divine foreknowledge and truth of God, and might also be cheered by what followed the announcement of sufferings,—namely, the promise of deliverance.

Precisely in the same manner Christ in the Gospel dealt with His disciples (see John xiii. 19; xiv. 29; xvi. 1—4).

In a spiritual sense, the true children of Abraham are always strangers and pilgrims in the land, and endure manifold afflictions in this world. Ps. xxxix. 14. 1 Pet. ii. 11. *S. Ambrose* de Abr. ii. 3.

— *four hundred years*] Cp. Acts vii. 6, where St. Stephen confirms the reading of the text here: and see also Gal. iii. 17, where St. Paul says that "the Law was given 430 years after the promise" to Abraham and his seed. The 400 years mentioned here and by St. Stephen date from the birth of the promised seed, Isaac; the 430 years mentioned by St. Paul date from the *promise*, made thirty years before in Haran, of the *blessing* to the seed (see on Acts vii. 6, Preliminary note; and Gal. iii. 17; and *Pfeiffer*, *Dubia*, p. 55; and see the note below, on Exod. xii. 40). There ought, therefore, to be a pause or break before these words, thus, "afflict them—four hundred years," i. e. in all.

For a statement of the various opinions on the duration of the sojourn in Egypt, see *Kalisch*, Introduction to Exodus, pp. xi—xvii; and *Delitzsch*, pp. 370—372; and the note below, on Exod. xii. 40.

^{14. that nation—will I judge}] He does not reveal the name of that nation,—Egypt, lest he should seem to be the Author of its tyrannical oppression.

^{15. thou shalt go to thy fathers in peace}] A proof of the existence of the souls of the faithful in the middle state between Death and the Resurrection of the body. Abraham's body was not gathered to his fathers, who died and were buried in a distant land. Compare Luke xvi. 22, where that happy place, in which the souls of the faithful are after they are delivered from the burden of the flesh, is called by our Lord "Abraham's bosom."

^{16. in the fourth generation}] Explained by the 400 years in v. 13. The generation seems to be reckoned at 100 or 120 years.

Or the words may mean, that in the fourth generation after they went down from Canaan into Egypt they shall come back again into Canaan; and this was fulfilled as follows: Jacob went down with Levi into Egypt; Kohath was Levi's son; Amram was Kohath's son; and Moses and Aaron were sons of Amram. See Exod. vi. 16—20. *Hilar. Diacon.*, Qu. ex V. T. 10; and *S. Jerome*, Epist. Crit. ad Damas. p. 567: cp. *M. Caul.*, Answer to Colenso, p. 92.

— *the iniquity of the Amorites is not yet full*] "The Earth is the Lord's, and He gives it to whom He will" (Jer. xxvii. 5). He distributes to every people their own land, and "determines the bounds of their habitation" (Deut. xxxii. 8. Acts xvii. 26). "God removeth kings and setteth up kings" (Dan. ii. 21).

"He ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 17). "He is the judge, He putteth down one and setteth up another; in His hand is a cup, and He poureth out of the same, but the dregs thereof, the wicked of the earth shall drink them" (Ps. lxxv. 7, 8). "If they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 17. Isa. lx. 12). "He is patient and long-suffering, not willing that any should perish" (Exod. xxxiv. 6. Rom. ii. 4. 2 Pet. iii. 9). But if, after patient endurance, they will not repent, and go on and fill up the measure of iniquity (Matt. xxiii. 32) beyond which it is impossible to spare, then comes retribution.

This sentence, therefore, from the lips of the Almighty Himself is an assertion of His own sovereignty, and a declaration of the reasons for which the Amorites—after long endurance on His part—were exterminated by the Israelites.

The conquest of Canaan by the Israelites, the extirpation of its inhabitants, was not (as some have alleged) an act of hostile aggression prompted by worldly ambition. It affords no countenance to what are sometimes called "wars of religion;" or of religious persecution. It was an act of obedience, on the part of Israel, to the declared will of the Sovereign Lord of the Universe, in the exercise of His power and righteous retribution on the wicked who rebelled against Him, who were guilty of the grossest abominations and savage cruelties in the name of religion (Deut. xii. 30, 31. Lev. xviii. 21—30); and it was an example and warning to the Israelites themselves, and to all Nations, of God's hatred of sin, and of His resolve to punish it.

It was also a rehearsal of that *final* retribution, with which the Everlasting Judge of all, the divine Joshua, our Blessed Lord and Master JESUS CHRIST, will visit all who disobey Him (see on Josh. x.); and therefore it concerns all men.

God had patiently endured the Canaanites for many hundred years. He had sent the Patriarchs to dwell among them, and to set before them the worship of the true God; He had preserved among them holy men, Priests of the Most High God, such as Melchizedek; He had given them warnings from heaven against sin, in the destruction of Sodom and Gomorrah and the cities of the plain. And when the Israelites came in with Joshua, peace was offered to all who were beyond the limits of Canaan (Deut. xx. 10—18; cp. Josh. ix. 6—15), and therefore all selfish desires of aggrandizement on the part of Israel were restrained. It was a *restoration*, xiv. 2.

The example of the consequences of the temptation, by which the Israelites were ensnared in Midian (Num. xxv.), is a proof of the consequences that *would* have resulted from association with the nations of Canaan, and which did indeed arise by reason of their neglect to execute God's command: cp. Deut. vii. 4.

The case of Rahab also shows, what might have been gained by the Canaanites, if, having heard God's mighty works for Israel, they had had faith, as she had (see Josh. ii. 9—13; vi. 22).

It must be remembered, also, that though the Israelites were used to punish the Canaanites for their idolatry, yet that God declared to the Israelites, that if any Israelite was guilty of a like sin, he also was to suffer a like punishment: see Deut. xiii. 6.

Nor ought it to be forgotten, that God uses the expression concerning the Israelites, the seed of Abraham, "they shall come hither again," as if the land were already theirs, through the gift of it to Abraham "by God, the Possessor of heaven and earth;" see xiv. 2. 18, 19. This question concerning the extirpation of the Canaanites was argued against the Manichaean objections by *Epiphanius*, *Hæres.* 66; *Ancorat.* p. 118; cp. *S. August.* c. Faust. xii. 73—79. *Chrys.*, *Hom.* 37; *Theodoret*, Qu. 65; and cp. *Waterland*, *Scr. Vind.* p. 118. *Bp. Sherlock* on the Extermination of the Canaanites; *Graves* on the Pentateuch, Part iii. Lect. i. pp. 192—196; *Hengstenb.*, *Auth.* ii. 471—507; *Kalisch*, p. 370, and see below, the *Introduction* to the Book of Joshua, p. xvii.

it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and † a burning lamp that 'passed between those pieces. ¹⁸ In the same day the LORD ^e made a covenant with Abram, saying, ^h Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ¹⁹ The Kenites, and the Kenizzites, and the Kadmonites, ²⁰ And the Hittites, and the Perizzites, and the Rephaims, ²¹ And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

XVI. ¹ Now Sarai Abram's wife ^a bare him no children: and she had an handmaid, ^b an Egyptian, whose name was ^c Hagar. ² And Sarai said unto Abram, Behold now, the LORD ^e hath restrained me from bearing: I pray thee, 'go in unto my maid; it may be that I may † obtain children by her. And Abram ^e hearkened to the voice of Sarai. ³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^h had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

† Heb. *a lamp of fire*.
f Jer. 34. 18, 19.
g ch. 24. 7.
h ch. 12. 7. & 13.
13. & 26. 4.
Ex. 28. 31.
Num. 34. 3.
Deut. 1. 7. & 11.
24. & 34. 4.
Josh. 1. 4.
1 Kings 4. 21.
2 Chron. 9. 26.
Neh. 9. 8.
Ps. 105. 11.
Isa. 27. 12.
a ch. 15. 2. 3.
b ch. 21. 9.
c Gal. 4. 24.
d ch. 30. 3.
e ch. 20. 18. & 30. 2.
1 Sam. 1. 5, 6.
f So ch. 30. 3, 9.
† Heb. *be builded by her*.
g ch. 3. 17.
h ch. 12. 5.

17. *when the sun went down, and it was dark*] The glory of God's presence was then more bright; and it represented prophetically, in a striking manner, the splendour of His future glorious appearance to the seed of Abraham in the dark night of Egyptian bondage.

So our Blessed Lord's glory, when He walked on the waves of the sea, and came to comfort His disciples toiling in the ship tossed in the storm, was made more brilliant by the darkness of the night (Matt. xiv. 25. Mark vi. 48).

— *a smoking furnace* (Heb. *tannûr*; κλιβανος, Sept.), and *a burning lamp*] Or *lamp of fire*—the furnace and light of fire were signs of God's presence and power; as at Sinai (Exod. xix. 18), "when the Lord descended in fire, and the smoke thereof ascended as the smoke of a furnace:" cp. Exod. xx. 18.

18. *from the river of Egypt*] The *nahar* of Egypt, the Nile; not the brook (*nahal*) of Egypt, which is now called *Wady-el-Arish*.

It is true, that the limits here specified were never actually reached, but they show God's design, which was realized as far as He was concerned. The non-attainment of them was not through any failure on His part, but it was due to the shortcomings of those to whom the promise was given; who suffered the heathen tribes, which they were commanded to exterminate (Exod. xxiii. 31), to possess the land.

It is the same in spiritual things. God willeth all men to be saved (see 1 Tim. ii. 4. Tit. ii. 11. 2 Pet. iii. 9). He gave His Son for all men (Rom. viii. 3). He also wills that every man's will should be free; but many men abuse their free will and reject His gracious offers in Christ. Men will not drive out the seven nations of Canaan—their own deadly sins—out of their own hearts; they will not sanctify themselves and make themselves a Holy Land; they cherish some spiritual Amorites in their own bosom, and so His design is not realized through their fault, and against His desire: cp. *Introduction* to the Epistle to the Romans, § iv. p. 197.

19. *The Kenites*] In the s. and s.w. of Canaan (Num. xxiv. 21). Hobab belonged to this tribe. Judg. i. 16: cp. Judg. iv. 11. 17. v. 24. 1 Sam. xxx. 29.

He specifies those Nations against which the Israelites had a commission, in order that they might not war with those against whom they had no commission.

— *Kenizzites*] Perhaps in Idumæa.

— *Kadmonites*] East of Canaan, from *Kedem*, the east.

20. *Hittites, and the Perizzites*] See x. 15; xiii. 7.

— *Rephaims*] xiv. 5.

21. *Amorites, — Girgashites, and the Jebusites*] x. 16. It is observable that ten nations are here mentioned as delivered up by God to the seed of Abraham—a perfect number—marking the fulness of God's promise, and of their conquest by His help: cp. Ps. lxxxiii. 6—9, where *ten* nations are mentioned as confederate against God's people.

In other places another number, *seven*, is mentioned (Deut. vii. 1. Josh. iii. 10. Acts xiii. 19); a number which also expresses perfection, especially in relation to God. The Israelites were to be "a holy people;" their land was to be sanctified to Him, that He might rest upon it in love and peace, as in a Sabbath of God.

CH. XVI. 1. *Sarai Abram's wife bare him no children*] An evidence of the truth of the history. With the Israelites

barrenness was a reproach, and was deemed a judgment of God. Yet the writer of the Pentateuch dwells on the fact that Sarai was barren for many years, and Rebekah also (xxv. 20—26), and Rachel (xxx. 1). In this long barrenness, succeeded at last, in a miraculous manner, by the birth of the promised seed, they might see a foreshadowing of the patient waiting of a barren World travelling and yearning through many hundred years for the Birth of the Messiah.

— *an Egyptian*] Perhaps Hagar had followed Sarai from Egypt after the sojourn described in xii. 14.

— *Hagar*] Literally, *flight*. She was so called, because she was a fugitive from her own country, and a sojourner in a foreign land (*S. Ambrose* de Cain, i. 6); and not because she afterwards fled from her mistress, though doubtless names are sometimes given by anticipation: cp. *Kalisch*, p. 133. The *Hagarens* derived their name from her. Ps. lxxxiii. 6. And is not *Hegira* connected with the same root as *Hagar*?

2. *And Sarai said unto Abram*] The suggestion was from her, and not from Abraham. Though he was greatly grieved by his childless state (xv. 2, 3), yet he would not wrong her, or distrust God. Thus in Abraham's case we see a tenacious clinging, under trying circumstances, to the law of Monogamy given at the beginning (Gen. ii. 24), and to that law Isaac adhered; but in course of time man degenerated from it.

Man does *evil* that *good* may come; God elicits good from evil; and in the relation of Abraham to Hagar and to Sarah, the Holy Spirit has been graciously pleased to point out a typical foreshadowing of God's dealings with Mankind, first under the Law, and next under the Gospel: see below, v. 16; and St. Paul's commentary on this history, Gal. iv. 22—31. Sarah and Hagar (says St. Paul) are figures of the two Covenants—the Synagogue and the Church. For a long time the Church waited, and was restrained from bearing; and the Synagogue took the place of the true Wife; but at last, like Sarah, the Church is become the Mother of many Nations. *S. Ambrose* de Abr. ii. 10.

— *I may obtain children*] Literally, I shall be *built up*; from *banah*, to *build*; whence *ben*, a son, as building up the house. Cp. Deut. xxv. 9. Ruth iv. 11.

— *Abram hearkened to the voice of Sarai*] And thus gave occasion to others to palliate Polygamy by his example, against which Malachi protests (Mal. ii. 14—16).

Perhaps the long term of fourteen years (see v. 16; xxi. 5), during which he waited for the fulfilment of God's promise, was like a penal discipline for this compliance with the request of his wife; and the unhappy bickerings between Sarah and Hagar, who taunted her for her barrenness, and even between Sarah and Abraham himself (v. 5); the pain he had to bear in sending Hagar away; the quarrels between Ishmael and Isaac (xxi. 9), are—like the sins of Lamech, the first polygamist (see iv. 23)—recorded by the Holy Spirit as striking evidences of the unhappy fruits of Polygamy.

Polygamy has been the bane of the family of *Ishmael*, the descendants of Abraham by *Hagar*, and has been one of the means by which the arch-impostor of Arabia, *Mohammed*, who came from that race, has propagated his religion throughout the world.

Observe Abraham repented of this sin of polygamy, and did not repeat it; although he was strongly tempted to it; for he had to wait twenty-three years more before he had a child by Sarah; after Sarah's death he had children by *Keturah*.

12 Sam. 6. 16.
Prov. 30. 21, 23.

k ch. 31. 53.
1 Sam. 24. 12.
1 Prov. 15. 1.
1 Pet. 3. 7.
m Job 2. 6.
Ps. 106. 41, 42.
Jer. 38. 5.
† Heb. that which
is good in thine
eyes.
† Heb. afflicted
her.
n Ex. 2. 15.
o ch. 25. 18.
p Ex. 15. 22.

q Tit. 2. 9.
1 Pet. 2. 18.
r ch. 17. 20. & 21.
18. & 25. 12.

s ch. 17. 19.
Matt. 1. 21.
Luke 1. 13, 31.
|| That is, God
shall hear.
t ch. 21. 20.
u ch. 25. 18.

⁴ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ¹despised in her eyes. ⁵ And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ⁶ the LORD judge between me and thee. ⁶ But Abram said unto Sarai, ⁷ Behold, thy maid *is* in thy hand; do to her [†]as it pleaseth thee. And when Sarai [†]dealt hardly with her, ⁸ she fled from her face.

⁷ And the angel of the LORD found her by a fountain of water in the wilderness, ⁹ by the fountain in the way to ⁹ Shur. ⁸ And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. ⁹ And the angel of the LORD said unto her, Return to thy mistress, and ⁹ submit thyself under her hands. ¹⁰ And the angel of the LORD said unto her, ¹¹ I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ¹¹ And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, ¹² and shalt call his name || Ishmael; because the LORD hath heard thy affliction. ¹² And he will be a wild man; his hand *will be* against every man, and every man's hand against him; ¹³ and he shall dwell in the presence of all his brethren. ¹³ And

4. *she conceived*] And thus Sarah knew that the want of issue was *not* due to Abraham. (S. Chrys., Hom. 38.)

5. *My wrong be upon thee*] May the wrong done to me by Hagar's contempt come upon thee: cp. xxvii. 13. Jer. li. 35. Here is another proof of the ill effects of Polygamy. Sarah, who persuaded Abraham to do what he did, was the first to rue it, and complain of it, and to charge her husband with the consequences of her own fault. All this is perfectly true to nature, and one of the many silent proofs of the veracity of the story.

7. *angel*] This is the first place where "the ANGEL of the LORD" is related in Scripture to have appeared.

The original word is *mal'ac*, from the root *laac*, to send, whence Latin *lego*, *legatus*. Gesen., p. 427: cp. the Greek ἄγγελος, *angelus*, messenger, sent, i. e. from God: see Heb. i. 7. 14.

In the book of Genesis "the ANGEL of the LORD" identifies Himself with JEHOVAH and ELOHIM by ascribing to Himself divine acts: see here, v. 10, "I will multiply thy seed;" and below, xxii. 12, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me;" see also below, xviii. 2; xix. 1. Exod. iii. 2. 6; xiv. 19; xxiii. 20.

Since also He is an *Angel*, that is, a Being who is *sent*, this phrase, "the Angel of the Lord," seems to intimate a plurality of Persons in the Godhead. The *Father* is *never* said in Holy Scripture to be *sent*; and this passage was used by the Ancient Fathers against the Sabellians: cp. *Novat. de Trin.* c. 26. In Mal. iii. 1, Christ is called "the Angel of the covenant," and "of God's face" in Isa. lxiii. 9.

Not only does the Angel here speak as God, "I will multiply" (v. 10), but Hagar speaks of him as God (v. 13); and Hagar's confession, and the name given to the well, seem to show that He who spake in the Angel was God; and probably "the WORD of God." See below, on xviii. 2; and so S. Hilary, de Trin. iv. § 23, p. 93; and so Gerhard, Calovius, Walther, and many others: see Pfeiffer, Dubia, pp. 58, 59. Cp. Keil here.

— *in the way to Shur*] Towards Egypt, her own country. See xx. 1; xxv. 18. Exod. xv. 22. The fountain was between Kadesh and Bered (v. 14: cp. Num. xiii. 26). It was in this wilderness that her posterity afterwards dwelt (Gen. xxv. 18). Shur is now called *Jifar*; the n.w. portion of the desert of Arabia. Compare below, xxi. 15—19.

8. *Hagar, Sarai's maid*] The Angel begins with reminding her of her duty to her mistress, and sends her back, and then proceeds to comfort her. Observe the resemblance between this act and St. Paul's treatment of Onesimus, the fugitive slave of Philemon: see below, *Introduction* to that Epistle, p. 333.

11. *Ishmael*] God shall hear. Some render it "*whom God shall hear*;" but this seems less consistent with the context and with the history: cp. xvii. 20.

— *because the LORD hath heard*] The Angel uses the word Jehovah in speaking to Hagar, and says that her son shall be called *Ishma-el* (*Elohim shall hear*). There seems to have been, therefore, some providential reserve in the patriarchal age as to

the use of the word JEHOVAH, the Lord; which was probably the cause of the very rare occurrence of that word in the proper names of that period,—a circumstance which has been used by some as an argument in behalf of the erroneous notion that the Name Jehovah was not known to the Patriarchs (see below, Exod. vi. 3). The name *El* is connected with Ishmael; but Jehovah with *Isaac*, the figure of Christ,—dying and rising again,—on *Mor-iah* (see below, xxii. 2); and the names of *Abraham* and *Sarah* are also,—it is probable,—connected with the name *Jehovah* (see below, xvii. 1. 5. 15). Did not the Angel encourage such reserve, by prescribing the name *Ishma-el* to be given, although the name was to be a record of the gracious mercy of *Jehovah*? And Hagar seems to have learnt the lesson: "She called the name of Jehovah that spake unto her, 'Thou *El* seest me'" (v. 13). *Jehovah* is reserved to the seed of promise, and is not extended to *Ishmael*.

12. *a wild man*] Literally, *a wild ass man* (compare xlix. 9). For a description of the wild ass, remarkable for its strength, swiftness, beauty, and indomitable character, able to subsist and thrive in the desert, and therefore very descriptive of the Bedouin Arabs, and their "unrestrained love of freedom, as they ride over the desert, spear in hand, on camel or horse, hardy, frugal, and despising the life of cities and towns," see Job vi. 5; xxiv. 5; xxxix. 5—8. Isa. xxxii. 14; and cp. Bochart, Hieroz. ii. 14; especially Arnold's Islam, p. 11.

— *his hand will be against every man*] As we have seen during more than 3000 years in the Bedouin Arabs and Saracens; cp. Gen. xxi. 20. Isa. xxi. 13. Jer. iii. 2. Ps. x. 8, 9. Ezra viii. 31. *Amnian. Marcellin.* xiv. 4; and the description in Dean Jackson on the Creed, book i. chs. xxv. xxvi.; *Bp. Newton* on the Prophecies, § 11; *Gibbon*, ch. l.; *Winer*, R. W. B. p. 78; *Kalisch*, pp. 378, 379; and *Poole* in *Dr. W. Smith's B. D.*, Art. *Ishmael*, p. 893.

Those Arabs, who boast themselves to be of purer blood, claim to be descendants of Joktan, the younger son of *Heber* (x. 4); and they call the progeny of Ishmael, who are a wilder race, *Most-Arabians* (or mixed Arabians), because Ishmael's mother was of *Egyptian* origin.

— *he shall dwell in the presence of all his brethren*] Here is a prophecy that Abraham shall have *other* children, and is a correction of Hagar's pride for exulting over Sarai.

This expression describes the almost indefinite extent of territory in which the Bedouins roam, so that they seem to be every where before the eyes of their brethren. The Ishmaelites continue to this day in free possession of the vast peninsula between the Euphrates, the isthmus of Suez, and the Red Sea, from which they have overspread Northern Africa and Southern Asia.

St. Paul teaches us to see in the descendants of Hagar a figure of the literal Israel—the *Jews*—as opposed to the Christians, the spiritual children of Sarai (Gal. iv. 21—31).

The description in this verse is very applicable to the literal Israel—the spiritual Bedouins—the *Jews*. They roam every

she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him *that seeth me? ¹⁴ Wherefore the well was called ^v|| Beer-lahai-roi; behold, it is ^zbetween Kadesh and Bered.

¹⁵ And ^aHagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^bIshmael. ¹⁶ And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

XVII. ¹ And when Abram was ninety years old and nine, the LORD ^aappeared to Abram, and said unto him, ^bI am the Almighty God; ^cwalk before me, and be thou ^dperfect. ² And I will make my covenant between

Deut. 10. 17. c ch. 5. 22, & 48. 15. 1 Kings 2. 4. & 8. 25. 2 Kings 20. 3. || Or, upright, or, sincere.
d ch. 6. 9. Deut. 18. 13. Job 1. 1. Matt. 5. 48.

where; they dwell in the face of their brethren of the seed of promise; they stand aloof from them, though they are every where mingled with them.

13. *Thou God seest me*] Literally, *Thou (art) a God of seeing*. The Angel is regarded by Hagar as the Presence of God: see v. 13. The meaning seems to be, Thou hast espied me in this dreary wilderness, where I thought that no eye was upon me, and here I have seen Thee, my helper and God. Is this Vision prophetic of Christ's future revelation to the Moslem? (*Arnold, J. M.*)

— *for she said, Have I also here looked after him that seeth me?*] Or rather, *Do I even yet see (i. e. live) after the sight or vision of (God)?* So *Junius, Rivetus*; and see *Gesenius*, p. 748; and *Kalisch*, p. 382; and *Keil*, p. 154. And *Onkelos* seems in some degree to countenance this interpretation. Cp. xxxii. 30, "I have seen God face to face, and my life is preserved." And cp. Exod. xxiv. 11; xxxiii. 20. Deut. v. 24. Judg. vi. 22; xiii. 22. Isa. vi. 5.

14. *was called*] Literally, *he called*. Cp. ii. 20. Exod. xv. 23. Lev. xvi. 32. 2 Sam. v. 20, compared with 1 Chron. xiv. 11. So *they* is used impersonally (1 Chron. xv. 8. 2 Chron. ix. 31).

— *Beer-lahai-roi*] Literally, *the well of the life of seeing, or of the life of vision (Gesen., p. 100; Kalisch, p. 382; Keil, 154)*. It commemorated the fact, that she, though a fugitive and a sinner, was permitted to see God, and live; and not only so, but received a promise of a blessing from Him, and of a long and prosperous life in her posterity. Christ is the true *Beer-lahai-roi*. Consider the history of Hagar and Ishmael as prophetic of blessings one day to be vouchsafed to Mohammedans, races in union with the *Israel of God*. See *Dr. J. M. Arnold's Islam*, Lond. 1874, p. 9, 396. See below, xxi. 19; xxv. 11, 17.

— *behold, it is between Kadesh and Bered*] On the site of Kadesh, see xiv. 7. *Mr. Rowlands* supposes that he has discovered the site of Beer-lahai-roi at *Moilähhi*, which he thus describes (*Williams, Holy City*, i. 465): "Moilähhi lies on the great road from Beersheba to Shur, or *Jebeles-Sur*, which is its present name,—a grand chain of mountains running north and south, a little east of the longitude of Suez, lying, as Shur did, before Egypt (Gen. xvi. 7). It is probable, from Genesis xvi. 14, that *Bir-lahai-roi* was not far from Kadesh. Moilähhi is about twelve miles from Kadesh. The well has disappeared, and the *Bir* (well) very naturally has been changed into *Moi* (water); and, what is very remarkable, the Arabs of the country call it *Moilähhi Hadjar* (Hagar); and, to confirm this statement, they conducted us to the house of Hagar (Beit Hadjar), where they said such a person lived. It is about half or three-quarters of a mile from Moilähhi, in a ravine among the hills. The wilderness of Paran, where Ishmael is said to have dwelt (Gen. xxi. 21), lies immediately to the south of this,—a grand plain, bounded on the west by *Halal* and *Yeleh*, on the east by the mountains or wilderness of *Kadesh* and *Jebel-el-Khirm*, on the north by the southern hills of Judaea, or rather of the *promised* (not of the *possessed*) land. This is *El Param*, or Plain of Paran, alluded to in Gen. xiv. 6. This also is the country (excellent for pasture in some parts in the rainy season) where Abraham dwelt between Kadesh and Shur. Shur lies at its south-west extremity, and Kadesh at its utmost north-east extremity. This plain is the Paran through which the Hebrews came from Sinai, on their way to Kadesh (Num. xii. 16; and xiii. 26). The wilderness of Paran might possibly mean the hills bounding the plain to the east of it, and to the south of the wilderness of Kadesh, or, as I am rather inclined to believe, the wilderness of Kadesh was also called the

wilderness of Paran, from the adjacent plain, as it was called that of Kadesh from the fountain of Kadesh."

15. *Abram called his son's name—Ishmael*] He acknowledged the truth of the vision related in v. 11, and acted upon it.

16. *fourscore and six years old*] Ishmael was born fourteen years before Isaac, the child of promise (see xxi. 5).

The seed of Hagar was born in consequence of the infirmity of the faith of Sarah, and even of Abram (see v. 2). So the Law, of which Hagar and her seed was the type, "came in," or was added parenthetically (*παρεισήλθεν*), "because of transgression" (see Gal. iii. 19. Cp. Rom. v. 20), "till the promised Seed should come." The Levitical Law was given by God, as Ishmael was; but it was only for a time, till Christ, the true Isaac, should be born (see Gal. iv. 1—5. 19. 31).

CH. XVII. 1. *ninety years old and nine*] Thirteen years after the events recorded in the foregoing chapter: cp. xvi. 2.

— *I am the Almighty God*] *El Shaddai*. The word *Shaddai* is the "pluralis excellentiæ" (i. e. a plural denoting pre-eminence), from the singular *shad*, powerful (from root *shadaa*, to be strong), with the plural termination (*Vitringa, Gesenius*), and it signifies *most strong*; or the *ai*, at the end of the word, may be simply a substantive termination (see *Keil*). For other opinions on the origin of the word, cp. *Kalisch* on Exod. vi., p. 100.

As to the meaning, all are agreed that it is an equivalent to the Greek *παντοκράτωρ*, Almighty.

In this chapter we have three Names of the Divine Being, —JEHOVAH (v. 1), EL SHADDAI, and ELOHIM (v. 3). From this specification of these names we know that they all describe one and the same Divine Being, and that there is not a plurality of Gods. The name *Elohim* is specially used in this chapter (vv. 3. 9. 15. 18. 19. 22, 23); and the name JEHOVAH is reserved for the next chapter, where He is acknowledged to be "the Judge of all the earth" (v. 25).

God presents Himself here as *El Shaddai*, the *All-powerful God*; and He is about to exercise His almighty power in three ways:—

(1) Over the names of Abram and Sarai; *Elohim* consecrates them with a new element,—a letter taken from the name of *Jehovah*; and thus the connexion of the names *Elohim* and *Jehovah* is marked. See below, 5. 15.

(2) Over the flesh of all Abram's male progeny, by imprinting upon it the seal of Circumcision, and by consecrating it to Himself.

(3) Over the ordinary laws of nature, by raising from one, as it were dead (Heb. xi. 12. Rom. iv. 9), and from the womb of Sarah, that was dead,—an innumerable progeny;—and over the promised Seed, in whom all are to be blessed, and live.

— *walk before me, and be thou perfect*] God had given gracious promises to Abraham (xii. 7; xiii. 16; xv. 5). The fulfilment of them depended on his obedience; and God is now about to try him by prescribing an act of obedience, and to enter into a covenant with him, sealed with Circumcision, and inaugurated with a new name to him: see v. 10. "Walk before Me;" live in a constant sense of My presence, walking in My way, and doing all to My glory. Cp. Gen. v. 22; vi. 9. Prov. iii. 6. Micah vi. 8. Luke i. 6. "Be thou perfect (*tamim*, whence the sacred word *thummim*). Cp. xxv. 27; and the Greek *τέλειος ἀνὴρ*, of St. James iii. 2; and our Lord's precept, "Be ye perfect, as your Father in heaven is perfect" (Matt. v. 48). The standard is high, beyond human attainment; but whoever does what he is able to attain it, is accounted *τέλειος* by God, who sees and accepts him in Christ.

e ch. 12. 2. & 13.
16. & 22. 17.
f ver. 17.

g Rom. 4. 11, 12,
16.
Gal. 3. 29.
† Heb. multitude
of nations.
h Neh. 9. 7.
‡ That is, Father
of a great multi-
tude.
i Rom. 4. 17.
k ch. 35. 11.
l ver. 16.
ch. 35. 11.
Matt. 1. 6. & c.
m Gal. 3. 17.
n ch. 26. 24. & 28.
13.
Heb. 11. 16.
o Rom. 9. 8.
p ch. 12. 7. & 13.
15.
Ps. 105. 9, 11.
† Heb. of thy so-
journings.
q ch. 23. 4. & 28. 4.
r Ex. 6. 7.
Lev. 26. 12.
Deut. 4. 37. & 14.
2. & 26. 18. & 29.
13.
s Acts 7. 8.
t Acts 7. 8. Rom. 4. 11.

me and thee, and ^e will multiply thee exceedingly. ³ And Abram ^f fell on his face: and God talked with him, saying, ⁴ As for me, behold, my covenant *is* with thee, and thou shalt be ^g a father of [†] many nations. ⁵ Neither shall thy name any more be called Abram, but ^h thy name shall be [‡] Abraham; ⁱ for a father of many nations have I made thee. ⁶ And I will make thee exceeding fruitful, and I will make ^k nations of thee, and ^l kings shall come out of thee. ⁷ And I will ^m establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, ⁿ to be a God unto thee, and to ^o thy seed after thee. ⁸ And ^p I will give unto thee, and to thy seed after thee, the land [†] ^q wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and ^r I will be their God.

⁹ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. ¹⁰ This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; ^s Every man child among you shall be circumcised. ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be ^t a token of the covenant betwixt me and you.

3. *Abram fell on his face*] In reverential awe of Him Who declared Himself God Almighty, *El Shaddai*, v. 1.

5. *Abraham*] Lit. a father of a multitude of nations; from the Arabic root, *rahām*, a multitude, especially when in commotion (*Gesen.*, pp. 9. 759; *Del.* 382; *Fuerst*, p. 17). The word for multitude, *rahām*, from *rahām*, to make a noise (to hum like a swarm; *Gesen.*, pp. 9. 759), signifies a tumultuous sound, as of heavy rain (1 Kings xviii. 41). It is properly applied to a multitude in motion, *Isa.* xiii. 4, and to a plentiful abundance of water, *Jer.* x. 13; *li.* 16.

In what sense is Abraham the father of many nations?

Not simply in a literal sense. For it is expressly said by Almighty God, that in *Isaac* shall thy seed be called (*xxi.* 12); and of *Sarah* it is said, that she shall become nations (*v.* 16); therefore the nations here mentioned are not the Ishmaelites, nor the issue of *Keturah*; and since the covenant of promise did not extend to *Esau*, therefore the nations here specified are the seed of *Jacob*. But the seed of *Jacob*, literally, only formed one nation; and therefore in a mere literal sense, Abraham was not the father of nations, but of one nation alone.

Hence it follows, that this promise must receive a spiritual interpretation, and concerns all who are children of Abraham by faith (*Rom.* iv. 11, 12, 16, 17). In like manner, the promise of Canaan must not be confined to the promise of an earthly inheritance, circumscribed within the narrow limits of Palestine. It could not be said, that Canaan has been guaranteed "for ever" as a possession "to Israel after the flesh;" but it is to be extended to the "Israel after the spirit;" who are received into an "everlasting covenant" (*v.* 7) with God, by spiritual circumcision. This interpretation is sanctioned by St. Paul himself, who says that "Abraham received the promise that he should be the heir of the world, and this promise was made to him and to his seed through the righteousness of faith" (*Rom.* iv. 13).

5. *Neither shall thy name any more be called Abram*] *Abram*, father of exaltation. *Ram* is from *rum*, to be lofty; whence *Ramah* (1 Sam. xxii. 6) and *Jehoram*, &c.

— but thy name shall be Abraham] Father of a multitude. *Raham* is an unused root, still existing in Arabic (*ruham*), and has the same meaning as Heb. *hamon*: see *v.* 4; and *Gesen.*, pp. 5. 759; and *Del.* 382.

It is observable that H, the letter which occurs twice in the divine Tetragrammaton, *Jehovah*, is inserted in his name, and also is substituted for another in *Sarah*'s (see below, *v.* 15). Surely, as the Hebrew Rabbis and *S. Jerome* have remarked, this was not accidental; and confirms the belief that the name *Jehovah* was known, though not in all its fulness, to the Patriarchs. We may compare the addition of the letter *yod*, another element of *Jehovah* (*Yehovah* or *Yehveh*), to *Hoshea*, the son of *Nun*, *Num.* xiii. 16. *Bp. Pearson* on the Creed, Art. ii. p. 70. This addition indicates the near relation of Abraham and Sarah to God in Christ the LORD (*Jehovah*). Who as man was to be born from them, and Who is called the "Son of Abraham," by St. Matt., i. 1: cp. on *Exod.* vi. 3. It was like the giving them a baptismal name.

This change of name, connected with Circumcision, was preparatory to the communication of the gracious privileges of

the new relation to God, into which the seed of Abraham is introduced by Baptism into Christ, in Whom all families of the Earth are blessed.

6. *kings*] David, Solomon, CHRIST, whose royal genealogy is given by St. Matt., i. 1—16.

7. *for an everlasting covenant*] In Christ, thy seed, whose Gospel shall be preached as a witness to all Nations (*Matt.* xxiv. 14), and Who will send His disciples into all the world to teach and baptize all Nations, *Matt.* xxviii. 19.

This promise can never fail, for it is grounded on what is indefectible, the word of God, and on the obedience of Abraham's seed, which is Christ. Christ, the seed of Abraham, came into the world to open the kingdom of heaven to all believers. He does not promise earthly happiness to His followers. "In the world ye shall have tribulation" (*John* xvi. 33); but the possession of the heavenly Canaan is assured to all true Israelites.

ON CIRCUMCISION.

10, 11. *Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin*] Every male in Abraham's household is to be circumcised, whether born in the house, or a stranger, bought with money; the circumcision of the male child is to take place on the eighth day after the birth (*v.* 12). This command was obeyed by Abraham; he and all his were circumcised (*vv.* 23—27).

The spiritual import of Circumcision is revealed in both Testaments. It declared that Abraham and his seed were to regard themselves as a holy people, sealed with the seal of God. "It was a seal of the righteousness of the faith by which Abraham was justified" (*Rom.* iv. 11), and it proclaimed the necessity and blessedness of faith. It represents the renunciation and cutting off of the superfluity of the flesh, or "the putting off of the body of the sins of the flesh" as St. Paul calls it (*Col.* ii. 11); and therefore the word circumcision is applied to the heart and the ears. "Circumcise the foreskin of your hearts," says God, *Deut.* x. 16; cp. xxx. 6. *Jer.* iv. 4; ix. 26. "Circumcision is not that which is outward in the flesh, but is that of the heart and the spirit" (*Rom.* ii. 28); and St. Stephen addresses the members of the Jewish Sanhedrim itself as "uncircumcised in heart and ears" (*Acts* vii. 51; cp. *Lev.* xxvi. 41). Circumcision, being applied to that part of the human body by which the human race is continued, indicated the moral degeneracy of human nature, and the need of mortification and spiritual grace to purify and restore it; and therefore St. Paul speaks of the circumcision of the Spirit, and the circumcision of Christ (*Rom.* ii. 29. *Col.* ii. 11). And this is what seems to have been prefigured by the suspension of the rite of circumcision in the wilderness, where it could not conveniently be administered on account of the continued journeying of the Israelites (see *Theodoret*); and by the renewal of it under Joshua, the type of Jesus Christ, who is the leader of the regenerate race, and who alone is able to "roll away the reproach of Egypt" (see *Josh.* v. 2—9), i.e. the shame and burden of sin, and to lead us into the promised land (cp. *Bp. Pearson* on the Creed, Art. ii.). And the fact, that cir-

¹² And † he that is eight days old "shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money

† Heb. a son of eight days.

u Lev. 12. 3.

Luke 2. 21.

John 7. 22. Phil. 3. 5.

cumcision was *not* instituted till after that Abraham was justified, showed, as St. Paul argues, that circumcision, in its literal sense, was temporary and preparatory (see Rom. iv. 10, 11). The sign continued till the coming of that which was signified by it, Col. ii. 17 (cp. *S. Ambrose* de Abr. i. 4; ii. 11; *S. Augustine* de Anima xx. 11; de Civ. Dei xvi. 26; c. Faust. vi. 3; *S. Epiphanius*, Hær. 30; *S. Chrys.*, Hom. 39; and below, notes on Acts xv. 1; xvi. 3. Gal. ii. 3). But at the same time, the divine declaration that it is an *everlasting* covenant (v. 13) proves, that in its *spiritual* significance, it is obligatory on all the seed of faithful Abraham, "who is the father of all them that believe, although they be not circumcised" (Rom. iv. 11). That Circumcision was not obligatory after the commission had been given by Christ to His disciples to baptize all Nations, was declared by the Holy Spirit in the Council of Jerusalem (Acts xv. 24); and in the Epistle of St. Paul to the Galatians (see on Gal. ii. 3; v. 2). And our Lord Himself had said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5). And "in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. vi. 15), and "if any man be in Christ, he is a new creature" (2 Cor. v. 17), and we are in Christ by our baptism, "for as many as are baptized into Christ have put on Christ" (Gal. iii. 27). Who saves us "by the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5).

Thus the everlasting and universal obligation of the true circumcision is shown. The literal circumcision was for males only; and only for those of a particular communion; but all of every age and nation are renewed by the spiritual circumcision into Christ, "in whom there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus" (Gal. iii. 28); and so it is true (as *Dean Jackson* expresses it on the Creed, vii. 35) that "the sacrament of Circumcision was not so properly abolished as *changed into* the sacrament of Baptism;" cp. *S. Aug.* de Civ. Dei xvi. 26.

The obligation to administer circumcision on the eighth day after birth is a cogent argument for the baptism of *Infants*. If, under the old dispensation, Infants were to be received into covenant with God, much more may they be received, and ought to be received into Covenant with Him, under the Gospel of Him Who took our flesh, and sanctified Infancy, and said, "Suffer little children to come unto Me," and took Infants into His arms, and blessed them, and said, "Of such is the Kingdom of God" (Matt. xix. 13. Mark x. 13–16). Luke xviii. 15. See *S. Cyprian*, and the African Council, Ep. ad Fidum, A.D. 253.

Circumcision was to be administered on the *eighth day*. *Eight* is the symbol of *resurrection*. Christ rose from the dead on the *eighth day*. The word *JESUS*, which He received at His circumcision, is equivalent in Greek to *three eights*, 888, as the Ancient Fathers observed (see on Luke xxiv. 1; and on Rev. xiii. 18; xvii. 10, 11), and the administration of circumcision on the Eighth day represents (as *Origen* observes, Hom. 3) its relation to that sacrament which St. Paul calls spiritual circumcision, and by which we are baptized into the likeness of the Death and Resurrection of Christ (Rom. vi. 3, 4. Col. ii. 11, 12), in which we lay aside all filthiness and superfluity of naughtiness (James i. 21), and put off the old man which is corrupt according to the deceitful lusts (Eph. iv. 22), and put on the new man which is renewed in knowledge after the image of Him that created him (Col. iii. 10), and which is therefore called in Scripture "the first Resurrection" (see on Rev. x. 5, 6), when the "*new man is raised up in us*."

As to this typical meaning of the appointment of the eighth day for circumcision, cp. *Justin M.* c. Tryphon. § 24. 41; *Epiphanius* adv. Hær. i. p. 19; *S. Ambrose* de Abr. ii. 11. *S. Aug.* c. Litt. Petil. ii. 72; *S. Cyprian*, Con. Carth. A.D. 253; Ep. ad Fidum, 59 or 64; *Routh*, R. S. iii. 74.

Circumcision, which was to be administered to all of Abraham's seed, and therefore to the Messiah, who was to come of that seed, was a prophecy that the Son of God would take human flesh. The Son of God was circumcised the eighth day after His birth; and thus circumcision, in which there was a shedding of blood, served to prove the truth of the Incarnation, and to foreshadow the sacrifice of the Son of God, and to show that Jesus fulfilled the prophecy and promise, that the Christ would be of the seed of Abraham; and by submitting to circumcision, the Son of God Himself declared that the Covenant of circumcision made with Abraham was of divine origin; and by substituting the sacrament of Baptism to

succeed in its place and supersede it, He showed that His own authority is not inferior to that of Him who instituted circumcision; and by submitting to circumcision and being obedient to the Law given to the literal Israel, and by instituting Baptism for all nations, He is as it were the Corner-stone which unites the two walls of the Jew and Gentile world, in one.

When was Circumcision instituted? What was its origin?

Our Lord tells us that it is of the *Fathers*, ἐκ τῶν πατέρων (John vii. 22). St. Stephen says, that "God gave Abraham the covenant of circumcision" (Acts vii. 8), and St. Paul says that he received the sign of circumcision, a seal of the righteousness of his faith (Rom. iv. 11).

If circumcision was adopted by God from heathen nations, such as the Egyptians (as some allege), it could hardly have been a significant symbol of the righteousness of faith.

Nor would it have served the purpose of being a distinguishing characteristic, by which the seed of Abraham, and those who were within the covenant, "were to be separated" as a holy seed, "a peculiar people," from the other nations by which they were surrounded. Some heathen authors assert that circumcision was practised from the earliest times by the Egyptians, and that the Syrians of Palestine (the Hebrews) derived circumcision from them (*Herod.* ii. 37. 104: cp. *Diodor. Sic.* i. 28; *Strabo*, xvii. 824; *Philo*, ii. p. 210). But the assertion of Herodotus may amount merely to this, that they brought circumcision with them out of Egypt; and Josephus, who is always very desirous of sheltering his nation from the ridicule of the heathen world, would not be indisposed to admit that they had derived it from those whom the learned Egyptians most revered,—their *priests*, for they, i.e. "the priests," he says, "have practised circumcision from ancient times" (cp. *Origen* ad Jer. iv. 14. Rom. ii. 13. *S. Jerome* ad Gal. iv.).

If circumcision had been *originally* practised by the Egyptians, how is it that it was not in use among other members of the same race? The Egyptians were from Mizraim, the son of Ham (Gen. x. 6). Now the Philistines are clearly specified as among "the uncircumcised," in Holy Writ (Judg. xiv. 3. 1 Sam. xiv. 6; xvii. 26. 36; xxxi. 4. 2 Sam. i. 20). And the Shechemites, who were Hivites, children of *Canaan*, were also *uncircumcised* (Gen. xxxiv. 14–25). And in the days of Josephus none of the inhabitants of Palestine were circumcised except the Jews (*Josephus*, Antt. viii. 10. 3).

Further, Ishmael was the son of an Egyptian mother; but he was not circumcised till this command was given to Abraham: and Abraham had a very numerous household; he had already 318 adult men of war in his family, more than thirteen years before the events described in this chapter (see xiv. 14); and it is probable that some of them were of Egypt, as Hagar was, where Abraham had sojourned, but none of them had been circumcised before the present time: see v. 23. Therefore it does not seem probable that circumcision had been practised by the Egyptians, or by any other neighbouring nation before the age of Abraham.

But it may be asked, Is it probable that the Egyptians would have borrowed such a practice from the Hebrews?

Yes, in the days of Joseph, who proved himself to have more than human wisdom, by the interpretation of dreams, and of whom the King of Egypt said, "Can we find such an one as this is, a man in whom the Spirit of God is?" (Gen. xli. 38.) and who was ruler over all the land of Egypt (xli. 43), and who is said by the Psalmist "to have been made lord of Pharaoh's house, and ruler of all his substance, to bind his princes at his pleasure, and teach his senators wisdom" (Ps. cv. 22), and who had special connexion with the *priests* of Egypt (xli. 45; xlvii. 2; xlvii. 22), who are specially distinguished by Josephus as practising the rite of circumcision. Perhaps, also, the priests may have been influenced by other considerations in adopting that practice, especially as conducive to cleanliness and health in warm climates (see *Herod.* ii. 37; and *Kalisch*, p. 387).

It seems most probable that whatever may have been the case with the Egyptian *priests*, the Egyptians generally were *not* circumcised in the days of Moses. Joshua, by God's command, renewed circumcision on his entrance into Canaan; for they who were born in the wilderness had not been circumcised (Josh. v. 4–6); and thus, as in other things, he was the figure of Jesus, who gives the true circumcision of the heart, in the spirit, and not in the letter, that which is made without hands, in putting off the body of the sins of the flesh (Rom. ii. 29. Col. ii. 11), by the rolling away of the carnal nature of the old Adam; for if any one is in *Christ*, he is a *new creature*

of any stranger, which *is* not of thy seed. ¹³ He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. ¹⁴ And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul ^w shall be cut off from his people ; he hath broken my covenant.

^w Ex. 4. 24.

|| That is,
Princess.
x ch. 18. 10.
† Heb. she shall
become nations.
y ch. 35. 11.
Gal. 4. 31.
1 Pet. 3. 6.
z ch. 18. 12. &
21. 6.

¹⁵ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but || Sarah *shall* her name be. ¹⁶ And I will bless her, * and give thee a son also of her : yea, I will bless her, and † she shall be a mother ^y of nations ; kings of people shall be of her. ¹⁷ Then Abraham fell upon his face, ^z and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old ? and shall Sarah, that is ninety years old, bear ? ¹⁸ And Abraham said unto God, O that Ishmael might live before thee !

(2 Cor. v. 17) ; and therefore Joshua is said to have rolled away the reproach of Egypt, i. e. the disgrace of the *uncircumcised, uncovenanted condition* in which they had hitherto been. In the wilderness they had been only like Egyptians, but now they became *Israelites*, children of Abraham ; therefore the place was called *Gilgal*, or rolling away (cp. below, on Josh. v. 2—9). Hence, it may be probably inferred, that, whatever may have been the case with the Egyptian *priests*, the Egyptians generally were not circumcised at the time of the Exodus.

Some are of opinion, that the Egyptians derived circumcision from the Arabs,—the seed of Ishmael,—and confirm this opinion by the assertion that with them, as with the Arabs, it is not limited to males, and that it is not administered in infancy, but in the fourteenth year (cp. below, v. 25 ; *S. Ambrose* de Abraham. ii. 11 ; *Waterland*, v. 57).

Circumcision has been found in use among some of the wild tribes of American Indians, and in some of the South Sea Islands, and in some Negro races ; and perhaps, as *Delitzsch* has suggested (p. 385), it may have arisen among them from a consciousness of natural impurity, and from a desire to make an acknowledgment of it, by an act of self-mortification.

For a statement of the arguments, on which it is maintained that circumcision was already in use among the Egyptians before it was prescribed to Abraham, and was adopted from the Egyptians, the reader may refer to *Kalisch*, pp. 386—392, and on the other side, *Bp. Patrick* here ; *Heidegger*, Hist. Patriarch. ii. 240 ; *Witsii* Egypt. p. 223 ; *Basnage*, Hist. Jud. v. 8 ; *Calmet* on Circumcision, in *Migne's* Cursus Scripturæ, vol. v. pp. 1054—1064 ; *Natal. Alex.*, Diss. 6, Et. 3 ; *Robertson*, Clavis, p. 145 ; *Dr. Waterland*, Scrip. Vindicated, vi. pp. 52—57 ; *Graves* on the Pentateuch, Part ii. Lect. v. ; and the arguments on both sides, in *Spencer* de Legibus Hebræor. l. iv. ; and *Winer*, R. W. B. pp. 156—160 ; and *Rev. T. T. Peroune* in *Dr. W. Smith's* Bibl. Dict. p. 330.

^{13.} he that is bought with thy money] Here was a prelude to the extension of the covenant with Abraham to others not of his seed according to the flesh.

^{14.} that soul shall be cut off] Will be cut off by a divine judgment, or by the punishment of death, inflicted by the magistrate (cp. Exod. xii. 15). It cannot be doubted that this denunciation supposes knowledge and will on the part of the person concerned ; and it was transferred to the parent, in case of infants, as seems to be exemplified in the case of the son of Moses ; Exod. iv. 24. Cp. Lev. xvii. 10 ; xx. 5, 6 ; xxiii. 30. Josh. v. 9. Cp. *Selden* de Jure, vii. 9 ; *Pfeiffer*, Dubia, p. 61 ; and *Hooker*, V. lx. 7. See also *S. Ambrose* de Abr. ii. 11 ; and *S. Aug.* de Civ. Dei xvi. 27, arguing hence for the doctrine of Original Sin.

^{15.} thou shalt not call her name Sarai, but Sarah shall her name be] Thou shalt not call her *Sarai*, my princess ; but her name shall be *Sarah*, princess (see *Gesenius*, p. 795). As *S. Jerome* says (Quæst. Heb. p. 522), “Causa nominis immutata hæc est, quod antea vocabatur princeps mea, unius tantum domus materfamilias ; postea vero absolutè princeps ;” and so she became eminently a type of the Christian Church,—the Queen at the right hand of Him, who is Lord of all : “Omnium quippe gentium futurarum princeps erat” (*S. Jerome* ; and so *S. Aug.* de Civ. Dei xvi. 28).

But there seems to be a philological objection to this : see *Pfeiffer*, Dubia, p. 60 ; and *Dr. McCaul*, on *Stanley's* Lectures, p. 23 ; and the termination *ai* is perhaps merely expressive of

her quality as *princely*, whereas Sarah signifies *princess* (*Keil*). The substitution of the final letter H for the nominal affix seems (as the Rabbis observe) to intimate a nearer relation to *JEHOVAH*, from whose name that letter was taken (see above, v. 5). “Thy wife shall no longer be only princely ; but she shall be a princess to the Lord.” The promise to Abraham and to Sarah that they should have a son, and propagate life and become progenitors of Him who is the LIFE, was coupled with the insertion of the same letter into their names, from the name of *JEHOVAH* the Everliving : see above, on ii. 4.

^{16.} she shall be a mother of nations] Rather, she shall be for nations : cp. v. 4.

^{17.} and laughed] Rejoiced (*Onkelos*) ; marvelled (*Jerusalem Targum*) ; laughed for joy (*Arabic Version*). And it seems that our Blessed Lord Himself confirms this interpretation, when He says that Abraham rejoiced, and was glad : ἡγαλλίσσατο καὶ ἐχάρη (*John* viii. 56). “Abraham fell on his face, and laughed.” He fell on his face in humble adoration, and he laughed in joyful astonishment ; cp. below, on xxii. 14. We cannot suppose that the laugh was one of unbelief ; since St. Paul affirms that Abraham was “not weak in faith, nor staggered, but gave glory to God” (*Rom.* iv. 19) ; and Abraham's ready obedience to God in submitting to circumcision in his own person, and in circumcising all his household (v. 23—27), confirms this assertion, which is adopted by *S. Augustine*, *S. Ambrose*, and others.

The laughter of Abraham (says *Aug.* de Civ. Dei xvi. 26) was the exultation of joy, not the smile of unbelief. The fact, also, that Almighty God is pleased to adopt the word laughter (*Isaac*, or *Fitschak*, from *tsachak*, to laugh), as the name for the promised seed, and to call him by that name (v. 21), favours the same interpretation. Observe, also, what follows.

— and said in his heart] He did not give utterance to the thought, which human reason suggested, but he checked and suppressed it.

— Shall a child be born unto him that is an hundred years old?] This was the suggestion of natural reason ; but it was overruled by faith. “Being not weak in faith, he considered not his own body now dead” (*Heb.* xi. 12), “when he was about a hundred years old, neither yet the deadness of Sarah's womb : he staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; and being fully persuaded that what He had promised He was able to perform” (*Rom.* iv. 19—21).

^{18.} And Abraham said unto God, O that Ishmael might live before thee] Some have supposed that this is said by Abraham in the following sense : “I am far from asking any thing so wonderful, but am content with the son, Ishmael, whom Thou hast already given me” (*S. Jerome* adv. Pelagian. iii. p. 541 ; and so *Calvin*). But in this prayer we may rather see another proof of Abraham's faith, and also of his love. He believed God ; and believing the promise that he would have a son by Sarah, Abraham suspected that it was God's intention to take away Ishmael, as not pleasing in His sight, or to supersede, and, as it were, extinguish him, by the substitution of Isaac in his room. His fatherly heart, therefore, yearned for Ishmael's safety. That this is the true meaning of his words, appears from God's answer, “And as for Ishmael, I have heard thee” (v. 20) ; which could not have been said, if Abraham had not believed in the future birth of Isaac, and if he had desired that Ishmael should be accepted as the promised seed.

¹⁹ And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. ²⁰ And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly; ^c twelve princes shall he beget, ^d and I will make him a great nation. ²¹ But my covenant will I establish with Isaac, ^e which Sarah shall bear unto thee at this set time in the next year. ²² And he left off talking with him, and God went up from Abraham.

a ch. 18. 10. & 21. 2.
Gal. 4. 28.
b ch. 16. 10.
c ch. 25. 12, 16.
d ch. 21. 18.
e ch. 21. 2.

²³ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. ²⁴ And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. ²⁵ And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. ²⁶ In the selfsame day was Abraham circumcised, and Ishmael his son. ²⁷ And ^f all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

XVIII. ¹ And the LORD appeared unto him in the ^a plains of Mamre: and he sat in the tent door in the heat of the day; ^{2b} And he lift up his eyes and looked, and, lo, three men stood by him: ^c and when he saw them, he ran to

a ch. 13. 18. & 14. 13.
b Heb. 13. 2.
c ch. 19. 1.
1 Pet. 4. 9.

19. thou shalt call his name Isaac] In the Old Testament four persons are named before their birth,—Ishmael, Isaac, Solomon, Josah (*S. Jerome*; Cyrus also Isa. xlv. 28; xlv. 1).

20. I have heard] A reference to his name xvi. 11.

23. in the selfsame day] Observe his ready obedience, the fruit of lively faith. On this phrase see Ex. xii. 41.

25. Ishmael was thirteen years old] A proof of the truth of this history has been preserved in the custom of the Arabs not to circumcise before the thirteenth year (*Joseph.*, Ant. i. 12. 2; *Eustath.*, Hex. p. 60). "And the Egyptians, connected with Hagar, circumcised their children when fourteen years old," says *S. Ambrose* (de Abr. ii. 11). *Lane*, Modern Egypt, ch. ii.; *Bp. Patrick* here; *Retand* de Relig. Moham. i. p. 75; *Waterland*, Script. Vind. vi. 56.

CH. XVIII.] Here begins the fourth Proper Lesson of the Pentateuch, as read in the Synagogues (see i. 1), and is continued to xxii. 24.

The parallel Proper Lesson from the Prophetic Books is from 2 Kings iv. 1—37, which describes the blessings conferred by God on the Shunammite woman, especially in the birth of a son, and in the recovery of the child to life. Thus the ancient Hebrew Church connected the promise of Isaac here, and his resurrection, in a figure (xxii. 13), with other miraculous births and resurrections, all culminating in the birth and resurrection of Christ. This chapter is appointed by the Christian Church to be read on TRINITY SUNDAY.

The teaching of the ancient Hebrew Church of God, as embodied in her Calendar of Lessons, read in the Synagogues (in which our Lord preached and worshipped), will often be found to furnish valuable materials for the Exposition of Scripture; and when that Hebrew Calendar is set side by side with the Calendar of Lessons of the Christian Church, and with her appointments of Epistles and Gospels, this juxtaposition will often be found to exhibit in a beautiful light the harmony of Holy Scripture, and to display the Church of God discharging in every age her sacred office of Keeper and Interpreter of Holy Writ.

1. THE LORD appeared] The Divine glory of JEHOVAH manifested itself, as at Sichem (xii. 7), and at Mamre (as is probable, xvii. 1: see xvii. 21, compared with xviii. 10).

THE LORD appeared. Here it would seem is a declaration of the Divine Unity; and afterwards the doctrine of the Trinity is intimated: see v. 2.

—in the plains of Mamre] The grove, near Hebron; see xiii. 18; xiv. 13; and v. 8, where "the tree" is mentioned. The site was afterwards consecrated as a place for Christian worship by the Emperor Constantine (*Euseb.*, Vit. Const. ii. 4).

2. three men] Observe, these three are called men here and v. 16, and not Angels: but in the next chapter (xix. 1. 15) two

of the three are called Angels (see on xix. 1), and they are also called men in that chapter (xix. 10. 12).

What is the reason of this?

In these three men was there not a mysterious shadowing forth of the three Persons of the Undivided Trinity? And those three Persons being coequal are called by the same name, "men," "three men," but they could not be called Angels; for Angel means sent, and the First Person of the Trinity is never said in Scripture to be sent. But the Son is said to be sent, and the Holy Ghost is sent. They may be called Angels: but the Father not. Perhaps then, with reverence be it said, we have a vision of the three Persons in this chapter; and of the Second and Third Persons in the following.

These three men, who appeared to Abraham, were supposed by the early Christian Fathers (*Justin Martyr*, *Ambrose*, *Cyril*, and others) to have symbolized the Divine presence of the Blessed Trinity in Unity; and it is observable that the Hebrew words rendered three men signify a triad [of] men (*Robertson*). And although at first they appeared merely as men, and were treated by Abraham as such (and by their human appearance his hospitality and charity were tried and proved), yet by degrees in them was revealed to him the glory of God, who had sent them, and who spake by them; and when two had departed, the "Presence of the Lord" still remained (see v. 16, and v. 22).

The Church, by appointing this chapter to be read as a Proper Lesson on TRINITY SUNDAY, confirms this exposition, and leads us to see here a revelation of the Triune God.

"The Angel of the Lord" clearly identifies himself with God (see xvi. 10; xxi. 18; xxii. 12. Exod. iii. 26). Also He is recognized as God by those to whom He appears (Gen. xvi. 13. Exod. iii. 6. Judg. vi. 22; xiii. 22).

It was the belief of the earliest Christian Fathers, that He who spake in these manifestations to Abraham, was the Everlasting LOGOS, or WORD, Jehovah, the Son of God, who is called the μεγάλῃς βουλῆς ἄγγελος by the Sept. in Isa. ix. 6 (cp. lxiii. 1); and the Messenger of the Covenant by Malachi (iii. 1); and Who describes Himself as sent by God, and our Apostle (Heb. iii. 1), and yet is equal with God, and one with God (John iv. 34; v. 18. 23; x. 30).

S. Basil speaks the language of the primitive Christian Church, when he says (adv. Eunom. ii. 18), "It is evident that wherever the same Person is entitled Angel and God, the Only-begotten Son of God is manifested" (*Justin M. c.* Tryphon. § 86; *Iren.* iv. 17; iv. 23; *S. Ambrose* de Cain. i. 8; *S. Athanas.*, Dialog. 3, de Trin.; cp. *Euseb.*, Dem. Evang. v. 9; *Epiph.* adv. Naz. Heret. 18; *Novatian* de Trin. i. c. 25; *S. Hilary* de Trin. iv. 25; v. 17, in Ps. 68; and especially the Fathers of the Council of Antioch against Paul of Samosata, A.D. 269; *Bp. Fell* on Cyprian, adv. Jud. ii. 5; cp. *Pfeiffer*, Dubia, 63;

d ch. 19. 2. & 43.
24.e Judg. 6. 18. &
13. 15.† Heb. stay.
f Judg. 19. 5.

Ps. 104. 15.

g ch. 19. 8. &
33. 10.† Heb. you have
passed.

† Heb. hasten.

h ch. 19. 3.

meet them from the tent door, and bowed himself toward the ground, ³ And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: ⁴ Let ^a a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: ⁵ And ^e I will fetch a morsel of bread, and ^f comfort ye your hearts; after that ye shall pass on: ^g for therefore [†] are ye come to your servant. And they said, So do, as thou hast said. ⁶ And Abraham hastened into the tent unto Sarah, and said, [†] Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. ⁷ And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hastened to dress it. ⁸ And ^h he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

⁹ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ⁱ in the tent. ¹⁰ And he said, I ^k will certainly return unto thee ^l according to

i ch. 24. 67.
k ver. 14.
l 2 Kings 4. 16.

Hengstenberg, Christologie, iii. 60; and *Keil* on Genesis, pp. 126—131; cp. further, notes above, xvi. 7; below, on Exod. iii. 2, 4. 8; and xxiii. 20.

The fact, also, that the Angel, who appeared to St. John in the New Testament (Rev. xxii. 8, 9), *forbade* his proffered worship; but the “Angel of the Lord,” in the Old Testament, *accepts* divine titles and honours from those to whom He appears, is a proof that a Being far greater than an angel is there.

The beautiful histories of Ancient Poetry, where the gods are represented as coming from heaven, in human shape, to earth, to try men’s love and hospitality, such as the story of Baucis and Philemon (see on Acts xiv. 11), seem to be derived from such histories as this.

3. *My Lord*] The Versions vary here; some read *Adoni*, “my Lord” (see v. 12); others *Adonai* (the *a* having *kamets*), “Lord,” i.e. God. *Gesenius* reads *Adonai* (with *patha*), “my Lords” (*Gesen.*, p. 12). The *Sept.* has *Kúpie*, “Lord;” and the *Vulgate* has “Domine;” so the *Syriac*, and *Targum of Onkelos*; and the *Arabic* has the singular, “friend of God;” cp. below, xix. 2. Abraham used both the singular and the plural pronouns in vv. 3, 4. Perhaps the Holy Spirit may have designed thereby to intimate to the devout reader that those three men symbolized the Divine Being, in Whom there is a plurality of persons, and yet one substance. When two of these same men came afterwards to Sodom (xix. 1), and were received by Lot, the sacred writer speaks of them in the plural throughout the narrative.

4, 5. *Let a little water—a morsel of bread*] The holy Patriarch depreciates his own gifts; he proffers little and provides much (see vv. 6—8). He is “not forgetful to entertain strangers,” and he entertains the Lord of Angels unawares (see Heb. xiii. 2).

5, 6, 7. *your servant—And Abraham hastened—And Abraham ran*] Observe his humility and alacrity; he, the old man (v. 1), the master of 318 servants (xiv. 14), “hastened and ran” to the flock “in the heat of the day” (v. 1), and provided the feast with his own hands, and those of his wife (*Chrysostom* here, and *S. Jerome*, Epist. 63, ad Pammach.).

5. *for therefore are ye come to your servant*] He thankfully accepts the visit as providentially ordered for an occasion of the exercise of his love; a beautiful evidence of that cheerful piety which sees in the needs of others a divinely-vouchsafed privilege to itself, for its own growth in grace, and attainment of heavenly glory. Compare xix. 8, where Lot says, “*Therefore came they under the shadow of my roof*,” i.e. that I might protect them; and see Acts xx. 35. 1 Tim. vi. 18, 19.

—*So do, as thou hast said*] Therefore we must believe that Abraham washed the men’s feet, and *they did eat* (v. 8). Here is a mystery. Angels come and disappear; the glory of God is revealed in them; they are touched by man (compare xix. 16, where the Angels take hold of the hands of men), and angels eat the produce of the earth prepared by the hands of men. And in the New Testament it is said that they who are counted worthy to obtain the resurrection from the dead will be equal to the Angels. Luke xx. 36. Matt. xxii. 30.

Such things show that there are things around us which baffle our present powers of apprehension, and warn us not to intrude with irreverent speculations concerning the nature of Angels, “into those things which we have not seen, vainly pulled up by the fleshly mind” (Col. ii. 18).

6. *three measures of fine meal*] An ephah, about a bushel (*Kalisch*, Exod. xvi. 13—36), of the finest flour: *συνδάλis, simila*. A large quantity; a sign of cheerful and bountiful generosity.

Our Blessed Lord has consecrated these words in His parable (Matt. xiii. 33. Luke xiii. 21), and has prepared the way for the teaching of St. Paul, who instructs us to regard in Sarah an emblem of the Church (Gal. iv. 22—31). The woman in the Gospel is the spiritual Sarah, the Church, who, by leavening “the three measures of meal” with the leaven of the Holy Gospel, prepares a spiritual banquet of heavenly joy for the Angels of God.

As *S. Jerome* says, “idem mysterium hic et in Evangelio, ubi mulier tria sata farinae fermentare dicitur.” (Matt. xiii. 33.)

—*cakes upon the hearth*] *ἐκρυφίας, Sept.*: cakes inserted in the embers and baked: see *Niebuhr*, Arabia, p. 46; *Harmer*, Oriental Customs, i. chap. iv.

8. *and he stood by them*] As *Zacchæus* stood before Christ (Luke xix. 6, 8, 9). It is mentioned of *Zacchæus* also, as it is of Abraham here, that he *ran* and *hastened* (Luke xix. 4, 6); he also *received* the Lord joyfully, and *received a blessing* from Him: “To-day is salvation come to this house, for that he also is a son of Abraham.” *Zacchæus* in his sycamore presents several points of resemblance to Abraham under his terebinth-tree. Did *Zacchæus* remember this history of Abraham? Does our Lord refer to it in His promise to him?

This seems to be one of the countless instances where in the tissue of Holy Scripture the golden threads of the Old Testament are mysteriously interwoven with those of the New, and form, as it were, one whole, like the coat of our Divine Lord Himself, woven without seam (John xix. 23: cp. above, xv. 2).

—*they did eat*] Not in appearance, as was supposed by *Josephus* (i. 11. 2), and by *Philo* (ii. 18): cp. *Tobit* xii. 19. *Justin Martyr* says that they did eat, as we say that the fire eats (c. Tryphon. c. 34); and as *S. Augustine* says of our Lord’s eating after His Resurrection, “Quod manducavit, potestatis fuit, non egestatis. “Angels could be like men and eat, and still be angels; men may hereafter be like angels,” and not eat, and yet be men. *Tertullian* de Resur. 62.

Perhaps it may be said that this friendly intercourse of Abraham with God was like a gleam of that fraternal intercourse which Christ vouchsafed to His disciples after His Resurrection,—and the more so, because the occasion of God’s visit to Abraham was the promise of the birth of Isaac,—the child of promise,—the ancestor and figure of Christ the promised Seed,—a birth which in many respects was like a new life from the dead, for such, in human esteem, the parents of Isaac were.

9. *they said*] The “three men” are here represented as speaking. Observe what follows—“he said”—

10. *he said, I will certainly return unto thee*] The Lord begins now to reveal Himself, and declares His gracious will by them to Abraham, whose love had been proved by his hospitality. In proportion as Abraham’s love shines more brightly toward God, so do God’s revelations shine more clearly to him.

the time of life; and, lo, ^m Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. ¹¹ Now ⁿ Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah ^o after the manner of women. ¹² Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also? ¹³ And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴ Is any thing too hard for the LORD? ¹ At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. ¹⁵ Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

¹⁶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^u to bring them on the way. ¹⁷ And the LORD said, ^v Shall I hide from Abraham that thing which I do; ¹⁸ Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him? ¹⁹ For I know him, ^y that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. ²⁰ And the LORD said, Because ^z the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

m ch. 17. 19, 21.
& 21. 2.
Rom. 9. 9.
n ch. 17. 17.
Rom. 4. 19.
Heb. 11. 11, 12, 19.
o ch. 31. 35.
p ch. 17. 17.
q Luke 1. 18.
r 1 Pet. 3. 6.

s Jer. 32. 17.
Zech. 8. 6.
Matt. 3. 9. & 19.
26.
Luke 1. 37.
t ch. 17. 21.
ver. 10.
2 Kings 4. 16.

u Rom. 15. 24.
3 John 6.

w Ps. 25. 14.
Amos 3. 7.
John 15. 15.

x ch. 12. 3. & 22.
18.
Acts 3. 25.
Gal. 3. 8.
y Deut. 4. 9, 10.
& 6. 7.
Josh. 24. 15.
Eph. 6. 4.
z ch. 4. 10. & 19.
13.
James 5. 4.

— according to the time of life] At this season when it lives again, i. e. when the year is in its present state (cp. *Kalisch and Delitzsch*). See v. 14; xvii. 21. The words are rendered by the *Sept.* by the well-known phrase *eis ēpas* (see *Theocrit.* xv. 74).

The parallel Proper Lesson which is read with this chapter in the Synagogue, viz. 2 Kings iv. 1—37, confirms this interpretation: there Elisha promises the Shunammite “about this season, according to the time of life, thou shalt embrace a son” (2 Kings iv. 16, 17).

— behind him] i. e. behind One of the “three men.” This is mentioned to show that this Appearance had divine knowledge: he saw and observed what was behind him. Sarah thought that she was not visible, but he beheld and reproved her: see vv. 12, 13.

12. Sarah laughed within herself] Although she had probably heard of God's promise to Abraham (xvii. 21). Sarah laughed in unbelief; Abraham had laughed in amazement and joy (see xvii. 17). However, Sarah's laugh was soon repressed; her doubts soon gave way to conviction (see v. 15), and as the Apostle testifies, “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised” (Heb. xi. 11).

— my lord] St. Peter helps us to the right understanding of this and the preceding verse, and also of Sarah's character, when he says, that “in the old time the holy women, who trusted in God, adorned themselves with the ornament of a meek and quiet spirit, even as Sarah obeyed Abraham (see v. 6), calling him *lord*; whose daughters ye are (or, rather, ye became) by doing well, and not being afraid with any amazement.”

Little is related of Sarah in the Old Testament; and in modern times her character has been represented by some in an unfavourable light. But if we would understand Holy Scripture, it must be read as a whole; and careful and reverent attention must be given to the expositions of the Old Testament which are vouchsafed to us by the Holy Spirit in the New.

Sarah is not brought prominently forward in the Old Testament. But this reserve is instructive. It reminds us that the beauty of Womanhood is in meekness and retirement. There is an eloquence in the silence of Scripture, especially in its treatment of the characters of holy women, particularly the Blessed Virgin, only once mentioned after the Ascension of Christ (see Acts i. 14), and that, in prayer.

But though the Holy Spirit thus teaches that holy women find their happiness in modest retirement, where they shine in the eyes of the Angels and of God, yet He guards us against the notion that their life is insignificant. He does this by the terms in which He comments upon them, especially in the New Testament, and by which He teaches us to read right the history of the Old.

Thus it is with the example of Sarah. St. Paul instructs us to regard her as a type of the Beloved Spouse, the Church of Christ (see Gal. iv. 25—30). And St. Peter refers to the present chapter, and bids us meditate on the character of Sarah, who had just been entitled “a princess of God” by the Almighty Himself (xvii. 15), and who was mistress of more than 300 servants, and yet, with matronly kindness, she prepares the entertainment with her own hands (v. 6), and calls her husband lord, and does not put herself forward with obtrusive curiosity, but retires modestly into the tent (v. 9), and is presented to Christian women as an example, being adorned with the ornament of “a meek and quiet spirit” and dignified obedience, and as the mother of all true Christian women, who “do well,” that is, who perform acts of kindness and love, as she did; and who may, indeed, be “afraid,” as she was, when she had been betrayed into a sin of infirmity (v. 15); yet her fear was not one of servile “amazement” (πρόσφοβος), or object dismay, but a fear from which she rose to joy and peace (cp. xxi. 6); a fear transfigured into faith (Heb. xi. 11).

14. Is any thing too hard for the LORD? Here is one of the many interesting catchwords (if we may use the expression) in the *Septuagint*, which connect this history concerning the birth of Isaac, after long and patient waiting of Abraham and Sarah, with the history of the birth of Jesus Christ, from the Blessed Virgin, after the long expectation of forty centuries. That catchword is, *μη ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα*? This is not a literal translation of the original Hebrew here, but a paraphrase; and therefore the adoption of these very words by the Archangel Gabriel announcing the Incarnation of Christ to the Blessed Virgin Mary, *οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα* (Luke i. 37), is more remarkable.

This is one of the instances in which the *Septuagint* Version, put in juxtaposition with the Gospels, and other parts of the New Testament, is of inestimable value, in fixing a type, and in opening out new fields of spiritual reflection.

16. And the men rose up] The three men rose up, and Abraham went with them; and the LORD was with them; and the LORD is revealed as announcing the reason of the ensuing communication to Abraham (vv. 17—21).

19. he will command his children and his household] See on xiv. 14; and cp. Josh. xxiv. 15.

20. Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous] In order that Abraham and his posterity, and all future generations, might understand the reason of the destruction of Sodom, and might know by Whom it was destroyed, and might take warning from that awful example, set before the eyes of Israel and of all ages (see Jude 7), God reveals to Abraham the secret counsels of His will and work, with regard to the guilty city. Here therefore, again, Moses has provided a special admonition for those who were under his care, and who were soon to be settled in Canaan,

a ch. 11. 5.
Ex. 3. 8.
b Deut. 8. 2. &
13. 3.
Josh. 22. 22.
Luke 16. 15.
2 Cor. 11. 11.
c ch. 19. 1.
d ver. 1.
e Heb. 10. 22.
f Num. 16. 22.
2 Sam. 24. 17.
g Jer. 5. 1.

21^a I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, ^bI will know. 22 And the men turned their faces from thence, ^cand went toward Sodom: but Abraham ^dstood yet before the LORD.

23 And Abraham ^edrew near, and said, ^fWilt thou also destroy the righteous with the wicked? 24^g Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ^hthat the righteous should be as the wicked, that be far from thee: ⁱShall not the Judge of all the earth do right? 26 And the LORD said, ^kIf I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, ^lBehold now, I have taken upon me to speak unto the Lord, which *am* ^mbut dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy it. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. 30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. 32 And he said, ⁿOh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^oAnd he said, I will not destroy it for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

h Job 8. 20.
Isa. 5. 10, 11.
i Job 8. 3. & 34.
17.
Ps. 58. 11. & 94. 2.
Rom. 3. 6.
k Jer. 5. 1.
Ezek. 22. 30.
l Luke 18. 1.
m ch. 3. 19.
Job 4. 19.
Eccles. 12. 7.
1 Cor. 15. 47, 48.
2 Cor. 5. 1.

n Judg. 6. 39.

o James 5. 16.

a ch. 18. 22.

b ch. 18. 1, &c.

XIX. ¹And there ^acame two angels to Sodom at even; and Lot sat in the gate of Sodom: and ^bLot seeing them rose up to meet them; and he bowed himself with his face toward the ground; ²And he said, Behold now, my lords,

and who would read the doom of Sodom by the light of this divine history.

21. *I will go down now*] See xi. 5.

— *I will know*] God gives here an example of justice in judgment. Speaking from a human point of view, He declares that not even sinners like the Sodomites are to be punished without judicial inquiry: cp. above, iii. 9. *Tertullian* c. Marcion. ii. 25; *S. Hilary* de Trin. ix. 63; *S. Aug.* de Gen. xi. 34; *S. Chrys.*, Hom. 42.

22. *The men*] Probably two of the three; for in xix. 1 we read "*the two* Angels came to Sodom." And ONE, who was not an Angel (see v. 2), remained. "Abraham stood yet before the LORD."

— *toward Sodom*] Probably to a point where Sodom was visible: tradition points to *Caphar berucha* (*Raumer, Delitzsch*).

23. *And Abraham drew near*] Having been an example of faith, he is now a pattern of love; he had striven for Lot and his family by arms (xiv. 14), now he strives with prayers; those arms by which (as *Tertullian* says) heaven itself is stormed, and the Almighty Himself allows Himself to be overcome; for "the effectual fervent prayer of a righteous man availeth much" (James v. 16). Though Sodom was not saved by Abraham's intercession, yet Lot was: see xix. 29.

27. *the Lord*] *Adonai*, here and in vv. 30—32, is the name in the mouth of Abraham; the sacred writer calls Him by the name *Jehovah*, vv. 1. 13. 17. 22. 33.

— *dust and ashes*] Observe his humility: the Father of the Faithful calls himself dust and ashes (*S. Cyril*, Cat. 6). There is an alliteration in the original, which makes it more expressive, *aphar va epher*. Abraham, who was the "Friend of God," is here an example to us. See the remarks of *Clem. Rom.* i. 17, on this and other similar

speeches in Scripture. Observe also Abraham's importunity in prayer; the test of faith: Luke xi. 8. Matt. xv. 28.

32. *I will not destroy it for ten's sake*] The presence of ten righteous men would have saved Sodom. The presence of Joseph brought a blessing on the house of Potiphar (Gen. xxxix. 3). The presence of St. Paul and the prayers of the Apostle saved the lives of all who were with him in the ship,—276 souls (Acts xxvii. 24. 37). "For the elect's sake, the days" of the great tribulation "will be shortened" (Matt. xxiv. 22).

33. *And the LORD went his way*] This is still the same Lord God whose coming is described vv. 1, 2: see notes there.

CH. XIX. 1. *two angels*] Literally, *the two Angels*; and so *Sept.*, i.e. two of the three men who had appeared to Abraham, and who, when they had been entertained by him, looked toward Sodom (xviii. 16), and went thither, v. 22. See above, xviii. 2 and 22. Abraham was honoured by the visit of three at noon, and they vouchsafed to partake of his hospitality; and to announce to him a blessing; and Jehovah appeared to him.

The visit to Sodom and to Lot was of a judicial kind: he had chosen Sodom as his abode; and Lot's deliverance is attributed in v. 29 to God's remembrance of Abraham.

Lot is called *dikaos*, *righteous* (as a worshipper of the one true God, and in moral opposition to the Sodomites), in the New Testament (2 Pet. ii. 7), but is not mentioned as an example of faith; his name does not appear like that of Noah, in the glorious army of ancient saints of the Old Testament in the Epistle to the Hebrews. Heb. xi. 1—39: cp. *S. Aug.* in Gen., Qu. 45.

— *in the gate*] The usual place of resort, especially in the evening: it corresponding in many respects to the market-place of Greek and Roman cities. *Dr. Thomson*, The Land, &c., pp. 26—28.

2. *my lords*] *Adonai* (the *a* with *patha*); so MSS. and all

'turn in, I pray you, into your servant's house, and tarry all night, and ^d wash ^c Heb. 13. 2.
your feet, and ye shall rise up early, and go on your ways. And they said, ^e ch. 18. 4.
'Nay; but we will abide in the street all night. ³ And he pressed upon them ^e See Luke 24. 28.
greatly; and they turned in unto him, and entered into his house; ^f ch. 18. 8.
and he made them a feast, and did bake unleavened bread, and they did eat.

⁴ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: ⁵ And they called unto Lot, and said unto him, Where *are* the men ^g Isa. 3. 9.
which came in to thee this night? ^h bring them out unto us, that we ⁱ may know them. ^h Judg. 19. 22.
⁶ And ^k Lot went out at the door unto them, and shut the door ⁱ ch. 4. 1.
after him, ⁷ And said, I pray you, brethren, do not so wickedly. ⁸ Behold ^h Rom. 1. 24, 27.
now, I have two daughters which have not known man; let me, I pray you, ^{jude} 7.
bring them out unto you, and do ye to them as *is* good in your eyes: only ^k Judg. 19. 23.
unto these men do nothing; ^m for therefore came they under the shadow of ^l See Judg. 19. 24.
my roof. ⁹ And they said, Stand back. And they said *again*, This one fellow ^m See ch. 18. 5.
ⁿ came in to sojourn, ⁿ and he will needs be a judge: now will we deal worse ⁿ 2 Pet. 2. 7, 8.
with thee, than with them. And they pressed sore upon the man, *even* Lot, ^o Ex. 2. 14.
and came near to break the door. ¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹ And they smote the men ^p that were at the door of the house with blindness, both small and ^p See 2 Kings 6. 18.
great: so that they wearied themselves to find the door. ^{Acts} 13. 11.

¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^q bring ^q ch. 7. 1.
them out of this place: ¹³ For we will destroy this place, because the ^r cry of ^r ch. 18. 20.
them is waxen great before the face of the LORD; and ^s the LORD hath sent us ^s 1 Chron. 21. 15.

the Versions: cp. xviii. 2. The sacred writer speaks of them in the plural, and they speak of the Lord as having sent them (in v. 13); but at length (in v. 21) the Lord Himself speaks in them. They are Angels, and yet divine: see xviii. 2.

— *we will abide in the street*] A trial of Lot's hospitality; he urged them to enter, and they complied with his request: he was "not forgetful to entertain strangers," and so "entertained angels unawares," Heb. xiii. 2.

³ *a feast*] The original word is *mishteh*, from *shathah*, to drink, and is rightly rendered πόρον (beverage) by Sept. In a hot climate the appetite which first claims to be satisfied is thirst.

⁵ *Where are the men . . . ? bring them out unto us*] Probably they appeared in a beautiful form. Josephus.

⁶ *And Lot went out at the door unto them, and shut the door after him*] The original has two different words for door here; *pethach* (cp. Latin *pateo*), the opening; and *deleth* (from *dalah*, to hang, or swing: Gesen., p. 200), the leaf of the door; and therefore the Septuagint marks the difference here by calling the former πόρθυρον, the other θύρα, and the Vulgate calls the former ostium, the latter fores; hence the latter Hebrew word is used in vv. 9, 10, where there is mention made of shutting and breaking; but the former word is used in v. 11, where the Sodomites are described as outside in the street. There is something of the same distinction in the words used in Acts iii. 2. 10. The non-observance of this difference has led to some mistakes concerning the gathering together of the Israelites "at the door of the Tabernacle;" cp. Gesen. 201. McCaul on Colenso's difficulties, p. 16.

⁸ *I have two daughters*] Perhaps he may have imagined that being betrothed to Sodomites (v. 14), they would be safe from outrage. However this may be, he was betrayed by fear and perturbation of mind into speaking "unadvisedly with his lips;" see S. Augustine, Quæst. in Gen. 42; and c. Mendac. ad Cons. c. 9; and the excellent remarks of Bp. Sanderson, ii. 63; iv. 48, ed. Jacobson. This example of Lot seems to have misled the old man at Gibeah: see below, Judg. xix. 24.

Here is one of the many proofs in Holy Scripture that human examples are not a safe rule of conduct, and that we are in danger of going astray, if we look to them for guidance, and

not to the divine law. Bp. Sanderson de Cons. Prælect. iii. Lot is called in Scripture "a just man," "a righteous man," "vexed with the filthy conversation of the wicked" (2 Pet. ii. 6—8); but he is in many respects set forth for a warning rather than a pattern. There is no perfect example save that of Him who was "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26), and who has "left us an example that we should follow His steps" (1 Pet. ii. 21. Matt. xi. 29. John xiii. 15. Phil. ii. 5. 1 John ii. 6). The frailties of good men are set down in Scripture, in order that we may not trust in men, but cleave to Him alone, and that we may see here a proof of the truth of Scripture, and remember our own weakness, and pray for God's aid.

— *these*] Heb. *ha-el*, an archaic form for *ha-elleh*; this is one of the proofs of the greater antiquity of the Pentateuch compared with other books of the Hebrew Scriptures. It occurs also in v. 25; xxvi. 3. Lev. xviii. 27. Deut. iv. 42.

⁹ *This one fellow*] So the Sodomites speak; and yet if there had been nine persons in Sodom like "this one fellow," Sodom would have been saved. So the World judges of its benefactors.

— *and he will needs be a judge*] The words are much stronger in the original, *yishpot shaphot, shall he judge, judging*; shall he be always thus playing the judge? A reference to Lot's practice of reproving the Sodomites: see 2 Pet. ii. 7, 8.

¹¹ *blindness*] See 2 Kings vi. 18. Literally, a blindness produced by dazzling light, from the Chaldee root, *samer*, to dazzle: this was at night; and perhaps a glorious light shone upon them, as upon St. Paul at Damascus, and blinded them.

Some critics of the Bible are like these men of Sodom. Instead of meekly knocking at the door of Holy Scripture with the hand of faith, and praying humbly to Christ to open the door, they come near to "break the door," and they are "smitten with blindness, so that they cannot find the door." The punishment is suited to the sin. The Sodomites were punished with physical blindness on account of their moral and spiritual blindness. This is the case with those who abuse their faculties to dishonour God and His Word.

t Matt. 1. 18.
u Num. 16. 21, 45.
x Ex. 9. 21.
Luke 17. 28. & 24. 11.

to destroy it. ¹⁴ And Lot went out, and spake unto his sons in law, 'which married his daughters, and said, "Up, get you out of this place; for the LORD will destroy this city. * But he seemed as one that mocked unto his sons in law.

y Num. 16. 24, 26.
Rev. 18. 4.
† Heb. are found.
‡ Or, punishment.

¹⁵ And when the morning arose, then the angels hastened Lot, saying, ^y Arise, take thy wife, and thy two daughters, which † are here; lest thou be consumed in the ‖ iniquity of the city. ¹⁶ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ^z the LORD being merciful unto him: ^a and they brought him forth, and set him without the city.

z Luke 18. 13.
Rom. 9. 15, 16.
a Ps. 34. 22.

b 1 Kings 19. 3.
c ver. 26.
Matt. 24. 16, 17, 18.
Luke 9. 62.
Phil. 3. 13, 14.
d Acts 10. 14.

¹⁷ And it came to pass, when they had brought them forth abroad, that he said, ^b Escape for thy life; ^c look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. ¹⁸ And Lot said unto them, Oh, ^d not so, my Lord: ¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: ²⁰ Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. ²¹ And he said unto him, See, ^e I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. ²² Haste thee, escape thither; for ^f I cannot do any thing till thou be come thither. Therefore ^g the name of the city was called ‖ Zoar.

e Job 42. 8, 9.
Ps. 145. 19.
† Heb. thy face.

f See ch. 32. 25, 26.
Ex. 32. 10.
Deut. 9. 14.
Mark 6. 5.

g ch. 13. 10. & 14. 2.
‡ That is, Little, ver. 20.
† Heb. gone forth.

h Deut. 29. 23.
Isa. 13. 19. Jer. 20. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

14. which married his daughters] Rather which were taking (literally, takers of) his daughters to be betrothed to them; they had not yet been married, v. 8.

— the LORD will destroy this city] "The Lord." Lot had therefore preached to his sons-in-law concerning the majesty of Jehovah.

— he seemed as one that mocked] As Noah and Moses did, Exod. ii. 14.

15. the morning arose] The daybreak (shachar, from the Hebrew root, 'to break forth'); the word for morning is boker, from bakar, to open.

16. the LORD being merciful unto him] Lit. in the mercy of the Lord to him.

17. plain] Hebrew, ciocar, the circuit; or περικυπος, as the Sept. renders it; see above, xiii. 10, and below, v. 29. Lot had once seen the plain of Jordan beautiful like the garden of Eden, and had been tempted to go and dwell there. Now he may not remain in it lest he be destroyed; he must leave his Paradise, for it is polluted by sin, and will be overwhelmed by fire.

18. my Lord] It seems that Lot recognized the working of a higher power in the intervention of those two Angels; and now begins to speak in the singular number, and this number is also adopted by them, vv. 21, 22.

19. I cannot escape] This weakness of faith was due to the same cause as in the speech in v. 8: cp. Aug., Qu. 45; and Cyril de Adorat. in Spir. i. p. 28, who observes that God mercifully makes allowance for human weaknesses. Cp. Matt. xii. 20.

— some evil] Rather, the evil.

20. a little one] Zoar: see v. 22.

23. The sun was risen] Went forth. Lot had left Sodom at dawn of day, v. 15; but he lingered, v. 16.

— Zoar] Formerly called Bela, xiv. 2. It was a town of what was afterwards called the land of Moab (Isa. xv. 5. Jer. xlviii. 34), probably at the s.e. extremity of the plain of Sodom (Gen. xiii. 10. Deut. xxxiv. 3); and it is supposed to have occupied a place in the vale now called Wady Kerek, on the south-east side of the Dead Sea, where is a tongue of land or peninsula, in the Dead Sea; if so, the site, almost surrounded by that Lake of Death, may seem to bespeak a remarkable preservation from destruction.

24. Then the LORD] In broad daylight, when the World was busy with its ordinary affairs and pleasures. So will it be at the Last Day: see Luke xvii. 28—30.

— the LORD rained] The Septuagint has ἔβρεξε (not ἔσχε), here, for rained; and in the Gospel of St. Luke (xvii. 29) this word is adopted and applied to the same event, the destruction of Sodom, ἔβρεξε πῦρ καὶ θεῖον ἄν' οὐρανοῦ. On this peculiar word, see Lobeck, Phryn. p. 291.

— the LORD rained—from the LORD] The Lord—from the Lord. This is one of the passages of the Old Testament which, when illuminated by the New, appear to bespeak a plurality of Persons in the One Godhead; see i. 1. 26; xi. 7. Num. vi. 22—27. Isa. vi. 1—3. The Lord who executed vengeance (says S. Cyprian) was God the Son; for to Him the Father hath committed all judgment: cp. Tertullian c. Prax. c. 2; Concil. Sirm. can. 15; S. Hilary de Trin. lib. v. 16; Novatian de Trin. c. 21; Euseb., Demonst. Evang. v. 8. 23; S. Cyril c. Julian. i. p. 22; S. Jerome on Osee, c. i.; in Zech. c. ii.; and see Calovius, quoting a catena of Fathers for this opinion, and Luther, and Gerhard, and others cited by Pfeiffer, Dubia, p. 65.

— brimstone and fire—out of heaven] In the strong language of Salvian (de Gub. Dei i. p. 19), God sent down a hell out of heaven on this ungodly people, suiting the punishment to their sin; the fire of sulphur and brimstone punished the fire of their unnatural lusts. Apostate Nations will probably be like Sodom, in sin and punishment, at the Great Day.

The Old Testament and the New agree in representing the destruction of Sodom and Gomorrah as effected by a shower from heaven of brimstone and fire; see Deut. xxix. 23—28. Luke xvii. 29. 2 Pet. ii. 6. Jude 7: cp. Wisd. x. 6, 7. Joseph. i. 11. 4; Clemens R. c. xi. This account is confirmed by Tacitus, Hist. v. 7, who says, "that the plains on the site of the Dead Sea were once fertile and occupied by great cities, and were set on fire with lightning from heaven:" cp. Tertullian, Apol. § 40, "Sodoma et Gomorrhæ igneus imber exussit; olet adhuc incendio terra." Tertullian de Pallio, c. 2; Eustath., Hex. p. 59; and see the remarks of Dean Jackson on the Creed, I. xv.

The present physical appearance of the region of the Dead

the plain, and all the inhabitants of the cities, and ^{i ch. 14. 3.} that which grew upon the ^{Ps. 107. 34.} ground. ^{a k Luke 17 32} But his wife looked back from behind him, and she became ^{a k}

Sea, which covers what was once called the "Vale of Siddim" (xiv. 3—10), bears abundant evidence of the agency of fire.

Some assert, that it also exhibits signs of subterranean volcanic convulsions, particularly at the North-East, which have resulted in the depression of the bed of the Jordan, and in the eruption of a flood of water which has submerged the cities of the Plain in the Dead Sea, where the river Jordan now loses itself. Probably the river once flowed through it: some suppose through the Valley of El Arabah into the gulf of Akabah: so *Lynch*, *Ritter*, and others. If this were the case, the elevations of the whole region must have been greatly changed; for the present elevation of the Arabah in one place is 800 feet above the level of the sea; and the Dead Sea is 1300 feet below it (cp. *Robinson*; and the observations of *Thornton* and *Hera-path*, and of *J. B. Thompson* in *Del.*, p. 399).

The name itself, "Dead Sea" (which is found in ancient authors, *Galen*, iv. 9; *Pausan.* v. 7; *Justin*, xxxvi. 3. 6; *Jerome* on Daniel xi.), is a record of that catastrophe. It is also called the *sea of salt* (Gen. xiv. 3), the *sea of the plain* (Deut. iii. 17; iv. 49. Josh. iii. 16), and the *Lacus Asphaltites*, (*Joseph. Antt.* xvii. 6. 5), and by the Arabs it is called the *sea of Lot*. Before the destruction of Sodom it was the "Vale of Siddim:" see above, xiv. 3.

The water of the lake is almost saturated with salt, about one-fourth of its weight (for the ingredients, see *Grove*, B. D. iii. 1183, c). Salt rocks, split up in columnar masses, arise on the southern shore. Besides salt, asphaltus or bitumen abounds in it, which seems to have been disgorged from subterranean reservoirs of fire (cp. *Strabo*, xvi. 763): the water is very buoyant, it has an unctuous feel, and its taste is nauseous, like that of a solution of alum: it is pungent and burns the lips; the trees near some parts of it are covered with salt, and whatever is thrown into it is soon encrusted with it; metals are corroded and blackened by it; a hazy mist generally broods over it: a strong smell of sulphur pervades some parts of the western shore: there is a dreary salt marsh at the southern end. The neighbouring region looks scorched and burnt, and is described as like a "ruinous lime-kiln."

Some travellers, indeed, notice more agreeable features, which seem, however, generally to be such as are produced by the brightness of the sky, and the effect of the breeze on the water, and blue tints of the atmosphere, and picturesque forms of the mountains around it.

The apple of Sodom (*Joseph.*, B. J. iv. 8. 4) is probably the fruit of the *Asclepias Gigantea*, or as the Arabs assert, the spurious pomegranate: cp. *Wisd.* x. 7.

The present length of the Dead Sea is about forty-five miles, and its breadth between eight and twelve. Scarcely any fish live in it; and it is almost devoid of vegetable life. The sea is shut in on both sides by bare mountains, which on the east side rise to a height of 3000 feet. Persons who sail on it feel a lethargic drowsiness and dizziness; the surface of the water in stormy nights is like a sheet of phosphorescent foam.

The bottom of the Dead Sea is formed of two submerged plains, one much higher than the other. The former, which covers only a small area at the southern end, is about thirteen feet from the surface; the other, or northern portion, is in some places 1300 feet below the surface, a depth to which it sinks rapidly, and to which it falls, at about one-third of its length from the northern end; and besides this, it is to be borne in mind that the level of the Dead Sea is 1300 feet below that of the Mediterranean and of the Red Sea.

Through the deeper portion runs a ravine from north to south; this was probably once the bed of the river Jordan, which seems to have sunk, from a subterranean convulsion, preceded probably by an eruption of fire, and a general conflagration of the bitumen or asphaltus which abounded in the plain (xiv. 10); and it is probable that the cities were first consumed by fire, and afterwards engulfed in the abyss; cp. *Diodor. Sic.* ii. 48; xix. 98; *Strabo*, xvi. 763; *Josephus*, B. J. v. 8. 4; *Galen* de Simp. Med. pp. 690—693; *Pliny*, N. H. v. 15; vii. 13; *Tacit.*, Hist. v. 6; *Justin*, xxxvi. 3; *S. Jerome* in Ezek. xlviii.; and of modern times *Lieutenant Lynch's Narrative*, 1849; *De Sauley*, Voyage en Syrie; *Robinson*, ii. 45; *Stanley*, Sinai and Palestine, pp. 281—288; and particularly *Kalisch*, Summary, pp. 416—421; and *Winer*, R. W. B. ii. p. 73; and *Mr. Grove's* Articles on the Salt Sea, and on Sodom, in *Dr. Smith's Dict.* iii. 1173 and 1339; who however supposes that "the catastrophe was not a geological one;" and so the *Rev. H. R. Tristram*, "Land of Israel," who thus writes (p. 359): "Everything leads to the conclusion that the agency of fire was

at work, though not the overflowing of an ordinary volcano. The materials were at hand, at whichever end of the lake we place the doomed cities, and may probably have been accumulated then to a much greater extent than at present. The kindling of such a mass of combustible material either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace. There is no authority whatever in the Biblical record for the popular notion that the site of the cities has been submerged. The simple and natural explanation seems to be this: that during some earthquake, or without its direct agency, showers of sulphur, and probably bitumen, ejected from the lake, or thrown up from its shores, and ignited perhaps by the lightning which would accompany such phenomena, fell upon the cities and destroyed them. The history of the catastrophe has not only remained in the inspired record, but is inscribed in the memory of the surrounding tribes by many a local tradition and significant name. We observe by the lake sulphur and bitumen in abundance. Sulphur springs stud the shores, sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or appears with sulphur to have been precipitated during some convulsion."

There is a valuable Map of the Dead Sea and its neighbourhood in *Vandeveldt's Atlas*; and in *Mr. Tristram's Work*, accompanied with picturesque views of the site.

The Volume of Holy Scripture recites the destruction by fire, from heaven, which was transitory; and leaves it to God's other Volume, that of Nature, in which His works are written, to confirm the testimony of His Word; and to supply what Scripture does not relate, the effect of the catastrophe on the Dead Sea, which remains a perpetual record of the judgment of God. Perhaps, also, the Holy Spirit in Scripture dwells rather on the action of *fire* than of *water*, because the Bible had already recorded a still more striking evidence of God's judicial retribution executed by *water*, in the Deluge, and because He would lead us to consider the destruction of Sodom and Gomorrah (as our Blessed Lord Himself does) as a warning of the great Judgment to come, which will be by *fire* (2 Pet. iii. 10—12).

The *permanence* of the effects of the fire upon the soil of Sodom and Gomorrah (cp. Deut. xxix. 23. Zeph. ii. 9) is represented in the New Testament as a specimen of the fire everlasting which will be the punishment of the ungodly and impenitent: see on Jude 7. Matt. xxv. 46. Mark ix. 49.

25. *overthrew*] Heb. *haphoc*. Sept. has *κατέστρεψε*: *Vulg.* "subvertit:" cp. 2 Pet. ii. 6. Observe, it is not only said, that God rained down *fire* on the cities; but that He *overthrew* the cities and "all the plain."

Hence it appears that some *subterranean convulsion*, such as would affect the level of the Dead Sea, accompanied the burning. The words *καταστρέφω* and *καταστροφή* are applied about ten times to describe the fate of Sodom in the *Septuagint* Version (Gen. xiii. 10; xix. 21. 25. 29. Deut. xxix. 23. Isa. xvi. 19. Jer. xx. 16; xlix. 18; l. 40. Amos iv. 11). And St. Peter (2 Pet. ii. 6), saying that God not only reduced it to ashes, but also condemned it by an *overthrow* (*καταστροφή*), seems to mark that the outpouring of fire from heaven was followed by an upheaving of the earth from beneath.

26. *his wife looked back from behind him*] "Look not behind thee" was the command given to Lot (v. 17). The word here used for *look* is one which implies a deliberate contemplation, steady regard, consideration and desire: see Isa. lxiii. 5, "I looked, and there was none to help" (see *Gesen.*, p. 527). The Sept. here has *ἐπέβλεψεν*, she looked wistfully back upon Sodom; and she looked back from behind her husband instead of looking forward and following him and the Angels.

The word which describes Abraham looking towards Sodom (v. 28) is different from this, and signifies rather a rapid glance, and perhaps an unintentional one: cp. Job xx. 9; xxviii. 7; and he saw a sight which filled him with awe and grief. Lot's wife looked back to Sodom with wistfulness and regret; Abraham cast his eyes upon it with awe and sorrow. The former is well described by the *Vulgate* "respicens;" the latter "intuitus est, et vidit."

Our Blessed Lord has enabled us to understand and apply the history of Lot's wife. "Remember Lot's wife," Luke xvii. 32: cp. Luke ix. 62; and *S. Ambrose* de Virg. ii. 4.

pillar of salt. ²⁷ And Abraham gat up early in the morning to the place where ¹ he stood before the LORD: ²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, ^m the smoke of the country went up as the smoke of a furnace.

²⁹ And it came to pass, when God destroyed the cities of the plain, that God ⁿ remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

³⁰ And Lot went up out of Zoar, and ^o dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. ³¹ And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth ^p to come in unto us after the manner of all the earth: ³² Come, let us make our father drink wine, and we will lie with him, that we ^q may preserve seed of our father. ³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. ³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. ³⁵ And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down,

— *pillar of salt*] Some suppose that she was encrusted with a crystallization of salt, from the igneous storm which overwhelmed the city; whence the Author of the Book of Wisdom (x. 7, 8) says, concerning the Sodomites, "of whose wickedness even to this day the waste land that smoketh is a testimony, and a standing pillar of salt a monument of an unbelieving soul." *Josephus* (A. i. 11. 4) asserts the existence of this pillar in his day; and so *Clemens R.* ad Cor. c. 11, who says that Lot's wife remains as a sign that the double-minded and faithless are set for judgment and a warning to all generations: cp. *S. Irenæus*, iv. 31. 3, and 33. 9.

The salt of Sodom is different from its *asphaltus*, or bitumen; and therefore the interpretation that she was encrusted with bitumen does not seem admissible. Lot's wife became, was changed into, a *pillar of salt*. She looked back, perhaps desirous to return, but she was fixed and rooted where she was, blighted and withered on the spot by God's curse,—like the barren Fig-tree in the Gospel (Matt. xxi. 20). She longed to return to Sodom, and she became herself a personification of it and its punishment; she became a statue of salt (*melah*). The Dead Sea is called the salt sea (*yam ham-melah*) (Gen. xiv. 3). Salt is an emblem of two things in Scripture; it is a symbol of what seasons, preserves, and perpetuates, and also of what is sterile; a barren land is called "brimstone, salt, and burning" (Deut. xxix. 23), and is compared to Sodom. God turns a fruitful land into saltiness for sin (Ps. cvii. 34). "Moab shall be as salt-pits" (Zeph. ii. 9); and captive cities were sown with salt (Judg. ix. 45). This judgment of Lot's wife was expressive of her unfruitfulness; and our Blessed Lord Himself seems to have referred to the twofold use of salt when He said, "Every one shall be salted with fire, and every sacrifice shall be salted with salt" (Mark ix. 49: see the note there); and if they are not seasoned with good, they will be salted with evil,—cursed with perpetual unfruitfulness, —and will become, as it were, "pillars of salt."

²⁹ God remembered Abraham] Lot's escape was due to Abraham's prayer. *Origen*, Hom. 5. *S. Chrys.* here.

³⁰ dwell in a cave] Such as abound in that country. Lot removed from Zoar, though God had spared it for his sake, and at his prayer (v. 21); but he feared that it might be destroyed, as Sodom had been, and he went and dwelt in a cave. There is no security in solitude, nor in any thing but the grace of God. Lot was a saint in Sodom, and sinned in solitude; Adam fell in Paradise, Lucifer in heaven. After some great deliverance, after some strain of piety, the mind is apt to grow lax and careless, and we need special watchfulness and prayer. Cp. *S. Greg.* in Ezek. i. Hom. 9.

³¹ the firstborn said—Our father is old] This speech of Lot's eldest daughter confirms St. Stephen's assertion before

the Sanhedrim, which has been controverted by some, and by which it is implied that Abraham was *not* the eldest son of Terah (Acts vii. 4: see Preliminary Note to that chapter of the Acts), for Lot was the son of Haran, and Haran was Abraham's brother, and Lot was now old. It is therefore almost morally certain, that Haran, the father of Lot, was older than Abraham, the uncle of Lot; and that therefore Abraham was not the eldest son of Terah: see above, on xi. 27. It is probable that Lot was not much younger than Abraham.

This seems to be one of the instances in which one part of Scripture (when we least expect it) confirms another at a great distance from it; and which show the truth and harmony of the whole.

Hence also, perhaps, an argument may be derived in favour of the opinion of the Rabbis, and of some Christian interpreters, that Sarah, the wife of Abraham, was the same as Ischah, Lot's sister: see xi. 29, and *S. Aug.* de Civ. Dei xvi. 12 ad fin.

— there is *not* a man in the earth] Either on the supposition that the judgment on Sodom had been universal (*Irenæus*, iv. 51; *Chrys.*), or that all those who were connected with themselves, and with whom they might contract marriage, had been destroyed; or from apprehension that no one would be willing to connect himself with those who had dwelt in Sodom. See *Aug.* c. Faust. xxii. 41—45.

³² Come, let us make our father drink wine] It is observable that the two records of the two greatest judgments that the World has seen,—the Flood, and the Destruction of Sodom,—are followed by two histories of sorrow and shame, arising from the abuse of wine. "Ebrietas deceptit quem Sodoma non deceptit." *Origen*. See Gen. x. 21; xx. 32.

After the first shock of divine judgments, and after the first sense of wonder and thankfulness for personal deliverances, by which the mind may have been strained to a high pitch of ecstasy, there is sometimes a lapse of the soul even through exhaustion, and the Tempter too often triumphs over those to whom God has been most gracious.

These histories are true pictures of the weaknesses of human nature; and a strong confirmation thence arises of the veracity of the Scriptural records of those two great judgments, the Deluge and the Destruction of Sodom. It is clear that there is no intention on the part of the sacred Historian to exaggerate the faith and obedience of Noah and Lot. On the contrary, immediately after the account of their deliverance, he inserts two memorials of their frailty. Cp. *S. Augustine* c. Faust. xxii. 41, in Ps. 59, and *S. Jerome*, Quæst. Hebr. in loc., who observe, that not the examples of Patriarchs, but the divine Word in which they are displayed, is to be our Rule of life. We do not defend men's sins, but God's Scriptures (*Aug.*).

nor when she arose. ³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the firstborn bare a son, and called his name Moab: ^r the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Ben-ammi: ^s the same is the father of the children of Ammon unto this day.

XX. ¹ And Abraham journeyed from ^a thence toward the south country, and dwelled between ^b Kadesh and Shur, and ^c sojourned in Gerar. ² And Abraham

a ch. 18. 1.

b ch. 16. 7, 14.
c ch. 26. 6.

^{36. of Lot} Lot is never mentioned again after this. His death is not noticed. He disappears from the history.

^{37. Moab} Me-ab, from a father. So *Sept.*, *S. Jerome*, *S. Aug.* in Ps. 82; *Delitzsch*, *Keil*. This seems a better etymology than that of those who explain *mo* as equivalent to *aqua*, *semen*, and compare Job ix. 30. *Isa.* xlviii. 1. The Moabites dwelt on the east side of the Dead Sea; and their national character, enmity to the Israelites, is exemplified in their endeavour to ensnare them by idolatry and harlotry (*Num.* xxii. xxv.). They worshipped Chemosh, or Baal-peor (*Num.* xxv. 3), the abomination of Moab (1 Kings xi. 7).

The names *Moab* and *Ammon*, given by Lot's daughters to their own offspring by their father, and commemorating their own sin, show to what shamelessness women may be reduced by evil society. The names of Moab and Ammon, which are records of incest, bespeak the evil effects of their dwelling in Sodom, and show the connexion of one sin with another. Their father's choice of Sodom (xiii. 10—13) produced these miserable consequences.

^{38. Ben-ammi} Son of my people. *Sept.*, *S. Jerome*, *S. Aug.* — children of Ammon] The Ammonites, who dispossessed the Rephains, whom they called Zanzummims, dwelt on the east of Jordan, from Arnon to Jabbok, and are often associated with the Moabites in enmity against Israel, as in the hiring of Balaam to curse the people (*Deut.* xxiii. 4. *Cp.* *Judg.* xi. 4. 15. 24. *Num.* xxi. 29. *Deut.* ii. 19; iii. 16. *Judg.* x. 10. 2 *Chron.* xx. 1. *Zeph.* ii. 8). Their chief fortress was Rabbah (2 Sam. xi. 1). They seem to have been a more migratory and marauding people than the Moabites (*cp.* *Jer.* xlviii. *Isa.* xvi. xvi.). They were worshippers of Molech or Milcom, who is called the abomination of the children of Ammon. 1 Kings xi. 5. See on Acts vii. 43.

The offspring of this incestuous intercourse,—the Moabites and the Ammonites,—obtained a shameful name among the nations for idolatry and cruelty; their religious rites were tinged with the blood of human sacrifices. *Lev.* xviii. 21; xx. 2. 2 Kings iii. 27; xvi. 3; xvii. 17; xxiii. 10.

We are not to suppose, that the abominations of the Moabites and Ammonites were due to their origin from these unlawful connexions; the history of Ruth disproves this; but God foresaw those abominations, and allowed those nations to come into the world with a stigma of shame upon them suited to their sins. *Theodoret*, Qu. 71.

Some recent critics (*De Wette*, *Tuch*, *Knobel*) have alleged that this narrative concerning Lot is an invention of a later age, and is due to the national hatred of the Israelites against the Moabites and Ammonites.

But, on the contrary, this record bears on its face the evidence of historic truth. The Sacred Writer does not disguise or extenuate the sin of the Patriarch Lot, the near relative of Abraham, and he acknowledges that by descent the Moabites and Ammonites were nearly connected with the Israelites. In the Pentateuch he calls them the sons of Lot, and asserts their right to their inheritance on the east of Jordan (*Deut.* ii. 9—19).

If the Pentateuch had been composed by an author later than Moses, it is not probable, that considering their implacable hatred of the Israelites, a hatred continued till after the captivity (*Jer.* xlix. 1. *Zeph.* ii. 8), the rights of these nations would have been asserted with so much clearness and strength, as they are in the Pentateuch, on the authority of God Himself, who commands Israel not to distress them (*Deut.* ii. 9. 19).

There is also a peculiar fitness in the insertion of the history of Lot in a work of Moses writing for the instruction of the Israelites under his care.

The moral of that history was one of great national importance to the Hebrew people. It showed by a striking practical example the disastrous and deadly effects of mingling with idolatrous nations;—with such nations as those with which Israel would come into contact in Canaan, and which would endeavour to seduce them from God, and to draw them aside to idols, and to all their impure and savage abominations.

On the one side, Moses presents to their eyes the bright

example of their father Abraham, the friend of God, in his faith and obedience, for their encouragement and imitation. On the other, he displays for their warning the dark picture of the family of Lot, his wife and daughters, the loss of earthly possessions and good name, and the overthrow of the cities of the plain with fire from heaven; and he would lead them to infer that this fate will be theirs, if they disobey God (*Deut.* xxix. 22).

Who, therefore, does not see that this history has a special propriety in the work of the great Leader and Legislator of the Hebrew people? This remark may be applied to many other parts of Genesis. It has a practical bearing on the history of Israel,—their trials, their dangers, and their frailties; and here is an evidence of its genuineness,—an evidence made more eloquent by the quiet and simple manner in which these incidents are introduced.

We may extend these remarks to the Church of every age—the Israel of God.

The unhappy recital at the close of this chapter concerning Lot and his two daughters (see *vv.* 31—38), is a warning to every one against the danger and sin of choosing abodes and associates by worldly considerations of pleasure or profit (xiii. 10, 11), and against the corrupting influences of the atmosphere of worldly pleasure and sin, and of vicious example.

How different is the history of Lot, and his wife, and his daughters, from the testimony that God gave of Abraham, his children, and his household (xviii. 19)! No servant of Lot's family (and he seems to have had many herdsmen and domestics, xiii. 5—8) is related to have been saved from the overthrow of Sodom. If that household had served God, there would have been *ten righteous* there, and Sodom would have been saved.

But, be it remembered also, that Lot, his family, and the Sodomites, had not the light of Holy Scripture. How strong are the evil influences of the World, the Flesh, and the Devil where its corrective voice is not heard! And how great will be the punishment of those who despise that voice! The Future Judge of all has said, that "it will be more tolerable for *Sodom and Gomorrah*" at the Great Day, than for those who despise the Gospel (*Matt.* xi. 24); and they "will be punished with everlasting destruction," when "the Lord Jesus will be revealed from heaven with flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7).

CH. XX. 1. *Abraham journeyed from thence*] At first sight it seems surprising that Abraham should have left Mamre at this critical time, when God had appeared to him there, and had promised that he should have a son,—the child of promise,—by Sarah, within twelve months after that appearance (xviii. 14).

How is this to be accounted for?

Probably by the awful catastrophe described in the foregoing chapter. The sight of the plains of Sodom, scorched with fire from heaven, must have been one of sorrow and woe to the tender-hearted Patriarch, who must also have been deeply affected by the unhappy consequences of that event to Lot's wife, and (if Abraham knew them) to Lot himself, and his daughters. After those consequences, Lot could have had little comfort in intercourse with Abraham, and Abraham could have had little comfort in intercourse with Lot. There is a sorrowful silence here; but there is also a salutary warning in that silence and separation. How natural also is it! And yet it is not noted by the historian: the reader is left to find it out for himself. Is not this an evidence of truth?

— *the south country*] Called in Hebrew the *Negeb*, the region to the south of what was afterwards called Judah. For an excellent description of it, and of the cities that it contained, the reader may consult the valuable work of the *Rev. Edward Wilton* on the Negeb, Lond. and Camb., 1863.

— *between Kadesh and Shur*] See xiv. 7; and xvi. 7—14.

— *and sojourned in Gerar*] See x. 19; and below, xxvi. 1. After Abraham had dwelt for a time between Kadesh and Shur,

d ch. 12. 13. &
26. 7.

e ch. 12. 15.

f Ps. 105. 14.

g Job 33. 15.

h ver. 7.

† Heb. *married to an husband.*

i ch. 18. 23.

ver. 18.

k 2 Kings 20. 3.

l 2 Cor. 1. 12.

|| Or, *simplicity,*

or, *sincerely.*

ch. 31. 7. & 35. 5.

Ex. 34. 24.

1 Sam. 25. 26, 34.

m ch. 39. 9.

Lev. 6. 2.

Ps. 51. 4.

n 1 Sam. 7. 5.

2 Kings 5. 11.

Job 42. 8.

James 5. 14, 15.

said of Sarah his wife, ^d She is my sister: and Abimelech king of Gerar sent, and ^e took Sarah.

³ But ^f God came to Abimelech ^g in a dream by night, and said to him, ^h Behold, thou art but a dead man, for the woman which thou hast taken; for she is [†] a man's wife. ⁴ But Abimelech had not come near her: and he said, Lord, ⁱ wilt thou slay also a righteous nation? ⁵ Said he not unto me, She is my sister? and she, even she herself said, He is my brother: ^{||} in the integrity of my heart and innocency of my hands have I done this. ⁶ And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ¹ I also withheld thee from sinning ^m against me: therefore suffered I thee not to touch her. ⁷ Now therefore restore the man ⁿ his wife; ^o for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, ^o know thou that thou shalt surely die, thou, ^p and all that are thine.

1 John 5. 16. o ch. 2. 17. p Num. 16. 32, 33.

he travelled westward, toward the land of the Philistines, and came to Gerar, which is about three hours S.S.E. of Gaza (*Rowlands in Williams's Holy City*, i. 465), and is now called *Kirbet-el-Gerar*, near a torrent, called *Jurf-el-Gerar*.

2. *Sarah his wife*] Now ninety years of age. That her youth was renewed by God seems to be probable, from the fact that after this she gave birth to Isaac, and nursed him (xxi. 2—8).

— *She is my sister*] The Sept. inserts here, “For he feared to say that she is my wife, lest the men of the city should slay him on account of her” (see v. 12; and on xii. 13).

Abraham seems to have thought that the inhabitants of Gerar had no fear of God, and that their wickedness was a sufficient reason for his resorting to this expedient, by which he would save himself from death, and them from the sin of murder. The suggestion of the natural man is, “Dolus an virtus, quis in hoste requirat?” And perhaps he thought that God, who had mercifully interfered to protect Sarah, when they adopted the same device in Egypt (xii. 10—20), had not disapproved that artifice, and that He would bless it with similar success: he would therefore trust Him again; and in this respect this act of Abraham has been regarded by some as an act of faith in God (*S. Aug. c. Faust. xxii. 33; and c. Secundin. c. 24.*)

Men are prone to reason from results, rather than to act on principles of morality. No written law had then been given; and it is very doubtful, whether any light of natural religion would ever teach men (what the Gospel of Christ has taught us) that evil may not be done in order that good may come (Rom. iii. 8); and even some Christian Churches have sanctioned that maxim, and act upon it.

“Let God be true, and every man a liar.” The One true God promised that in Abraham's seed by Sarah—i.e. in CHRIST—all Nations should be blessed. This true promise seemed to be in danger, even by *Abraham's and Sarah's equivocation* in Egypt and Gerar: but in spite of all, it was fulfilled by God's controlling hand.

These facts show the truth of Scripture, and the need of Scripture;—its truth, because it does not represent the Patriarchs as exempt from human infirmities; the need of it, because the best of men were not able to make for themselves even a correct standard of moral duty (and how much less, of faith) without Scripture, and before Scripture; and, therefore, it refutes the notion, that Reason or Tradition are sufficient guides of practice without Revelation; and it teaches us that the examples even of the best of men are not to be taken as our rule of life instead of the divine law.

— *Abimelech*] *Father King*: the official name, it would seem, of the Kings of Gerar (see xxvi. 1); as *Padishah* (also signifying *father king*), of the Persian monarchs; and *Atalik*, *father*, of the Kings of Bokhara (*Gesen.*); and *Hamor*, of the Kings of Shechem (see Preliminary Note on Acts vii. 16; and *S. Basil*, in Ps. 33).

It is remarkable that this name of the King of Gerar is a Hebrew name; and the five Philistine towns have Semitic names; and the Israelites, it seems, understood the language of the Philistines (1 Sam. xvii.), but not of the Egyptians (Gen. xlii. 23. Ps. lxxxi. 5; cxiv. 1).

On the historic veracity of the sacred narrative, which affirms that Gerar was inhabited in the patriarchal age by Philistines, see xxvi. 1,—an assertion which has been contravened by some (see *Del.*, p. 402).

Other recent critics have also asserted that the present narrative is only a reproduction of that which is contained in ch. xii. This allegation is wholly groundless, as is evident from a comparison of the two histories, and as has been clearly pointed out by *Keil*, pp. 170, 171.

— *sent, and took Sarah*] Some suppose, because he desired to be brother-in-law of so wealthy and powerful a chief as Abraham (*Del., Keil*).

3. *God came*] The name *Elohim* is used throughout this narrative (v. 6—where the article is used, *ha—Elohim, the God*,—11. 13. 17), till the last verse, where the name *Lord* appears. *Elohim* represents the one God, as known to Abimelech; but that one God is no other than JEHOVAH, the Lord of Abraham: see above, on ii. 4. Exod. vi. 3.

— *in a dream*] Not, as in the case of Pharaoh, by plagues (xii. 17); nor, as to Abraham, by Angels, or a visible appearance, but in a dream; because, though his knowledge of God was dim and obscure, and Abraham, as a prophet, is to pray for him (v. 7. 17), yet he did not sin against the light, but acted in the integrity of his heart (v. 6). So God proportions His gifts to men's use of what they have. Matt. xiii. 12.

— *thou art but a dead man—for she is a man's wife*] A divine sentence against adultery, before the Decalogue was given (*S. Ambrose de Abr. i. 7*).

4. *had not come near her*] Let no one therefore say that Isaac was his son (*Chrys., Hom. 32; cp. xii. 15; and Theodoret, Qu. 63*).

— *Lord*] *Adonai*.

— *a righteous nation*] It appears from this history that there were some Nations then existing, where the remains of the primeval religion still lingered. We have evidences of these vestiges in Melchizedek, in Job, and Abimelech (see vv. 6. 9. 14. 16). God had not left Himself without a witness (Acts xiv. 17); and the Law of Conscience was heard wherever men were willing to listen to it (see Rom. ii. 14, 15: cp. *Theodoret* here; and *Bp. Sanderson*, iii. p. 214).

6. *I know that thou didst this in the integrity of thy heart*] On the important question how far Conscience excuses from what is done amiss, and on other matters connected with this text, see *Bp. Sanderson's* excellent Sermon, iii. pp. 212—267.

— *suffered I thee not to touch her*] An important statement, lest it should be alleged, that Isaac, the promised seed, born within a year after this, was the son of Abimelech, and not of Abraham (*Theodoret*, Qu. 63: see also xxi. 2).

7. *a prophet*] Heb. *nabi*; from *naba*, to cause to bubble up, to pour forth, a stream; and it is observable, that the passive forms of this verb are used for *prophecy*, because the divine Prophets were like rivers, flowing with the living water, which gushed forth from the well-spring of divine truth in the Godhead (cp. *Gesen.*, pp. 525. 528).

“No prophecy of Scripture is of private *ἐκλυστος*, but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. i. 21); and therefore Balaam said, “The word that God putteth in my mouth, that shall I speak” (Num. xxii. 38); and in the New Testament, the Lord is described as speaking through the prophets (Matt. i. 22; ii. 5. 15. 23). The Spirit of the Lord suggests (*ἐνδίδ*); and what He supplies, flows, as by channels, through (*διὰ*) the prophets: cp. on Matt. xxvii. 9.

Some assert that the word *nabi*, and the Niphal form *nibba*, are derived from a root *ba*, and *pah*, which has the sense of breathing, and that *nabi* signifies one who is inspired (see

⁸ Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. ⁹ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^a that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^r that ought not to be done. ¹⁰ And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? ¹¹ And Abraham said, Because I thought, Surely ^a the fear of God is not in this place; and ^t they will slay me for my wife's sake. ¹² And yet indeed ^u she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³ And it came to pass, when ^x God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, ^y say of me, He is my brother. ¹⁴ And Abimelech ^z took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. ¹⁵ And Abimelech said, Behold, ^a my land is before thee: dwell [†] where it pleaseth thee. ¹⁶ And unto Sarah he said, Behold, I have given ^b thy brother a thousand pieces of silver: ^c behold, he is to thee ^d a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. ¹⁷ So Abraham ^e prayed unto God: and God healed Abimelech,

q ch. 26. 10.
Ex. 32. 21.
Josh. 7. 25.
r ch. 34. 7.

s ch. 42. 18.
Ps. 36. 1.
Prov. 16. 6.
t ch. 12. 12. &
26. 7.
u See ch. 11. 19.

x ch. 12. 1, 9, 11
&c.
Heb. 11. 8.

y ch. 12. 13.
z ch. 12. 16.

a ch. 13. 9.

† Heb. as is good
in thine eyes.

b ver. 5.
c ch. 26. 11.
d ch. 24. 65.

e Job 42. 9, 10.

Del., pp. 403. 635: cp. *Gesen.* 528; *Keil*, 169). It has been erroneously inferred by some, from 1 Sam. ix. 9 ("he that is now called *nabi*, was before called *roeh*"), that the use of the word *nabi*, in the Pentateuch here, and Exod. vii. 1; xv. 20. Num. xi. 29; xii. 6. Deut. xiii. 1—3. 5; xviii. 5, &c., is an evidence that the Pentateuch is later than the days of Samuel. See *Bp. Patrick* on Exod. vii. 1. Samuel himself is called *roeh* (1 Chron. ix. 22; xxvi. 28; xxix. 29). Cp. below, on 1 Sam. ix. 9.

11. *they will slay me*] *S. Chrysostom* (Hom. 45) observes here, that the saints of the Old Testament have more fear of death than those of the New; and no wonder, because Christ has taken away the sting of death, and the terror of death, and made it the gate of everlasting life.

12. *the daughter*] The Jews and many Christian interpreters say that daughter is here used for grand-daughter; and that Sarah was the same as Isaac, the daughter of Haran, Abraham's choice of a wife—when among idolaters—was limited to his own family.

16. *thy brother*] him whom thou calledst so; a delicate irony.—*a thousand pieces of silver*] Probably shekels (*Gesen.*, p. 409), about 130*l.* It is rendered *χίλια δίδραχμα* by the *Sept.* (see on Matt. xvii. 24: cp. *Winer*, R. W. B. ii. p. 443).

The word rendered *silver* (*ceseph*) is from the root *casaph*, to be pale. Is *κασσίτερος* connected with it?—as *ἄργυρος*, *argentum*, from *ἄργυρος*, *white*.

—*behold, he is to thee a covering of the eyes*] Or rather, *behold* it (the silver, is for) a covering of the eyes. There is an alliteration in the words. The *ceseph*, or silver, is to be to thee a *cesuth*, or covering, of thine eyes,—that is, a propitiation, an expiation (cp. xxxii. 21),—unto all that are with thee, and unto all other; for, in the wrong done to thee,—the wife of Abraham, and the mistress of his house,—wrong has been done to the whole household.

The sense seems to be, I have been to blame, and acknowledge my sin, and make restitution for it. But thou art not altogether free from fault. If thou hadst been on thy guard, and hadst kept thyself from public view, as a modest matron ought to do in a strange land, I should not have been beguiled to do what I have done. And now I have given to him, who is thy husband, and whom thou didst call thy brother, a thousand pieces of silver; let this be to thee a covering of thine eyes; let it be an offering from me to expiate my offence, and to appease thee, and to prevent thee from looking on me with anger (see the interpretation of the *Septuagint*, the *Targum of Onkelos*, and *Gesenius*, p. 407).

Perhaps, also, the words may be applied in another sense. Let this sum be for the covering of thine eyes in the provision of veils for thy face wherever thou goest (*Vulgate*, *Arabic Version*, *Harmer*, *Patrick*, *Kitto*, and others), so that thou mayest not ensnare others, as thou hast ensnared me,

but mayest be attired with shamefacedness and modesty. This exposition is confirmed by what is related of Rebekah (xxiv. 65), that when she heard of Isaac's approach, she dismounted from her camel, and covered her head with a veil (see also on 1 Cor. xi. 6—13).

Perhaps, also, there may be an allusion here to the usage of covering a bride with a veil; and Abimelech may also intend to say, I have given a thousand pieces of silver to thy brother, who is henceforth to be declared to be thy husband; let this be as a dowry from me, and let it be applied to procure thee a bridal veil (see Gen. xxiv. 65, whence it may be inferred that brides in patriarchal times were covered with a veil), so that all may know thee to be married to him, and so prevent thee from pretending to be his sister, and protect thy modesty.

Lastly, it has been suggested to me by an Egyptian traveller, that there may be a reference to the Egyptian custom, in which the foreheads of immodest women (*Ghawazee*; *Lane*, Egypt, 379) are covered with coins by their paramours; this seems confirmed by *Sept.* here.—*thus she was reproved*] It has been doubted whether this is the true sense.

Some interpreters have alleged that the words ought to be rendered *thus thou art set right*; amends have been made thee (*Delitzsch*).

Kalisch renders them thus, and thou wilt be recognized. The word used here (*nocachath*) is the second person fem. sing. perf. niphil, from *yacach*, to be clear (*Gesen.* 347); and in *niphil*, to prove, to reprove, to convict, to rebuke (*ἐλέγχω*), to correct; and in *niphil* (as here) to be reprov'd. On the whole, the sense seems to be, and thou art reprov'd.

The Holy Spirit thus declares that the artifice to which Abraham and Sarah had resorted was not commendable, and that she ought to have demeaned herself as a holy matron; and, therefore, the Chaldee paraphrase rightly says, that she was reprehended; and the *Vulgate* says, "Memento te esse deprehensam;" and the *Septuagint* puts this precept into Abimelech's mouth, πάντα ἀληθεύσον, deal truly in all things; ever speak the truth.

17. *Abraham prayed unto God*] Literally, unto the God (*ha—Elohim*),—the one true personal God (v. 6. 18).

—*God healed Abimelech*] Thus God brings good out of evil. "Let God be true, and every man a liar" (Rom. iii. 4). Abimelech sinned in taking Sarah from Abraham, supposed to be her brother. Abraham was not free from sin in disguising that she was his wife, and in exposing Abimelech to temptation, and Sarah to danger. Sarah sinned by an act of collusion with her husband; but God overruled all for good, and showed to the King of Gerar, and to his Philistine subjects, that the God of Abraham was the true God; and thus God encouraged Abimelech to seek for more light and knowledge of the truth.

and his wife, and his maidservants; and they bare children. ¹⁸ For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

f ch. 12. 17.

a 1 Sam. 2. 21.

b ch. 17. 19. &
18. 10, 14.
Gal. 4. 23, 28.
c Acts 7. 8.
Gal. 4. 22.
Heb. 11. 11.
d ch. 17. 21.
e ch. 17. 19.
f Acts 7. 8.
g ch. 17. 10, 12.
h ch. 17. 1, 17.
i Ps. 126. 2.
Isa. 54. 1.
Gal. 4. 27.

XXI. ¹ And the LORD ^a visited Sarah as he had said, and the LORD did unto Sarah ^b as he had spoken. ² For Sarah ^c conceived, and bare Abraham a son in his old age, ^d at the set time of which God had spoken to him. ³ And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^e Isaac. ⁴ And Abraham ^f circumcised his son Isaac being eight days old, ^g as God had commanded him. ⁵ And ^h Abraham was an hundred years old, when his son Isaac was born unto him. ⁶ And Sarah said, ⁱ God

18. the LORD] The name JEHOVAH is reserved for the close of the history. The God, who had been spoken of throughout the narrative, is no other than the LORD (see v. 3).

There is a remarkable significance in the manner in which the name of God is used in this narrative. Abimelech, as one who was not a member of the covenanted family, is represented in relation to *Elohim* (v. 3),—the true personal God,—*Elohim*, with the article,—appears to him (v. 6). Abraham addresses a prayer to *ha—Elohim* (the one true personal God, v. 17); and it is God, as *Jehovah*, the Lord and Saviour of the covenanted seed, who interposes to deliver Abraham, the head of the covenanted family, and to preserve the purity of Sarah, the mother of Isaac, the promised seed, who was to be the forefather of Christ (cp. xxi. 1, 2).

These names of God have a deep spiritual meaning, and are not used arbitrarily, but with a well-defined moral relation to the subject; and such a narrative as the present serves the important purpose of showing the untenableness and the poverty of the modern theory of some who split up the Pentateuch into what they call Elohistic and Jehovistic fragments, and are obliged to charge the sacred text with manifold corruptions, in order to make way for their theory. Cp. above, note on ii. 4.

CH. XXI. 1. the LORD] He who had promised to return, and that Sarah should have a son (xvii. 16).

—visited Sarah] remembered Sarah. The *Septuagint* has *ἐπισκέψατο*, a word adopted by St. Luke in two places in the song of Zacharias (i. 68. 78). By such *catchwords* as these the birth of Isaac is connected with the birth of the Promised Seed, in whom all Nations are blessed. See xviii. 14, and below, v. 6. In reading of Isaac, think of CHRIST.

The word *Lord* is here used, and in v. 2 we have the name *God*; and thenceforth through the chapter we have *Elohim* until the end (v. 32), where we read that Abraham called on the name of the LORD, the *Everlasting God*. This and similar facts afford strong arguments against the theory that the Pentateuch is from the hand of different authors, called *Elohistic* and *Jehovistic*: see xvii. 1; xx. 18; and compare note above, on ii. 4.

The Blessed Virgin Mary, in her *Magnificat*, which is grounded on that of Sarah in this chapter (see the following note, and on v. 6), joins both titles in the same verse, but each title has its proper meaning. "My soul doth magnify the *Lord*, and my spirit rejoiceth in *God* my Saviour, for He hath regarded the low estate of His handmaiden" (the handmaid of the *Lord*, i. 38); "for, behold, from henceforth all generations" (whom God, the God of the spirits of all flesh, hath made) "shall call me blessed." The name *Lord* represents her specially in her relation to *Jehovah*, the Lord of the chosen and covenanted people: the word *God* describes her in her relation to all nations, who are blessed in her Seed.

2. Sarah conceived] Through faith (Heb. xi. 11), and thus became a type of her of whom it is said, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the *Lord*," where again the words of the *Septuagint* seem to be referred to by St. Luke (i. 45).

—in his old age] In his old age, or rather to his old age; *ἐἰς τὸ γῆρας*, *Sept.*, i. e., a comfort and joy to it, after long and patient waiting, and beyond all hope; and yet in the *set time*, of which God had spoken to him. So the true Isaac, Jesus Christ, the Desire of all Nations, was born after the long expectation of Mankind, waiting and yearning for His birth ever since the delivery of the first promise in Paradise, that "the seed of the woman should bruise the serpent's head" (iii. 15), a promise which Eve seems to have imagined would be fulfilled in the birth of her firstborn (iv. 1), as Abraham sup-

posed the promise to be fulfilled in Ishmael. Isaac was born beyond all hope (v. 7); and so the true Son of promise, Christ Jesus, was conceived and born in a manner beyond all expectation, and yet pre-announced, of a Virgin (Matt. i. 23. Luke i. 34); and as Isaac was born in the *set time*, so Christ appeared when "the fulness of time was come" (Gal. iv. 4), according to the years pre-determined by God, speaking by the prophet Daniel (Dan. ix. 25).

3, 4. And Abraham called the name of his son—Isaac. And Abraham circumcised his son Isaac being eight days old] Or, as the *Septuagint* expresses it, *περιέτεμε τὸν Ἰσαὰκ τῇ ἡμέρᾳ τῇ ὀγδόῃ*. Here again we have foreshadowings of the Gospel. Isaac is the first person who is recorded in the Old Testament to have been circumcised at this age; and John the Baptist and Jesus Christ are the first so recorded in the New (Luke i. 59; ii. 21).

—Isaac] *Laughter*; the name fore-appointed by God (see xvii. 17—19).

Here is another resemblance to Him whose name was called JESUS by the Angel before He was conceived in the womb (Luke ii. 21), and "whose day Abraham exulted (*ἡγαλλιάσατο*, John viii. 56) that he should see; and he saw it and was glad;" and whose Birth is the cause of joy to all (cp. Isa. ix. 3); and in Whom the faithful rejoice (*ἡγαλλιώνται*).

Observe this word *ἡγαλλιάω*, *ἡγαλλιάωμαι*, to exult with laughter, applied by our Lord to Abraham's joy at the foresight of Christ's day, and used by the Blessed Virgin at the beginning of her *Magnificat* (Luke i. 47), *ἡγαλλίασε τὸ πνεῦμά μου*, my spirit rejoiced, exulted, in God my Saviour, for the promise of Him, at the sound of whose mother's voice the Baptist leapt (*ἐν ἡγαλλιάσει*) in his mother's womb (Luke i. 44), and who is anointed with the *ἔλαιον ἡγαλλιάσεως* above His fellows (Heb. i. 9), and in "Whom all the faithful *ἡγαλλιώνται* (1 Pet. i. 6. 8) with joy unspeakable, and full of glory:" cp. Rev. xix. 7. Christ Himself is once said *ἡγαλλιάσθαι* (Luke x. 21), when His divine eye saw the meek and faithful believers—"the babes"—who are the seed of Abraham.

5. Abraham was an hundred years old] Twenty-five years after he had left Haran, and received the promise in Sichem (xii. 4. 6).

6. And Sarah said] Sarah's *Magnificat* is a prelude to that of the Blessed Virgin, whose faith was still more glorious, and perhaps was excited and quickened by a remembrance of what had been done by God for Sarah, and by His promise to Abraham and to his seed, to which Mary herself refers (Luke i. 55).

Mary's *Magnificat* was before the birth; Sarah's was after it. The holy Evangelist St. Luke seems designedly to call our attention to the harmony between these *Magnificats* by pre-facing them with a preamble derived from the *Septuagint*. The *Sept.* has here *Εἶπε δὲ Σάρρα*: *Γέλῳτά μοι ἐποίησε κύριος κ.τ.λ.* St. Luke begins thus: *καὶ εἶπε Μαρία*, *Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον κ.τ.λ.* *ὅτι ἐποίησέ μοι μεγαλὴ ὁ Δυνατός.*

Both *Magnificats* correspond in having a poetical form. Sarah's *Magnificat*, literally translated, may be thus arranged:

And Sarah said,
To laugh hath made me God.
Every one that heareth me will laugh with me;
And she said,
Who would have said to Abraham
Should Sarah have given suck to children?
For I have borne a son to his old age.

Cp. the *Sept.* here with Luke i. 46—55. The expression of the joy of the Virgin Mother, and the universal congratulations with her (*μακαριοῦσί με πᾶσαι αἱ γενεαί*), correspond to those in the song of Sarah (*ὅς ἂν ἀκούσῃ συγχαίρειται μοι*): and the

hath made me to laugh, so that all that hear ^k will laugh with me. ⁷ And she ^k Luke 1. 58. said, Who would have said unto Abraham, that Sarah should have given children suck? ¹ for I have born *him* a son in his old age.

1 ch. 18. 11, 12.

⁸ And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. ⁹ And Sarah saw the son of Hagar ^m the Egyptian, ⁿ which she had born unto Abraham, ^o mocking. ¹⁰ Wherefore she said unto Abraham, ^p Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. ¹¹ And the thing was very grievous in Abraham's sight ^q because of his son. ¹² And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for ^r in Isaac shall thy seed be called. ¹³ And also of the son of the bondwoman will I make ^s a nation, because he *is* thy seed. ¹⁴ And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and ^t sent her away.

m ch. 16. 1.

n ch. 16. 15.
o Gal. 4. 29.

p Gal. 4. 30.
See ch. 25. 6. &
36. 6, 7.

q ch. 17. 18.

r Rom. 9. 7, 8.
Heb. 11. 18.

s ver. 18.
ch. 16. 10, & 17.
20.

t John 8. 35.

reference, at the close of Mary's *Magnificat*, to the mercy of God to *Abraham and his seed*, serves to connect the two.

The places are not precisely known, where the two Magnificats were uttered, but the distance between them cannot have been great; and doubtless the remembrance of Sarah's wonderful conception, deliverance, and exultation, must have greatly enlivened the faith and joy of her blessed daughter of the house of Abraham, the holy Virgin Mother.

7. *given children suck*] The Holy Spirit has vouchsafed to mention that many of the greatest Saints in Holy Scripture, and even our Lord Himself, "*were nursed by their own mothers*;" and He has thus declared to Mothers the duty and blessedness of nursing their own offspring; see *S. Ambrose de Abr. i. 7*; and note below, on 1 Thess. ii. 7; and No. xxiv. of the Editor's Occasional Sermons; and *A Lapid* here, who says, "Sarah nursed Isaac; Rebekah nursed Jacob; Hannah nursed Samuel; and the courageous mother of the seven Maccabees nursed her offspring (2 Macc. vii. 27); and the Blessed Virgin Mary nursed the Lord Christ."

8. *And the child grew*] Observe another analogy here: the Sept. has *ἡλικία τοῦ παιδὸς*. Compare the language of the Holy Spirit concerning the true Isaac after the Presentation in the Temple (Luke ii. 40), "*The child grew (τὸ παιδίον ἤξανε)* and waxed strong in spirit." Surely all these various coincidences are not fortuitous; and are designed to assure us that Isaac is indeed a figure of Christ.

— *and Abraham made a great feast the same day that Isaac was weaned*] Probably about three years from the birth (2 Macc. vii. 27). *Joseph.*, Ant. ii. 9. 6. Some suppose a longer time (*Kalisch*): cp. 1 Sam. i. 22.

Some of the Christian Fathers have supposed that there was a spiritual meaning in the fact here recorded, that a great feast was made when the Promised Seed was *weaned*; and that it intimates the holy joy which should be felt for the Christian soul when it makes progress from the infantine and childish state to that of maturity. *Origen* in Gen., Hom. 7. *S. Aug.*, Qu. in Gen. 50. There is joy for the spiritual seed of promise when they no longer need to be fed with milk like babes, but are able to bear strong meat (Heb. v. 12, 13. 1 Cor. iii. 1, 2).

9. *mocking*] Literally, *laughing (metsachek)*, from the same root as *Isaac*, i. e. *yitschak*), and insulting: see xxxix. 14. Ezek. xxiii. 32. The Holy Spirit, speaking by St. Paul, informs us what the temper of that mocking was: "he that was born of the flesh was *persecuting (ἐδίωκε)* him that was born after the Spirit" (Gal. iv. 29). Indeed, as *S. Augustine* well observes (Serm. 3), the speech of Sarah which was caused by this mocking; and which was approved by God Himself (v. 12), is the best comment on the word "*mocking*," as used here, and shows, not only that the conduct of Ishmael towards Isaac was insolent and injurious, but also that Hagar, the Egyptian (v. 9), joined in the insolence and injury, and probably excited her son to it, and encouraged him in it, or at least did not correct and restrain her son, as she ought to have done.

St. Paul affirms also that the conduct of Hagar and Ishmael was a type of the conduct of the unbelieving Jews to the Christian Church and her children, who were cruelly and ignominiously handled by the literal Israel, which mocked and

crucified Christ, the true Isaac (see 1 Thess. ii. 14, 15); and this Apostolic statement may be used to illustrate the temper with which Ishmael *mocked* Isaac, and to show the necessity of the measure which Sarah advised, and which God approved. See note on Gal. iv. 29; and cp. *Origen* in Gen., Hom. 7. *S. Jerome* in Gal. iv.; and a good note of *Pfeiffer*, *Dubia*, p. 68; and *Delitzsch* here, p. 408.

The objections which have been made by some recent interpreters, in their expositions of this passage, would scarcely have been alleged, if the words of the Holy Spirit in the New Testament had been carefully compared (as St. Paul advises, 1 Cor. ii. 13) with His own divine language in the Old. Every sound interpretation of Holy Scripture derives light from both Testaments: "every scribe that is instructed unto the Kingdom of God brings forth out of his treasure things *new and old*" (Matt. xiii. 52).

10. *she said unto Abraham*] This saying of Sarah is ascribed by the Holy Spirit to a divine direction, and is represented by Him as a prophecy (see Gal. iv. 30); and is employed by St. Paul as a warning to the Galatians, that, if they lapsed into Judaism, they would forfeit their Christian privileges. So fruitful are the prophecies of the Spirit when expounded by His own voice. The speech of Sarah at Beersheba, when expounded by the Holy Ghost, is a sermon to every age and to every country of the world: see Gal. iii. 6—29; iv. 18—31; v. 1—12.

12. *In Isaac shall thy seed be called*] Through Isaac, and not through Ishmael, it shall come to pass that thou shalt be said to have a seed,—the Promised Seed (*Delitzsch*). This posterity is in Christ. See xvii. 4. 6: cp. Rom. ix. 7. Heb. xi. 18.

14. *Abraham rose up*] In obedience to God. It must be remembered that Ishmael's conduct (v. 9) was an evidence that, if Abraham died, when Ishmael and Isaac were together, Ishmael the *elder* would contend for primogeniture with Isaac. For a defence of Abraham's conduct against sceptical objections, see *Waterland*, Script. Vind. p. 61.

— *a bottle*] *ἀσκός (Sept.)*, a skin, a leathern bottle; cp. Josh. ix. 4. 13. Judg. iv. 19. 1 Sam. xvi. 20, and Matt. ix. 17.

— *and the child*] Now more than sixteen years of age: see v. 8, and xvii. 25. Abraham put the bread and skin of water on her shoulder, and delivered the son to be her companion, who would help her to bear the provisions. The word *yeled*, from *yalad*, to bring forth, to yield, translated *child* here, and the word *naar* (v. 12: cp. *véos, veapós*), are often applied to those who have arrived at puberty. Gen. iv. 23; xxxiv. 19; xli. 12. Eccles. iv. 13. 1 Kings xii. 8; iii. 7; cp. *S. Jerome*, who says, "non oneri fuit matri sed comes."

— *sent her away*] As to the bearing of this history on the question of Divorce and Polygamy, see *A Lapid* here. Hagar is never called Abraham's *wife* in Holy Scripture, but the word *wife* is often annexed to the name of *Sarah* by way of emphasis and distinction. See xvi. 1. 3; xvii. 15. 19; xviii. 9, 10; xx. 2; and Hagar is called his *maid*, his *bond-servant*, *Sarah's maid* (xvi. 1—3. 6. 8; xxi. 10. 12, 13); therefore the sending away of Hagar was not a case of Divorce.

¹⁵ And she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. ¹⁶ And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. ¹⁷ And ^u God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. ¹⁸ Arise, lift up the lad, and hold him in thine hand; for ^w I will make him a great nation. ¹⁹ And ^x God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. ²⁰ And God ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer. ²¹ And he dwelt in the wilderness of Paran: and his mother ^a took him a wife out of the land of Egypt. ²² And it came to pass at that time, that ^b Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^c God is with thee in all that thou doest: ²³ Now therefore ^d swear unto me here by God [†] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. ²⁴ And Abraham said, I will swear. ²⁵ And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants ^e had violently taken away. ²⁶ And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. ²⁷ And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^f made a covenant. ²⁸ And Abraham set seven ewe lambs of the flock by themselves. ²⁹ And Abimelech said unto Abraham, ^g What mean these seven ewe lambs which thou hast set by themselves? ³⁰ And he said, For these seven ewe lambs shalt thou take of my hand, that ^h they may be a witness unto me, that I have digged this well. ³¹ Wherefore he ⁱ called that place || Beer-sheba; because there they sware both of them. ³² Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

w ver. 13.
x Num. 22. 31.
See 2 Kings 6. 17,
18, 20.
Luke 24. 16, 31.
y ch. 28. 15. &
39. 2, 3, 21.
z ch. 16. 12.

a ch. 24. 4.
b ch. 20. 2. & 26.
26.
c ch. 26. 23.

d Josh. 2. 12.
1 Sam. 24. 21.
† Heb. if thou
shalt lie unto me.

e See ch. 26. 15,
18, 20, 21, 22.

f ch. 26. 31.

g ch. 33. 8

h ch. 31. 48, 52.

i ch. 26. 33.

f That is, The
well of the oath.

15. wilderness of Beer-sheba] So called by anticipation (see v. 31); on the way to her own country, Egypt: cp. xvi. 7. Beersheba was in the Wady-es-Seba (Keil), and still bears the name Bir-es-Seba (Robinson).

— she cast] Perhaps he had fainted by the way, and was leaning upon her (S. Aug.). So the literal Israel now lies, cast as it were beneath the shrubs, a wanderer and outcast in the wilderness. Rut observe what follows—

16. a bowshot] As far off as drawers of the bow can shoot an arrow.

17. God heard] The Name Elohim, not Jehovah, is used here (vv. 17—20). Hagar and Ishmael being now separated from Abraham's household are severed from the covenant with Jehovah; but God, as Elohim, the God of all the earth, cared for them, as He does for all Nations who are His people, although not within the covenant of grace, to which, however, He invites them all in Christ. See above, xvi. 11, on Ishmael's name.

18. a great nation] See v. 13: cp. xvi. 10; xvii. 20.

19. God opened her eyes, and she saw a well of water] A beer, not bôr; i. e. a spring of water: and not a pit or cistern dug for the reception of rain (Del.) cp. above xvi. 14.

— and she went, and filled the bottle with water, and gave the lad drink] So in His own due time, God will open the eyes of the spiritual Hagar, the Jewish Synagogue (see Gal. iv. 24); and she will see a well of living water in Christ (2 Cor. iii. 16); and she will give her children to drink of that living water, and they will revive: see Rom. xi. 8—15. 25—33. As an ancient Father says here, "The time is coming when the veil will be taken away from the heart of the Synagogue, and it will see a well of water, a well of living

water, springing up to everlasting life in Christ (Origen, Hom. 7). He is the true Beer-lahai-roi.

20. became an archer] Literally, he was growing an archer: cp. Deut. xxx. 16; and 1 Kings v. 29 (Kal., Del.).

21. wilderness of Paran] That vast tract which is bounded on the west by the desert of Shur, and on the east by the Wady Arabah, on the north by the southern mountains, of Canaan, and on the south by the Sinaitic desert: cp. above, xiv. 6; and below on Num. x. 12; xii. 16; xiii. 1—4. 20. Deut. xxxiii. 2. Hab. iii. 3.

22. Abimelech] See xx. 2; and xxvi. 1. 16.

24. I will swear] On the lawfulness of an oath, under certain circumstances, see on Matt. v. 34. Heb. vi. 16.

25. because of a well of water] A frequent subject of dispute: ch. xxvi. 18—20.

30. seven] A sacred number; and a number indicating completeness (see note on Rev. xi. 19). It has been said by some that Three is the Divine Number; Four the complete number of earthly space; and that the union of the two Numbers (3+4=7) signifies what is perfect and sacred to God; there is therefore something appropriate in it, as the root of the word to swear (see v. 31), which is an act of man appealing to God, "for an end of strife," Heb. vi. 16.

31. Beer-sheba] The well of the oath, shebua, from shaba, to swear, connected with sheba, seven (cp. xxvi. 33), inasmuch as that number was sacred (whence, perhaps, σεβ-ουαι, to worship), as was shown in the setting apart here of the seven ewe lambs.

Beersheba in Wady-es-Seba (see v. 15) was twelve hours to the south of Hebron, on the road to Egypt; see below, xxvi. 23. 33. Thus even Philistia had a witness of God.

³³ And Abraham planted a || grove in Beer-sheba, and ^k called there on the || name of the LORD, ^l the everlasting God. ³⁴ And Abraham sojourned in the Philistines' land many days.

XXII. ¹ And it came to pass after these things, that ^a God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, here I am.

² And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a burnt offering

|| Or, tree.
k ch. 4. 26.
l Deut. 33. 27.
Isa. 40. 28.
Rom. 16. 26.
1 Tim. 1. 17.
a 1 Cor. 10. 13.
Heb. 11. 17.
James 1. 12.
1 Pet. 1. 7.
† Heb. Behold me.
b Heb. 11. 17.
c 2 Chron. 3. 1.

^{33. planted a grove}] So the *Targum of Onkelos*, *David Kimchi*, and *Vulg.* The word *eshel*, here rendered a grove, is probably to be translated *tamarisk* (*Gesen.*, *Kalisch*, *Del.*, *Keil*); cp. 1 Sam. xxii. 6; xxxi. 13. The hardness of the tree, its long endurance, and the perpetual greenness of its leaves, rendered it a fit emblem of Him to whom the place was dedicated. The imitation of this patriarchal practice led to idolatrous usages (2 Kings xvii. 10. Isa. lvii. 5. Jer. xvii. 2), in opposition to the true worship in the place where God set His Name, and against His commands, Deut. xvi. 21.

— the everlasting God] *El-olam*. The Almighty, Eternal Creator of all (*Maimonides*).

CH. XXII. 1. *after these things*] After forty or fifty years' trial in Canaan. These words, "after these things," are very expressive, and may be paraphrased thus, "After God had kept Abraham so long in suspense, before Isaac was born, and had promised him an innumerable seed through Isaac, and had commanded him to send away Hagar and Ishmael, He now puts him to a trial more severe than all." *Chrys.*

— God did tempt Abraham] Tried him; not as Satan tempts men, that they may fall, for in this sense "God tempteth no man;" see James i. 13, and *S. Augustine* (Serm. 2), in his reply to the Manichaeans, who abused this text. *God*, *Elohim*, is the name of Judgment (say the Rabbis), and is used especially when God employs the ministry of secondary causes, angels or men; and the word *Jehovah*, *LORD*, is reserved for the great crisis, as here, in v. 11.

God tried him; He proved him (the verb *nissah*, here used, is rendered by *prove*, in Exod. xv. 25; xvi. 4; and numerous other places); showing thereby Abraham's *free will*. And God tried him, in love to him, and to others.

God well knew that Abraham would stand this trial of his faith, love, and obedience; and this trial was designed for the clearer manifestation of God's grace in him, and for the greater praise of His holy Name, and for the more sure evidence of Abraham's faith and obedience, and for the increase of Abraham's glory and endless felicity; and that he might become "the father of the faithful," and a pattern to all future generations; so that all might learn thereby that nothing, however dear, is to be preferred to God, who is the Giver of all and Proprietor of all, and who will reward with abundant recompense of love, all who cheerfully submit their wills with filial alacrity to His commands, however inexplicable to unregenerate Reason they may seem to be, and however grievous they may be to flesh and blood: see on Matt. vi. 13. Cp. Rom. v. 4. 1 Pet. i. 6, 7. James i. 12; and *Tertullian* de Orat. 8; *Greg. Nazianz.*, Orat. 17; *S. Chrys.*, Hom. 47; *S. Cyril. Alex.* de Fest. Pasch., Hom. 5; *S. Augustine* de Consens. Ev. ii. 3; and in Joann. Tract. 30, and Serm. 2, "Deus tentat, ut doceat; diabolus tentat, ut decipiat."

God had tried Abraham when He called him out of Ur of the Chaldees; and, again, when He commanded him to leave Haran, "not knowing whither he went." God had tried him by the famine, which forced him to leave Canaan for Egypt. He tried him by the separation from Lot; and by the captivity of Lot, when taken prisoner by the confederate kings. He tried him by his long childlessness. He tried him by the taking away of his wife, first by Pharaoh in Egypt, and next by Abimelech in Gerar. He tried him by the command to be circumcised, and to circumcise all the males of his household. He tried him by the desire of Sarah, his wife, that he would send away Hagar before the birth of Ishmael, and again after it. But none of these are called trials by the sacred Historian. It is only now, when God commands him to offer up his only son Isaac, whom he loved, that He is said to tempt—or try—Abraham.

2. *Take now thy son*] Observe the force of each word here. Take now—not a lamb, for sacrifice, but thy son—and that thy only son—thine only son from Sarah, when Ishmael is no more with thee. Take Isaac, the child for whom thou hast waited so long—the son of thine old age—the child of promise, in whom thou rejoicest, whom thou lovest; him in whom thy seed

is to be called (see xxi. 12. Heb. xi. 18); take him and offer him up with thine own hand for a *burnt-offering*: so that thou mayest have no remnant left in remembrance of him; but that he may be utterly consumed by fire, and reduced to ashes; and do this now without delay.

Isaac was the reward of Abraham's faith. But it might be feared lest Abraham should dote upon Isaac, and love him more than God; and that thus the reward of faith might weaken faith. Therefore Isaac is to be given up to God, and faith is to be perfected by the gift: see *S. Greg. Nazianz.*, Orat. 22; *S. Ambrose* de Abr. i. 8; *S. Aug.*, Serm. 2.

— whom thou lovest] It is not inconsistent with thy love to him, to offer him at the command of Him who is Love. God loved His own Son when He gave Him for us.

MORIAH.

— get thee into the land of Moriah] Leave the land of the Philistines, and go to the land of Moriah, a land at a distance of three days' journey, v. 4; so that thy faith and endurance may be tried to the uttermost, as thou goest with thy beloved son at thy side, to the land where Moriah is.

Moriah was the place in which King David built an altar to the Lord after the pestilence (2 Sam. xxiv. 25), and which was afterwards the site of Solomon's Temple, 2 Chron. iii. 1, where it is said that Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah where the Lord appeared unto David his father (so *Author. Vers.* and *Septuagint*); or which was pointed out to, or made to be seen by, David his father (so *Vulg.* and *margin*).

Accordingly we find that the Jewish writers affirm that Mount Moriah was at Jerusalem; so *Josephus*, Antt. i. 13. 1; vii. 13. 4; and see *S. Jerome*, Qu. Hebr. p. 526. In the *Targum of Onkelos* here, the land of Moriah is called "the land of worship;" cp. *ibid.* v. 14; and in the *Targum of Jerusalem*, on v. 14, it is said that in the mountain of Moriah was "the house of the sanctuary;" cp. *Winer*, R. W. B. i. 108; *Kalisch*, p. 444; and *Rob. Wilson Evans*, Script. Biog. i. 82.

Others have doubted the identity of Moriah and Jerusalem; see *Bp. Colenso* on the Pentateuch, ii. pp. 248–255; and *Mr. Grove*, Dict. of Bible, ii. 422, who supposes it to be another name for *Moreh*, near Shechem; and they prefer the Samaritan tradition, which connects Abraham's sacrifice with Mount Gerizim: see *ibid.* i. 679, 680.

But the arguments used in support of this theory do not seem of sufficient force to disturb the commonly-received opinion, which is based on Scripture itself (2 Chron. iii. 1); and most readers will feel that this chapter loses much of its force and beauty if its scene is shifted to Mount Gerizim.

To allege, as some have done, that if Moriah was at Jerusalem, St. Stephen in his speech, or the Apostles and Evangelists in their writings, would have dwelt on that connexion, is to suppose that they were desirous of perpetuating the national prejudices of Judaism, instead of showing that the Gospel of Christ was to be commensurate with the world.

Indeed, this allegation goes rather to confirm the proof that Moriah was at Jerusalem, and not in Samaria. If it had been in Samaria, the Hellenist, St. Stephen, would probably have referred to it, as he did to *Shechem* in Samaria, as showing that God's presence and favour were not limited to Judæa and Jerusalem; see *Preliminary Note* below to Acts vii. pp. 68, 69.

The last thing that we heard of Abraham was that he was in the land of the Philistines (xxi. 34). And he came to Moriah on the third day; which would hardly have brought him to Gerizim, travelling as he did with a single ass, as it seems, xxii. 3–5; see on v. 4.

On the whole we may conclude that Moriah was the hill where the Temple was built: it is lower than Mount Zion, which lies s.w. of it, and which contained the citadel and upper city (cp. *Joseph.*, B. J. ii. 16. 3). The greater height of Zion gave rise to the usage of designating the mountain of the Temple by that name. Though the traveller may not see

upon one of the mountains which I will tell thee of. ³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with

Mount Moriah from afar, yet he certainly can see the place at some distance; see *Kalisch*, p. 444; and *Hengstenberg*, Auth. ii. 195—199, who examines the objections of *Bleek*, and others; and cp. the remarks of *Mr. Wilton*, Negeb, pp. 142—144, and the observations of *Rev. H. B. Tristram*, Land of Israel, p. 152.

In both the places of Holy Scripture where the word *Moriah* occurs, it appears to be connected with *seeing*; or a vision of some person, or object which was revealed, or made to appear; and this is specially the case in the present chapter, where the idea is presented three times, viz., v. 8, the Lord will provide; and in v. 14, Abraham called the name of that place *Jehovah-jireh* (the Lord will see or provide), as it is said to this day, "In the mount of the Lord it shall be seen."

The context therefore suggests the preference of that etymology, which connects the word *Moriah* with the root *raah*, to see; (according to which the word is compounded of the participle sing. masculine, in *hophal*, of that verb; see *Exod. xxv. 40*, "Look that thou make them after their pattern which thou wast made to see in the mount;" cp. *Exod. xxvi. 30*;) and the name of God, *JAH, JEHOVAH*. And the land of *Moriah* signifies the land where a person is made to see *Jah*, or *Jehovah*, i. e. where the Lord appears or manifests Himself: cp. *Fuller*, Miscel. ii. 14; *Hengstenberg*, Authent. d. Pentat. i. pp. 263—266; cp. ii. pp. 195—199; *Keil*, p. 176; *Delitzsch*, p. 415. The renderings of Symmachus, γῆ ὁρατίας, and *Vulgate*, "terra visionis," and of the *Arabic* and *Targum* of *Onkelos*, "the land of adoration," seem to be grounded on this meaning of the word: cp. the *Bp. of Ely's* note here.

The name *Moriah* was either given providentially, and, if we may so speak, prophetically; or it may be used here by anticipation, as many names are in the Pentateuch; and may have been derived from the revelation which God vouchsafed of Himself here to Abraham: cp. v. 14; and *Keil*, pp. 174—176.

The meaning of the name was still further realized when the Lord revealed Himself in mercy to David on that spot (2 Sam. xxiv. 25), and when He revealed Himself to Solomon at the Dedication of the Temple, and His Glory took visible possession of the House builded to His honour there (2 Chron. vii. 1—3), where He showed Himself to the eyes of faithful Israelites for many generations; and it was still further realized when He who is Emmanuel, God with us (Matt. i. 23), "God manifested in the flesh" (1 Tim. iii. 16), was presented in the Temple there, and when He there preached to the people, and worked miracles, and displayed His power as God.

When Abraham in will offered up Isaac on this spot, "he saw the day of Christ, and was glad;" see above, on xxi. 3; and below, on John viii. 56. *Bp. Warburton*, Div. Leg. vi. 5, p. 31, who observes that ἡγαλλιάσατο Ἀβραὰμ ἵνα ὅρα means *Abraham exulted that he should see*; and εἶδε καὶ ἐχάρη describes the settled joy consequent on the sight of that which he had looked for with ἀγαλλίασις, "the more tumultuous pleasure of expectation." The appointment of *Moriah* as the place for the offering of Isaac in will, and for the substitution in fact of the ram caught in the thicket, had therefore a prophetic character. It revealed in figure, as the event showed, the offerings of all the Levitical sacrifices which, in course of time, were slain in the Temple on that place, and which were only figures of the true Isaac, Christ Jesus, whom His heavenly Father freely gave for us, and Who gave Himself freely for us, such was the love of the Father and of the Son for us; and Who was raised from the dead for our justification, and as a pledge and earnest of our Resurrection to glory.

Other etymologies may be seen in *Kalisch*, p. 445; and *Gesenius*, p. 519. The former supposes it to mean "the Lord is my instructor" (*mori*); the latter (who agrees with those who regard it as formed from the *hophal* participle), that it signifies "chosen by the Lord," pointed out, "made by Him to be seen," from root *raah*, to see: cp. *Delitzsch*, p. 415.

Almost all expositors (except *Bleek* and *Tuch*, who suppose that *Moreh* (xii. 6; Judg. vii. 1) and *Moriah* are the same word) agree in recognizing the sacred name *JAH* or *JEHOVAH* in the last syllable, and that the name *JEHOVAH* is indissolubly interwoven with this patriarchal narrative; and thus this name combined with the words in v. 14 are enough to prove that the Name *Jehovah* was not unknown, as some imagine, to the Patriarchs: see on *Exod. vi. 3*.

ABRAHAM'S SACRIFICE.

—offer him there] (1) God here declares Himself to be Lord of life and death; as St. James says, "There is one Lawgiver

who is able to save and to destroy" (James iv. 12). "Men have no right to life or property but what arises solely from the grant of God; when this grant is revoked, they cease to have any right at all in either" (*Bp. Butler*, Analogy ii. ch. iii.).

(2) God thus also reveals Himself as the Fountain of Law. He forbade murder; He punished Cain for killing his brother. But He commanded Abraham to offer up his son Isaac; that is, to do an act which would have been a sin—as being a violation of God's law—if God Himself had not commanded it. And thus by asserting His right to abrogate the Law in a particular case, He proclaimed Himself the Author of the Law, for only He who gave the Law could rescind it.

(3) God does not thereby give any countenance to sin,—particularly not to the sin of offering human sacrifices—by such an order as this. This command to Abraham did not require a sinful action, but it required an action which would have been sinful, had it not been for the command of God that it should be done; and therefore this act is no precedent whatever for such a sinful practice as that of offering human sacrifices, but rather it is a protest against it. Abraham's willingness to offer Isaac was laudable, because God commanded it; but Jephthah's offering up of his daughter was sinful, because God said, "Thou shalt not kill." *S. Aug.* in *Judices*, qu. 49; and in *Levit. 56*: cp. *S. Aug.* de Civ. Dei i. 21, and i. 26; and *Waterland*, Scrip. Vind. pp. 62—69.

(4) God knew what Abraham would do, and He knew what He Himself would do, and He never designed that Isaac should be offered up as a sacrifice.

What God required of Abraham was, not the sacrifice of Isaac, but the sacrifice of himself.

Abraham knew well, that if Isaac was offered up, he would be raised from the dead (as Abraham himself intimates, v. 5, and St. Paul affirms, Heb. xi. 19), and as was involved in the promise, which he believed, that in Isaac should his seed be called (Gen. xxi. 12. Rom. ix. 7. Heb. xi. 18); and since all nations should be blessed through One who was to come of Isaac (who as yet had no children, but his marriage is a consequence of this act, see v. 20), it was evident, that Isaac, though offered up, would be restored from the grave, and that a greater abundance of blessings would be poured out by God on Isaac for his endurance, as well as on Abraham for his faith and obedience. As *S. Augustine* says (Serm. 2), "Abraham credidit Isaac nasciturum, et non plangit moriturum; cogitavit enim Deum, qui dedit ut Isaac de senibus nasceretur, posse etiam de morte reparare; ubique erat fidelis, nusquam crudelis." He believed that all God's promises would be fulfilled, but how they would be accomplished he knew not, and left it in God's hands to bring them to pass. Such was his faith.

(5) But nothing of this sort can be predicated of any other human sacrifice, except of that One sacrifice which was typified by the offering up of Isaac, namely, the sacrifice of Christ, "who offered Himself without spot to God," and who gave no encouragement thereby to human sacrifice, either of a man's self, or of any other, because He was assured of His own Resurrection on the third day, and foretold that Resurrection before His death (Matt. xvi. 21. John ii. 19); and though God delivered His own Son to death, yet they who crucified Him were not excused thereby, but their act is condemned as done by "wicked hands," Acts ii. 23: cp. *Aug.* in *Exod.* qu. 79.

(6) Therefore, this offering up of Isaac cannot have been suggested (as some have alleged, see *Essays and Reviews*, p. 61) by the "fierce ritual of Syria, with the awe of a Divine Voice," and by the cruel and unholy human sacrifices of the heathen Nations by which Abraham was surrounded, nor could it afford any pretext or apology for them. Indeed, the substitution of the ram caught in the thicket for Isaac the beloved son, was like a divine protest against human sacrifice (cp. *Del.*, p. 420; *Keil*, p. 179; and *Ewald*). The Pentateuch knows nothing of human sacrifices but as an abomination of Molech (Lev. xviii. 21; xx. 1—5). If Jephthah (as some allege) had Abraham in his eye, he would not have offered his daughter (*Delitzsch*, p. 420). See below, on Judg. xi. 40.

(7) It is therefore an error to say with some, that Abraham was tempted by Satan to offer up his only son. And to ground such an opinion as that just mentioned on a comparison of 2 Sam. xxiv. 1 (where it is said that the anger of the Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah) with 1 Chron. xxi. 1 (where it is said that Satan stood up against Israel, and provoked David to number Israel), is to confound two different things: see below, on 2 Sam. xxiv. 1.

him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. ⁴ Then on the third day Abraham lifted up his eyes, and saw the place afar off. ⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶ And Abraham took the wood of the burnt offering, and ^a laid it upon Isaac his son; and he took the fire in d John 19. 17.

On the contrary, the Hebrew Rabbis assert that the Evil Spirit endeavoured to deter Abraham from offering up Isaac in order that he might be deprived of the reward of his faith (see *A Lapid* here); and we know from the Holy Spirit Himself "that by faith Abraham offered up Isaac" (Heb. xi. 17).

(8) There is no ground for the allegation of inconsistency in Abraham's character. He interceded with God for Sodom, and why (it has been asked) did he not intercede for his own son? Because he knew that if Sodom was destroyed they would die in their sins, they would die "the second death;" but if Isaac died, his death would be that of a glorious martyrdom, and would lead to a more blessed life in this world, and to a glorious immortality in another.

On this subject see *Bp. Cumberland*, Sanconiatho, pp. 134. 139, 140. 170. *Bedford*, Sac. Chron. p. 338. *Natalis Alexander*, Hist. Eccl. i. Dissert. viii. pp. 424—433. *Dr. Waterland*, Scrip. Vind. v. 62—69.

—for a burnt offering] Isaac, who was offered there in will, was the figure of Christ, whose offering was typified by, and gave virtue and efficacy to, all the burnt-offerings which were offered in the Temple built upon that spot (Heb. ix. 1—15).

It has been supposed, not without good reason (see *Bp. Horsley*, p. 71), that Abraham had a revelation from heaven, that of his seed One would come who by dying would overcome death. He saw the day of Christ (John viii. 56), "the Lamb slain from the foundation of the world" (Rev. xiii. 8). Abraham had heard from God that "in his seed all Nations would be blessed;" and that "in Isaac should his seed be called." May he not therefore have supposed that God intended to effect this great blessing by the offering of Isaac?

However this may be, the case of Abraham appears to be a divinely provided refutation of all arguments, on the ground of Reason, against the *Doctrine of the Atonement*.

It has been alleged, that it is derogatory to the divine attribute of love to suppose, that God the Father should give His own Son to die for the sins of the World. Abraham did not so reason. He was commanded by God "to take his son, his only son Isaac, whom he loved, and to go to the land of Moriah, and to offer him there." He did not allege that it was inconsistent with the divine love to give such a command, or that it was inconsistent with his own love to Isaac, to obey it. He did not ask, *How* can this act be reconciled with God's attributes and my own paternal affection? He knew that God is Love; and he believed and obeyed Him, and became the friend of God, the father of the faithful; and if he had not believed and obeyed, he would have lost all these glorious titles. Let not any vain conceit of human Reason tempt any one to disbelieve the Doctrine of the Atonement as revealed in God's Holy Word; but let him accept it in faith, and he will be a child of faithful Abraham, the friend of God.

"When God says to Abraham, 'Take now thy son, thine only son Isaac,' &c., the command is an information by action, instead of words, of the great sacrifice of Christ for the Redemption of Mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's Day. The foundation of this thesis I lay in that Scripture where Jesus says to the unbelieving *Jews*, 'Your father Abraham rejoiced to see My day, and he saw it, and was glad' (John viii. 56)

"If we consider Abraham's personal character, together with the choice made of him for head and origin of that people which God would separate and make holy to Himself, from whence was to rise the Redeemer of Mankind, the ultimate end of that separation, we cannot but conclude it probable that the knowledge of this Redeemer would be revealed to him. 'Shall I hide from Abraham that thing which I do?' (Gen. xviii. 17,) says God, in a matter that much less concerned the Father of the Faithful. And here, in the words of Jesus, we have this probable truth arising from the nature of the thing, made certain and put out of all reasonable question; 'Abraham rejoiced,' says Jesus, 'to see My day.' Now, when the figurative word *day* is used, not to express in general the period of any one's existence, but to denote his peculiar office and employment, it must needs signify that very circumstance

in his life which is characteristic of such office and employment. But Jesus is here speaking of His peculiar office and employment, as appears from the occasion of the debate, which was His saying, 'If any man keep My commandments he shall never taste of death,' intimating thereby the virtue of His office of Redeemer. Therefore, by the word *day* must needs be meant that characteristic circumstance of His life. But that circumstance was the laying down of His life for the Redemption of Mankind; consequently by the word *Day* is meant the great sacrifice of Christ." *Bp. Warburton*, Divine Legation vi. 5. See below the remarkable words Ps. xxii. 20; xxxv. 17.

3. rose up early in the morning] The word of God seems to have come to him by night, and he arose with alacrity and obeyed as soon as it was dawn.

Abraham is the figure of our Heavenly Father giving His only Son in His love for us; that Son who is called "the Lamb slain from the foundation of the world" (Rev. xiii. 8), and who was promised immediately after the Fall (Gen. iii. 15). God in His mercy hastened with messages of love, "rising up early and sending" (Jer. vii. 13; xxv. 3, 4; xxvi. 5; xxix. 19; xxxv. 15; xlv. 4).

—two of his young men] Witnesses of his obedience, who might hear from him and from Isaac what took place, and report it to others.

—clave the wood] He made deliberate preparation for the sacrifice. So in all the dispensations of God, even from the Fall of Man, there was a continuous preparation for the wonderful manifestation of His love in Christ, and of Christ's love to us in His sacrifice for us, who is therefore declared to have been delivered by the determinate counsel and foreknowledge of God (Acts ii. 23; iv. 28: cp. 2 Tim. i. 9. Eph. iii. 11. 1 Pet. i. 20). There was a *cleaving of the wood* for the sacrifice of the Cross, in all God's dispensations in successive ages from the beginning even till the revelation of Himself in Christ crucified at Jerusalem. Those successive dispensations were like the journey of Abraham going from the land of the Philistines with Isaac at his side, and bearing the wood, and the knife, and the fire, till they came to MORIAH, the Mount of God's glorious appearing in loving approval and benediction of his faith, and in the restoration of Isaac from the dead.

4. on the third day] From the land of Gerar to Mount Moriah, that is, to the site of the future temple (at Jerusalem), is a journey of three days (*S. Jerome*, Qu. Heb. p. 526). From Beersheba to Moriah is a journey of twenty-two and a half hours (*Robinson*). But Abraham came not from Beersheba, but from the "land of the Philistines" (xxi. 32. 34: cp. *Wilton*, Negeb, p. 142; and above, on v. 1).

Here was an exercise of patient endurance, and steadfastness in faith and obedience. "I do cures," said Christ, the true Isaac, "to-day and to-morrow; and the third day I shall be perfected; nevertheless I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem" (Luke xiii. 32, 33): and so He came to Moriah; and as Isaac's resurrection took place on the third day (for in Abraham's mind he was as one dead ever since God had commanded him to offer him up), so was the Resurrection of Christ on the third day. (Matt. xvi. 21. Luke ix. 22; xxiv. 7.)

5. Abide ye here—and I and the lad] The Type (Isaac) was separated from the servants; so was the Antitype, Christ, from the disciples (*Ephr. Syr.* in Abr. et Isaac). Christ was alone upon the Cross; and of "the people there was none with Him" (Isa. lxiii. 1. 3).

—and come again to you] A prophetic speech (cp. v. 8). We will come again. He had faith that Isaac would come again, and that in him his "seed would be called," though he did not know how it would come to pass. He relied on God's power and love, and foresaw Isaac's restoration. Here was the triumph of his faith (see on v. 2; and *Augustine* in Ps. 51; de Civ. Dei xvi. 32; *S. Cyril*, Al. Hom. Pasch. 5; *Prosper Aquit.* de Prom. i. 17; and *Pfeiffer*, Dubia, p. 70).

6. Abraham took the wood—and laid it upon Isaac his son] He had dismissed the servants with the ass, and now laid the wood on Isaac, who was afterwards laid upon it (v. 9). So God

his hand, and a knife; and they went both of them together. ⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, [†] Here am I, my son. And he said, Behold the fire and the wood: but where is the ^{||} lamb for a burnt offering? ⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^e laid him on the altar upon the wood. ¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son. ¹¹ And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. ¹² And he said, ^f Lay not thine hand upon the lad, neither do

^e Heb. 11. 17.
James 2. 21.

^f 1 Sam. 15. 22.
Mic. 6. 7, 8.

laid upon His only Son the iniquity of us all (Isa. liii. 6). As Isaac bore the wood, and went up to the mountain, so Christ first bore the Cross up to Mount Calvary (John xix. 17), and was afterwards laid upon it; and Isaac's age was nearly the same as that of Christ at the crucifixion. He alone bore our sins in His own body on the tree (1 Pet. ii. 24; John xvi. 32. Cp. *Tertullian* c. Jud. c. 10; *Origen*, Hom. 8; *S. Ambrose* de Abr. i. c. 8; *S. Cyril*, Glaphyr. in Gen. iii. pp. 82. 88; *Bp. Pearson*, Art. iv. 11. 24. *S. Greg. Nyss.* in Resur. Christi ii. p. 815; *S. Aug.*, Sermon. ii.: "Quicquid Scriptura dicit de Abraham, et factum est, et est prophetia," i. e. Christi).

The appointment of this chapter (from v. 1 to v. 19) to be read on GOOD FRIDAY, is an evidence of the mind of the Church, teaching us to recognize in Isaac on Moriah a figure of Christ on Calvary.

8. *God will provide himself a lamb*] Lit. *the lamb*. Another prophetic speech (cp. v. 5): "Prophetat sermone, non scientia" (*S. Ambrose*). We are justified in supposing that Abraham, the father of the faithful, who had communed with God Himself and with the Holy Angels, and had heard of the promised prophecy of a Saviour to come (Gen. iii. 15), and who knew that in his own seed all generations would be blessed, had visions of Christ's Death and Resurrection, and of its benefits to all mankind; and that he was specially blessed with these revelations of future glory, when he ascended Mount Moriah, and when he built his altar there, and laid the wood on Isaac, and Isaac on the wood. When he said, "The Lord will provide a Lamb for a burnt-offering," then with the eye of faith, quickened by God's Spirit, He saw CHRIST, "the Lamb of God, which taketh away the sins of the world,"—the "Lamb without blemish, and without spot,"—the "Lamb slain from the foundation of the world" (cp. *Origen*, Hom. 8).

Observe here the word is *Elohim*. "God will provide;" but after the glorious manifestation in v. 11, Abraham uses the name JEHOVAH, and says *Jehovah-jireh* (v. 14: cp. *Aug.* in Joann. Tract. 43, Sermon. ii.; and in Ps. xxx.).

"Abraham desired earnestly to be let into the mystery of the Redemption, and God, to instruct him (in the best manner humanity is capable of receiving instruction) in the infinite extent of His own goodness to mankind, 'who spared not His own Son, but delivered Him up for us all' (Rom. viii. 32), let Abraham feel by experience what it was to lose a beloved son. 'Take now thy son, thine only son Isaac,'—the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a pure Virgin. The duration, too, of the action was the same as that between Christ's Death and Resurrection, both which were designed to be represented in it; and still further, not only the final sacrifice of the Son of God was figured in the command to offer Isaac, but the intermediate Typical Sacrifice in the Mosaic Economy was represented by the permitted Sacrifice of the Ram offered up instead of Isaac. And in the words of Moses,—'*Abraham called the name of that place Jehovah-jireh, as it is said to this day, In the mount of the Lord it shall be seen.*'" We have the assertion of Jesus confirmed, that *Abraham saw Christ's day, and was glad*. *Jehovah-jireh* signifies, as several of the best interpreters agree, 'The Lord shall be seen.' But with what propriety could this name be given to it by Abraham, if in this transaction he had seen not the representation of the Lord's passion? And if he did see it, how apposite was the name!" (*Bp. Warburton*, Divine Legation vi. § 5.)

— *they went both of them together*] This is repeated twice (v. 6. and v. 8), for greater emphasis, and has a typical meaning. God "gave His Son for us all" (Rom. viii. 32), and Christ "gave Himself for us" (Matt. xx. 28. 1 Tim. ii. 16). The Father

and the Son *went both together* from the councils of Eternity to save us. "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19).

9. *bound Isaac his son*] Isaac's willing submission and obedience prefigured that of Christ, who consented to be bound for us, and to be laid upon the wood of the Cross (Matt. xxvii. 2. Mark xv. 1. John xviii. 12); and who said to His Father, "Not My will, but Thine be done" (Luke xxii. 42. *S. Cyril. Alex.* de Festo Paschali, Hom. 5). Isaac was now grown up to the same age as Christ at His death. The next event mentioned in the history is that Sarah died, being 127 years old, and Isaac was then thirty-seven years of age; therefore the fact of his being bound shows his perfect submission. He is *silent*: and so he was a type of Him, "who was led like a lamb to the slaughter; and as a sheep before his shearers is dumb, so opened He not His mouth." Isa. liii. 7. Acts viii. 32.

Here, then, Abraham was a representative of God the Father; and Isaac of God the Son (*S. Aug.* de Civ. Dei xvi. 32); and hence we may learn the immensity of the love of God the Father, and of God the Son to us, that they did what Abraham and Isaac were not obliged to do: "God spared not His own Son, but gave Him for us all" (Rom. viii. 32); and Christ gave Himself "a ransom for all" (1 Tim. ii. 6: cp. *S. Cyril. Alex.* de Fest. Pasch. Hom. 5).

On the question, why God did, what He did not require Abraham to do, see *Greg. Nazian.*, Orat. Quadrages. ii. p. 691; *Theodoret*, Qu. in Gen. 73.

11. *And the angel of the Lord*] No other than the SON of GOD (v. 12); see above, xviii. 2 (cp. *S. Cyprian* adv. Jud. ii. 5; *Novatian* de Trin. c. 8; *Conc. Antioch.* Synod. Epist. c. Paul. Samosat. i. 187; *Origen*, Hom. 8). The Father is never called an *Angel*; the Father is never sent: and this Angel is a Divine Person,—He who was sent,—the Son of God (see on Exod. iii. 2; xxiii. 20). "Thou hast not withheld thy son, thy only son, from Me." Hence, therefore, we see that the Son commanded and approved the act of Abraham, which typified His own sacrifice on the Cross.

The word LORD is reserved for this wonderful manifestation of love. Hitherto the Holy Spirit had used the word *Elohim*, *God*, in this chapter; but now the name of JEHOVAH bursts forth, as it were, from the clouds, and sheds a holy shower of grace and benediction from heaven on the head of the father of the faithful. God, as ELOHIM, the Creator, the God of judgment, is satisfied; and now He intervenes as JEHOVAH, the God of Love and Mercy, in relation to a covenanted people foreseen in Christ (see on Gen. ii. 4), of which the faithful Abraham was the father, and He accepts Abraham as justified by faith.

Some ancient heretics imagined a contradiction here. They alleged that God here unsays what He had before said (see *S. Aug.*, Qu. in Gen. 59); but they overlooked this transition from *Elohim* to *Jehovah*, and fell into the same error as that which has been committed by many moderns in regard to the first two chapters of Genesis (see ii. 4).

12. *Lay not thine hand upon the lad*] In Abraham's mind and design, Isaac had been dead for three days (v. 4); but now he is raised from the dead by the voice of God; and this, as the Apostle assures us, was a figure of Christ's Resurrection (see on Heb. xi. 17. 19).

"The Author of the Epistle to the Hebrews, speaking of this act, says, 'By faith Abraham when he was tried offered up Isaac, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure' (*ἐν παραβολῇ*), in a *parable*,—a mode of information either by words or actions, which consists in putting one thing for

thou any thing unto him: for ^s now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. ¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. ¹⁴ And Abraham called the name of that place || Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. ¹⁵ And the angel of the LORD called unto Abraham out of heaven the second time, ¹⁶ And said, ^h By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: ¹⁷ That in blessing I will bless thee, and in multiplying I will multiply

g ch. 26. 5.
James 2. 22.

|| That is, *The LORD will see, or, provide.*

h Ps. 105. 9.
Luke 1. 72.
Heb. 6. 13, 14.

another. Now, in a writer who regarded this commanded action as a representative information of the redemption of mankind, nothing could be more easy than this expression. For, though Abraham did not indeed receive Isaac restored to life after a real dissolution, yet his son being in this action to represent Christ suffering death for the sins of the world, when Abraham brought him safe from Mount Moriah after three days (during which the son was in a state of condemnation to death), Abraham plainly received him, under the character of Christ's representative, as restored from the dead. For, as his being brought to the Mount, there bound, and laid upon the Altar, figured the Death and Sufferings of Christ, so his being taken from thence alive as properly signified Christ's Resurrection from the dead. With the highest propriety, therefore, and elegance of speech, might Abraham be said to receive Isaac from the dead in a *parable*, or in representation" (*Bp. Warburton, Divine Leg. vi. 5*).

— now I know] God, who knew all things from the beginning, foreknew Abraham's faith. But as, in Scripture, a person is said to have a thing when he uses it, and not to have it when he does not use it (*Matt. xiii. 12*), so here God says, "Now know I," because the use of that knowledge of Abraham's faith was that it should be declared to others; and it could not be communicated to others till it had been manifested by evident proof, and because that proof had now been given. So our Lord Himself is said not to know a thing, because it is not committed to Him to declare it; see on *Mark xiii. 32*; and *S. Aug. de Trin. xii. 3*; and *Serm. ii.*, where he says, "Magna fides, magnum opus," and that is true faith, which worketh by love (*Gal. v. 6*), whensoever it has the opportunity of working (see *James ii. 21—24*).

This is written for our learning, in order that we may be children of Abraham by giving up our Isaacs (i.e. what is dearest to us) to God. We sacrifice our Isaac, spiritually, when we submit our reason to faith, by believing the divine mysteries of the doctrine of the Incarnation, and of the Holy Sacraments (cp. *Origen in Gen. Hom. 8*; *S. Hilary in Ps. i. 19*; *de Trin. ix. 64, 65*; *S. Chrys., Hom. 47*; *Theodoret, Qu. 73*).

13. a ram caught in a thicket] The ram caught in a thicket (*sebach*, a brake, with branches intertwined, cp. *sepes, septum*), and then offered up as a burnt-offering in Isaac's stead, was a figure of Christ crowned with thorns and hanging on the cross (*Tertullian c. Jud. c. 13. Origen in Gen. Hom. 8. S. Chrys., Hom. 47. Theodoret, Qu. in Gen. 73. S. Ambrose de Abraham. i. 8*; and in *Ps. 39. S. Aug. de Civ. Dei xvi. 32*; *Serm. 19*; and in *Ps. 51. Prosper Aquit. de Prom. i. 17*).

Christ is typified by both; His Death and Resurrection were represented,—the one by the ram, the other by Isaac,—on Mount Moriah, to Abraham, who rejoiced that he should see His day, and he saw it and was glad (*John viii. 56*), and therefore he prophesied as follows;

14. Abraham called the name of that place Jehovah-jireh] i.e. *The Lord will see or provide*: see v. 8. The Lord will here provide an offering. The fulfilment in part of Abraham's prophecy ("the Lord will provide a lamb for a burnt-offering," v. 8) by the provision of the victim caught in the thicket, was a pledge that it would be more completely fulfilled, as it was in Christ, whom God provided as a ransom, and "set forth as a propitiation for the sins" of all true Israelites who look to Him with faith. *Rom. iii. 25. John iv. 10. Cp. Job xxxiii. 14. S. Ambrose de Heb. i. 8.*

— as it is said to this day] Or, so that it is said: cp. *xiii. 16. Del., Keil.*

— In the mount of the LORD it shall be seen] Or, in the mount, Jehovah will be seen (*jerdeh*); indeed, in most of the ancient Versions, Jehovah is rendered as the nominative case, not the genitive. Cp. *Houbigant in loc.*, and *Warburton, Div*

Leg. vi. § 5. 8, who observes that Christ Himself confirms this interpretation when He says, "Abraham rejoiced (exulted, ἡγαλλιάσατο) that he should see (*ἴνα ἴδῃ*) My Day, and he saw it, and was glad (ἔχάρη)," *John viii. 56*. Abraham saw the day—that which is temporary—the hour of suffering (see on *John ii. 4*) of Him Who is the Lamb provided by God (see v. 8), and Who is also "the LORD our Righteousness." The Lord will provide (*yireh*), and the Lord will be seen (*jerdeh*).

The words are rendered by some, in the mount where Jehovah appears, e.g. by *Keil and Del.*, who observe that the word here used, in the form here employed, signifies always to appear, as God appears, or as man is made to appear, i.e. made manifest (*φανερούμενος*).

Jehovah Himself will there be manifested. This prophecy has been signally fulfilled. It was fulfilled (as was before observed) in the manifestation of the Lord's mercy to David on Mount Moriah (2 Sam. xxiv. 25). It was fulfilled in the manifestation of the glory of the Lord to Solomon and the people at the dedication of the Temple on Mount Moriah (2 Chron. vii. 1—3). It was fulfilled in the manifestation of the glory of Jehovah, the Triune God, to Isaiah, when he saw the train of the Lord filling the Temple, and heard the Seraphim saying, HOLY, HOLY, HOLY, in the Temple on Mount Moriah (*Isa. vi. 1—3*). It was fulfilled when Christ the Lord, God manifest in the flesh, appeared in the temple on Mount Moriah. It was fulfilled when God the Holy Ghost came down from heaven with a sound as of a mighty rushing wind, and with tongues of fire lighting upon the Apostles, the descendants of Abraham, the patriarchs of the spiritual Israel. Thus the prophecy, that "in the Mount the Lord shall be seen," was fulfilled in the revelations there of the TRIUNE GOD. These considerations may serve to illustrate the etymology of the word *Jerusalem* itself. *Moriah* is the mount of Jerusalem, on which the Temple stood; the name *Moriah* is derived from the Vision of God (see on v. 2). This Mount was at the N.E. of Mount Zion, and the name *Jerusalem* itself has been supposed by some to mean they shall see peace (see *Mintert, Lexicon in v.*; and *Schleusner in v.*), an etymology to which Christ Himself seems to refer: see on *Luke xix. 42*.

In Mount Moriah, the Lord has provided a Lamb, and the Lord Himself has been revealed there, and Abraham saw by faith the blessed Vision of Christ's Day; and all faithful children of Abraham who look to Christ, are citizens of "the Jerusalem which is the mother of us all" (*Gal. iv. 26*), and there they see peace in Him Who is "the Prince of Peace." *Isa. ix. 5. Eph. ii. 14.*

15. the second time] And thus gave him greater assurance of the reality of the former revelation: see v. 11; and cp. note on *Acts ix. 15, 16*; and see the *Introduction* to the Gospels (p. xlv) and to the Book of Revelation (pp. 151, 152) on the uses of repetition in Holy Scripture.

16. By myself have I sworn] Therefore God Himself spake by the Angel; God swore by Himself (cp. *Heb. vi. 13—17*), and this oath was fulfilled in Christ (*Luke i. 73*). This is the only instance of God's swearing by Himself in His intercourse with the Patriarchs,—a proof of the unique importance of the subject. The remembrance of this oath was treasured up in the mind of all future generations: cp. *xxiv. 7*; *xxvi. 3*; *1. 24. Exod. xiii. 5. 11*; *xxxiii. 1*; and as *Luther* observes, all that is said to David (*Ps. lxxxix. 36*; *cx. 4*; *cxxxii. 11*) is grounded on this oath: cp. *Luke i. 73*.

— thou hast done this thing, and hast not withheld thy son, thine only son] In the Septuagint here, there is a remarkable evangelical catchword (if we may use the expression), which is taken up in the New Testament, and which knits the Type with the Antitype, and connects the sacrifice of Isaac on Moriah with that of Christ on Calvary. This catchword is

l ch. 15. 5.
Jer. 33. 22.
k ch. 13. 16.
† Heb. *lip*.
l ch. 24. 60.
m Mic. 1. 9.
n ch. 12. 8 & 18.
18. & 26. 4.
Acts 3. 25.
Gal. 3. 8, 9, 16: 18.
o ver 3. 10.
ch. 26. 5.
p ch. 21. 31.
q ch. 11. 29.
r Job 1. 1.
s Job 32. 2.
t ch. 24. 15.

u Called, Rom. 9.
10, *Rebecca*.

thy seed 'as the stars of the heaven, ^k and as the sand which is upon the sea † shore; and 'thy seed shall possess ^m the gate of his enemies; ¹⁸ⁿ And in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice. ¹⁹ So Abraham returned unto his young men, and they rose up and went together to ^p Beer-sheba; and Abraham dwelt at Beer-sheba.

²⁰ And it came to pass after these things, that it was told Abraham, saying, Behold, ^q Milcah, she hath also born children unto thy brother Nahor; ^{21r} Huz his firstborn, and Buz his brother, and Kemuel the father ^s of Aram, ²² And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³ And 'Bethuel begat ^u Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. ²⁴ And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

XXIII. ¹ And Sarah was an hundred and seven and twenty years old: *these*

οὐκ ἐφέλσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ, not a literal translation of the original Hebrew, and therefore there is something more significant in the circumstance that *St. Paul* has adopted it, and has applied it to the sacrifice of *Christ*, thus:—ὅς γε τοῦ ἱδίου υἱοῦ οὐκ ἐφέλσας (Rom. viii. 32). Thus the Septuagint helps us to bridge over the interval between the type and the antitype; and *St. Paul*, by adopting its language, confirms our belief that Isaac on the altar of Moriah was a figure of Christ on the Cross; a belief which he also strengthens by saying that Isaac's deliverance was a *parable*, or figure, viz. of Christ's Resurrection (Heb. xi. 19).

It is therefore well said by an ancient Father of the Church, "God required Abraham to offer up the son, in whom his seed was to be as the stars of heaven, and in whom all nations were to be blessed. Yet Abraham does not demur, knowing that God was able to raise him from the dead. Not only is the excellence of Abraham's faith here manifested, but it is proposed to us as an example, in order that we may remember the saying of the Gospel, 'He that loveth son or daughter more than Me is not worthy of Me' (Matt. x. 37. Luke xiv. 26). Abraham believed and obeyed God, because he knew that God could not forget His promise; and that there was in his own act a mysterious foreshadowing of the Lord's Passion, for he saw that *Day* of our Redemption, of which the Lord Himself speaks (John viii. 56). He saw that Day in his own act, in that he spared not his own son; he saw it in going up to the altar, which symbolized the Cross; he saw it when the son submitted to the father like a sheep before his shearers, patient and dumb, and gave himself to be laid on the wood which he had carried; and he saw it when the ram caught in the thicket was pointed out to be slain, prefiguring the Son of God crowned with thorns; and he saw it, in that Isaac was not sacrificed, because the Resurrection of the Son of God was foreordained. As a reward for his faith, Abraham foresaw these things in a figure, and we see them fulfilled through grace." *Prosper Aquitan.* de Prom. i. 17. Cp. on Ps. xxii. 20.

^{17.} *as the stars*] Because thou hast given to God thine only son, therefore thy sons shall be as the stars of heaven: such is the recompense of those who give their Isaacs to God.

This promise is fulfilled in Abraham's spiritual seed,—the blessed company of all faithful people. *S. Iren.*, v. 34. *Origen*, Hom. 9. *S. Ambrose* de Abr. i. 8. *S. Aug.* de Civ. Dei xvi. 32. *Euseb.*, H. E. i. 4.

—thy seed shall possess the gate of his enemies] Christ entered the house of the strong man and spoiled his goods (Matt. xii. 29), and brake asunder the bars of death, and delivered the captives therein; and He will tread under His feet all His enemies (1 Cor. xv. 25), and the enemies of His Church (Ps. ii. : *Origen*, Hom. 9). And He enables His members to do so. Thus Abraham's Seed possesses—"the gate of His enemies." "The Gates of hell shall not prevail against her."

^{20.} *after these things, that it was told Abraham*] Why is this genealogy inserted here? To introduce the name of *Rebekah* (v. 23), the future wife of Isaac, through whom the blessings just promised by God were to flow. After the meek obedience and death of Isaac in will, mention is made of his future wife. We see here a beautiful gleam of Christ and His Church. It was not till Christ offered Himself on the Cross that His mystical marriage was consummated. His Church was formed out of His bleeding side, as Eve was out of the side of Adam (see above, ii. 21—24). He purchased His Church, His spiritual Rebekah, with His own blood (Acts xx. 28. Eph. v.

25), and He espoused her to Himself from a distant land,—as Isaac did Rebekah. Mark the Genealogies in Scripture.

Observe what next follows. Sarah, the mother of Isaac, dies and is buried (ch. xxiii.), and Rebecca, the Bride, is brought from heathendon into Sarah's tent (see note xxiv. 67).

"Who (exclaims *S. Gregory*, in a letter to the Emperor Leo) does not feel a thrill to his inmost soul, and is not melted into tears, when he sees the picture of Abraham, and the knife hanging over the head of his son? The act of Abraham is a dim figure of the endless love of God, offering His only-begotten for the sake of men (Rom. viii. 32); and the meek submission of Isaac has its antitype in the self-offering of that only-begotten Son, who unites in Himself the types of Isaac and the ram, being crowned with thorns, and caught and tied to the wood of the cross (cp. 1 Pet. ii. 24). And as Isaac lived, as it were, from the dead, and then a message was sent to Mesopotamia, and he received Rebekah as his bride at the hands of his father, so the Crucified arose from the grave, and sent His Apostles into a far-off land, and espoused to Himself the Bride prepared for Him by the Father; and she was brought to Him from a distance, like Rebekah mounted on the camel from Padan-aram, and concealed by her veil, and with lowly shamefacedness she cast herself as a handmaid at the feet of the Ever-living One, and waits to be led by Him into her eternal home."

—*Milcah*] Daughter of Haran, Abraham's brother, and sister of Lot: see xi. 26, 27, 29.

—*she hath also born*] As Sarah has borne a son to thee.

^{21.} *Huz—and Kemuel the father of Aram*] In x. 23, among the children of Shem, we have Aram and Uz, or Huz the son of Aram. It seems therefore that the same names were kept up in the family of Shem: cp. xi. 22. 26, two Nahors; or they may have had the same name as dwelling in the same country (cp. xxv. 3).

Huz, or *Uz*, and *Buz* are combined in the history of Job (i. 1; xxxii. 2: cp. Jer. xxv. 23). They seem to have dwelt in the north part of Arabia Deserta (cp. *S. Jerome*, Qu. Heb. in Gen. p. 526); but the other descendants of Nahor here mentioned appear to have been spread over the land between the Euphrates and Tigris. See *Introd.* to Job, p. iii.

^{22.} *Chesed*] From whom, as *Jerome* and others suppose, the Chaldees (*Chasidim*) derived their name: see xi. 28. Or he may have been so called as an offshoot of that race (*Keil*): cp. Job i. 17.

^{23.} *Bethuel begat Rebekah*] Rebekah, the daughter of Bethuel, the youngest of eight sons of Nahor, the brother of Abraham, the father of Isaac, the future husband of Rebekah. Rebekah therefore is a degree lower in the scale of succession from Terah than Isaac, as might be expected, for Abraham was younger than Nahor (see on xi. 26), the grandfather of Rebekah, and Isaac was born in Abraham's old age (xxi. 5).

—*these eight*] And he had twelve sons in all (see v. 24), as Ishmael had (xxv. 13—16), and as Jacob had (xxxv. 23—27), which coincidences have been perverted by some into a surmise and suspicion of a legendary origin in the histories of them all: cp. *Keil*, p. 178.

^{24.} *Maachah*] Whence perhaps the Maachites (Deut. iii. 14. Josh. xii. 5); and the land of Maachah (2 Sam. x. 6) may have thence received its name.

CH. XXIII. This chapter begins a new *Parashah*, or Proper Lesson of the Law, as read in the Hebrew Synagogue (see

were the years of the life of Sarah. ² And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

³ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, ⁴ *I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.*

⁵ And the children of Heth answered Abraham, saying unto him, ⁶ Hear us, my lord: thou art [†] a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

⁷ And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. ⁸ And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for

^a Josh. 14. 15.
Judg. 1. 10.
^b ch. 13. 18.
ver. 19.

^c ch. 17. 8.
¹ Chron. 29. 15.
Ps. 105. 12.
Heb. 11. 9, 13.
^d Acts 7. 5.

[†] Heb. *a prince of God.*
^e ch. 13. 2. & 14.
14. & 24. 35.

above, on i. 1). This Proper Lesson describes the death of Sarah, the marriage of Isaac, and the last days of Abraham, and extends to ch. xxv. 18. The parallel Proper Lesson from the Prophets is 1 Kings i. 1—31, containing the history of the last days of David and the succession of Solomon, his son; a lesson doubtless chosen on account of the analogies between Abraham and David, and Isaac and Solomon.

1. *Sarah was an hundred and seven and twenty years old*] Sarah is the only woman whose years are recorded in Holy Scripture. She is the mother of the faithful (Isa. li. 2. 1 Pet. iii. 6), the true seed is by her (Gal. iv. 26). She lived thirty-seven years after the birth of Isaac, the son of promise. Her age is made up of a combination of sacred numbers—viz. *twelve tens and one seven*.

Sarah is the Mary of the Old Testament. Sarah's years and death are mentioned, but Mary's are not; Sarah is the first link in the chain; but Mary vanishes in the glory of her Divine Son (cp. *Delitzsch*).

2. *Kirjath-arba; the same is Hebron*] See xiii. 18. It is stated in Josh. xiv. 15, that "the name of Hebron before was Kirjath-arba;" cp. Judg. i. 10. The original city was built seven years before Zoar (Num. xiii. 22). In Abraham's time it was in the possession of the Hittites; but in the days of Caleb the race of the giants seem to have occupied it (see Num. xiii. 29. Josh. xi. 3). It changed owners from time to time: cp. *Delitzsch*, p. 423. *Kalisch*, p. 347. *Hengstenberg* (Anth. ii. 187), *Keil* (p. 180), and others suppose that *Hebron* was the original name, and that this name was restored by the Israelites, and this seems the most probable opinion.

—*in the land of Canaan*] The land of promise. But she was a stranger there, for Abraham was obliged to buy a burial-place for her. Cp. Acts vii. 5.

—*Abraham came*] Not that he was absent when she died; but he came to her tent (*Maimon*), and sat there, perhaps on the ground (cp. Job ii. 13), for the purpose of mourning and weeping. He seems to have sat down for that intent, and when he had mourned he stood up (v. 3).

—*to mourn—and to weep*] *To mourn* (Heb. *saphad*: cp. *σφαδάω*, to beat the breast, to wail; *Gesen.* 592), signifying audible and visible grief; *to weep* (Heb. *bacah*, literally, to flow with drops; *Gesen.* 119), intimating more moderate sorrow. The first word is represented by the Greek *κόπτεσθαι*, *κλάω*, and Latin *plungo*, *fleo*; the second by *δακρύω* and *lacrymor*. Abraham mourned and wept, but he afterwards mitigated his grief, and exemplified what St. Paul prescribed, namely, the duty of sorrowing for the dead, but not as "those who are without hope." See on 1 Thess. iv. 13: cp. Gen. i. 1—3. 2 Sam. i. 17. 2 Chron. xxxv. 24. Ecclus. xxxviii. 16, 17.

3. *his dead*] Cp. v. 13, "my dead." Sarah, though dead, was still *his*. A beautiful expression, teaching the consolatory doctrine of the "communion of saints" (see on 1 Thess. iv. 16), and of mutual recognition in a better world: see on Matt. xvii. 3.

4. *I am a stranger and a sojourner with you*] He had received the promise of the land for his seed (xii. 7; xiii. 15), but for himself he had "not so much as to set his foot on;" and therefore he is obliged to purchase a burying-place for Sarah, his wife, though he had been sixty years in Canaan (Acts vii. 5). Here was the trial of his faith; and "he lived and died in faith, not having received the promises, but having seen

them afar off, and embraced them, and confessed that he was a stranger and pilgrim upon earth; and he who said such things declared plainly that he sought a country, a better country, a heavenly, wherefore God was not ashamed to be called his God" (Heb. xi. 13—16). There is something very beautiful and touching in the language of the holy Apostle St. Peter, adopting the very words by which Abraham describes his own condition here in the *Septuagint* version, *Πάροικος καὶ παρεπίδημος ἐγώ*, and in applying them to the Tribes scattered abroad, *ἀγαπητοὶ παρακαλῶ ὡς παροίκους καὶ παρεπίδημους* (1 Pet. ii. 11). "As *strangers and pilgrims*" they were like Abraham, the father of the faithful, the friend of God, and though scattered abroad (*παρεπίδημοι διασπορᾶς*, 1 Pet. i. 1), yet they were at home in the Church of Christ, the Seed of Abraham.

Observe also Abraham's modesty; they call him a "*prince of God*," v. 6, but he calls himself only a *pilgrim*.

Here is a holy reproof to those who covet lands and large possessions on earth. Abraham, the friend of God, the father of the faithful, had not so much land as for a grave; and Christ, the Lord of all, had not where to lay His head. *S. Chrys.*

Abraham, the father of the faithful, gave a sum of money for the purchase of a field to bury those who were *strangers and sojourners* in this world, but by faith were citizens of the heavenly Jerusalem. The price given by the Chief Priests for Christ's blood was used by them as purchase-money for a field to bury *strangers in* (Matt. xxvii. 7), who were rejected by the literal Israel, which crucified the Lord of glory. Was there not something prophetic in that act of the Chief Priests, as there was in the speech of the High Priest concerning the shedding of that blood (John xi. 51)? For it is that blood alone which has overcome death, and which has made the grave to be a gate to everlasting life (Col. i. 20. Heb. x. 19; xii. 24; xiii. 20. Rev. vii. 14; xii. 11) to those who are *strangers and pilgrims* in this world, and are rejected by the literal Israel, but are of the household of Abraham by faith.

—*give me a possession of a buryingplace*] Here is an evidence of Abraham's reverence for the body of the dead; and of his belief in the *Resurrection* of the body (*S. Paulin*, Epist. 37). On the decent and reverent burial of the dead, commended in Holy Scripture, as an act of piety, faith, and love, see below, i. 7, and on Acts viii. 2.

5. *unto him*] The addition of the Hebrew pronoun here, *lo* (to him), after the verb, which is generally used absolutely, is peculiar; but we have it again in v. 14; and cp. Lev. xi. 1. But it seems unnecessary and rash to change it into *lu*, oh! and to join it to the next verse, as is done by some, e. g. *Tuch*, *Knobel*, and others. The *Sept.* has *μή*, not (*Not so, my Lord*), reading *lo* with *aleph*, and not with *vau*: cp. *Kalisch*, p. 454 *Keil*, 181.

6. *a mighty prince*] Literally, "a prince of God;" cp. Ps. xxxvi. 7; lxxx. 11. They had seen the victory gained by him over the four kings (xiv. 13—16), and God had declared that he was a prophet (xx. 7).

—*in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre*] The Hittites of Canaan are ready to receive Abraham into communion with themselves, but Abraham, the father of the faithful, cannot communicate with them. See what follows.

8. *intreat for me to Ephron*] Thus by implication Abraham

me to Ephron the son of Zohar, ⁹ That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for † as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

¹⁰ And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that went in at the gate of his city, saying, ¹¹ Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

¹² And Abraham bowed down himself before the people of the land. ¹³ And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

courteously declined the offer of interment for his own dead in their heathen sepulchres; and courageously declared the difference in death, and after death, between the condition of those who know God, and serve Him, and those who are strangers to His covenant. The Patriarchs who died in Egypt, followed Abraham's example, and expressed a similar feeling when they gave direction concerning their bones, that they should not be buried in Egypt, but carried out of that country and laid in Canaan, the promised land, in the burial-place of their fathers, such as Machpelah, or in a place purchased by their fathers and dedicated to God, such as Shechem: see below, on v. 9. The question of *communion in burial* is surely of more importance than seems to be generally supposed.

9. *the cave*] Caves were chosen for graves on account of the protection afforded by them; and Canaan abounded with rocks suitable for sepulchral excavations: cp. 1 Sam. xxxi. 13. 2 Kings xxi. 18. 26; and the description of the grave of Lazarus (John xi. 38); and of our Blessed Lord, Matt. xxvii. 60. 66; see also Winer, R. W. B. pp. 443—445.

— *of Machpelah*] Or *double* cave, literally, the cave of *doubleness*; with two partitions, or two entrances; and so it is rendered by the *Sept.*, *Vulg.*, and other ancient Versions. It is derived from the word *capthal*, to *double*, whence, perhaps, by transposition of letters, the Greek and Latin word *πλῆκος*, and *plico*, to *fold* (*Gesen.*, p. 411). Others suppose it to be a proper name (see v. 19), and that it means the cave of the place called *Machpelah*; but, as Keil observes, the place itself might have derived its name from the form of the cave. Others suppose that the place or region itself was divided into two districts, and thence derived its name (*Pfeiffer*, p. 71). For a description of the Cave, see *Rosen* on the Valley and Neighbourhood of Hebron; *Ritter*, Erdk. xvi. 209. 236—250; *Robinson*, Bibl. Res. ii. 75—79; *Wilson*, Lands, &c. i. 363; *Raumer*, Palest. p. 202; and the works cited above, xiii. 18.

The sarcophagi which are supposed to contain the mortal remains of the Patriarchs and their wives are beneath the pavement of the Mosque which now stands on the spot: cp. *Delitzsch*, p. 427; *Stanley*, Sermons in the East, 1863, and Hist. of Jewish Church, Appendix, pp. 488—513.

— *in the end of his field*] So that the cession of it will not injure his property.

— *for as much money as it is worth*] Literally, *full money*. Abraham, though pressed to do so, will not receive it as a gift; but will purchase it (though the price is considerable) in order that it may be secured to him and his posterity by a legal conveyance publicly attested (v. 16), and because the place was to be regarded as sacred, and because it might be considered “as a want of piety, to offer to God what had been obtained without cost” (*Kalisch*): cp. ch. xxxiii. 19, where Jacob *buys* the site of his altar; and see David's example, 2 Sam. xxiv. 24; cp. 1 Chron. xxi. 24.

This remark might have saved some from the error into which they have fallen, in saying that Abraham is erroneously “stated by St. Stephen in Acts vii. 16 to have bought this sepulchre of Emmor, the father of Sychem; and that St. Stephen confounded Abraham's purchase with that of Jacob, after his return from Mesopotamia.”

The fact is, St. Stephen is *not* speaking of the cave of *Machpelah* at all, but of the *burying-place* of Joseph and his brethren at *Sichem*, where Abraham built an altar (see

Gen. xii. 6, 7). Abraham would not have dedicated an altar to God in a site which was not secured. Abraham therefore purchased the site of it, to which St. Stephen refers when he says that “the fathers,” i.e. Joseph and his brethren, “were buried,” not at Machpelah near Hebron, but “at Sichem, in the burial-place which Abraham bought for a sum of money (τιμὴς ἀργυρίου) of the sons of Emmor (or Hamor) the son of Sichem:” see the remarks below, in the *Preliminary Note* on Acts vii. p. 68; where more is said on this subject.

Thus then from a comparison of these passages in the Old and New Testaments (Gen. xxiii. 9—19, and Acts vii. 16) we gain this interesting fact, viz. that Abraham, the father of the faithful, purchased for a sum of money, and secured by a bargain, publicly attested, *two* sites, which became *burial-places*.

These were, *first*, that of *Machpelah*, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried (see Gen. xxiii. 16. 19; xxv. 9; xxxv. 9; xlix. 29—32; 1. 13).

Secondly, that of *Sichem*, where Joseph and his eleven brethren, the patriarchal Twelve, the types of the Apostles and Apostolic Church, were buried (see Josh. xxiv. 32. Acts vii. 16).

Thus Jacob and the Patriarchs were all brought into the possession of Abraham, the father of all true Israelites, but in two different places; first, in *Hebron*, the royal and levitical city of Judah, representing specially the faithful *Jewish Church*; and, secondly, at *Sichem*, representing the Church of all Nations (see above, on xii. 6). Thus they were all brought, as it were, into “Abraham's bosom,” even as to their bodies as well as their souls.

It was fit and right that the former fact, the purchase of the burial-place at *Machpelah*, near *Hebron*, the future priestly city, where David reigned over Judah alone, should be communicated to the Church by the Holy Spirit speaking by Moses, the Hebrew legislator; and that the other fact, the purchase of the burial-place at *Sichem*, the future city of Samaria, where God first revealed Himself to Abraham in Canaan, and where Christ first revealed Himself as the Messiah, when He sat at the well there, and conversed with the Samaritan woman, the type of the Gentile Church, should be reserved by the Holy Spirit to be communicated by the Hellenistic Deacon, the first Martyr, St. Stephen, when he pleaded, before the Jewish Sanhedrim at Jerusalem, the cause of the faithful of all Nations, who are to be blessed in the Seed of Abraham, which is Christ.

If the expositors of Holy Scripture, who make the above-recited objection, had believed the testimony of the Holy Ghost speaking by St. Stephen, instead of cavilling at Him, they would not have missed these cheering and glorious truths, but have joyfully and thankfully embraced them in their hearts.

It is observable also that Abraham built an altar at *Sichem* (xii. 7), and that he built an altar at *Mamre*, which is Hebron, near Machpelah. Thus, if we may so speak, there was a church and a churchyard in both: the bodies of those who were carried there received consecration, by being associated with a place dedicated to the worship of Jehovah, the Everlasting God, in whose fear and faith they lived and died.

13. *I will give thee money for the field*] He would not receive it as a gift, but would buy it, that no one might say that he had received as a boon from man even an inch of the land which was promised to his seed by God (S. *Irenæus*, v. 32. 2).

¹⁴ And Ephron answered Abraham, saying unto him, ¹⁵ My lord, hearken unto me: the land *is worth* four hundred ^h shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

^h Ex. 30. 13
Ezek. 45. 12.

¹⁶ And Abraham hearkened unto Ephron; and Abraham ⁱ weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant. ¹⁷ And ^k the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure ¹⁸ Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

ⁱ Jer. 32. 9.

^k ch. 25. 9. & 49.
30, 31, 32. & 50
13.
Acts 7. 16.

¹⁹ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. ²⁰ And the field, and the cave that *is* therein, ¹ were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

¹ See Ruth 4. 7,
8, 9, 10.
Jer. 32. 10, 11.

XXIV. ¹ And Abraham ^a was old, and [†] well stricken in age: and the LORD ^b had blessed Abraham in all things. ² And Abraham said ^c unto his eldest servant of his house, that ^d ruled over all that he had, ^e Put, I pray thee, thy hand under my thigh: ³ And I will make thee ^f swear by the LORD, the God of heaven, and the God of the earth, that ^g thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: ⁴ ^h But thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac.

^a ch. 18. 11. &
21. 5.
[†] Heb. *gone into days*.
^b ch. 13. 2. ver.
35.
^c Ps. 112. 3.
^d Prov. 10. 22.
^e ch. 15. 2.
^f ver. 10. ch. 39.
4, 5, 6.
^g ch. 47. 29.
^h Chron. 29. 24.
ⁱ Lam. 5. 6.
Deut. 14. 22.
Deut. 6. 13.
Josh. 2. 12.
^g ch. 26. 35. &
27. 46. & 28. 2.
Ex. 34. 16.
Deut. 7. 3.
^h ch. 23. 2.
ⁱ ch. 12. 1.

⁵ And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

15. *four hundred shekels*] About fifty-two pounds: cp. *Winer*, R. W. B. ii. p. 443, Art. "Skel." The word *Shekel* is from *shakal*, to weigh; as *pound*, from *pendo*; and it weighed twenty *gerahs* (Exod. xxx. 13), or beans, from *garar*, to roll (*Gesen.*, p. 179).

16. *Abraham weighed*] Coined money was not known to the Hebrews before the captivity (cp. Jer. xxxii. 9), when Persian coinage, and afterwards Greek and Syrian currency, were circulated in Palestine, till Jewish coins were struck by Simon Maccabeus (about B.C. 143); cp. 1 Macc. xv. 6; *Winer*, R. W. B. i. p. 403, Art. "Geld," and ii. p. 445. But (as *Cavedoni* and *Delitzsch* observe) it is probable that the ancient bars and ingots of gold and silver were marked with a conventional sign, showing their value.

—*merchant*] Properly, one who itinerates; Heb. *socher*, from *sachar*, to go round (ἐμπορος, ἐμπορεύομαι), hence the word *sachar*, gain, Prov. iii. 14.

17. *before Mamre*] *Mamre*, therefore, is the name of a place, as well as of a person; see xiii. 18.

20. *the field, and the cave that is therein, were made sure unto Abraham for a possession*] The first and only possession of Abraham in Canaan was a Grave. But in that Grave was implied the hope of Resurrection; it exercised his faith, and that of his seed, and raised their thoughts to that heavenly country, the everlasting land of promise, of which Canaan was a type.

This grave, in which Sarah and Abraham were buried, and Isaac and Rebekah, and Jacob and Leah, had therefore a magnetic influence, which drew the affections of Abraham's posterity, even when in Egypt, to Canaan as their home.

CH. XXIV. 1. *Abraham was old*] About 140 years of age: see xxi. 5; xxv. 20. Abraham is the first person who is called in Scripture "old and well stricken in age;" and this is said of him when he was much younger than many of his forefathers. But "old age standeth not in length of days," and "he being made perfect in a short time fulfilled a long time," Wisdom iv. 8. 13. In xxv. 8, Abraham is described as *full* (of years) at the age of 175, ripe for eternity.

2. *his eldest servant of his house, that ruled over all that he had*] Cp. v. 10. Probably Eliezer of Damascus; see xv. 2: and, if so, the cheerful readiness with which he executed his commission to obtain a wife for Isaac was more exemplary, for he himself had been heir-presumptive to Abraham before Isaac's birth (xv. 2); but like the Baptist, speaking of Christ, he was glad to recognize God's will, and say, "He must increase, but I must decrease," John iii. 30.

2, 3. *Put, I pray thee, thy hand under my thigh: And I will make thee swear*] In the language of Scripture, the offspring of the patriarchs are said to come forth from the thigh (Gen. xvi. 26: cp. xxxv. 11. Exod. i. 5); and where our Translators use the word *loins*, the Hebrew has *thigh*: cp. Heb. vii. 10, where St. Paul speaks of Levi being "in the loins of Abraham." From Abraham's thigh Isaac had come forth; and thence the promised seed was to come, in Whom all nations are blessed, and therefore St. Matthew is careful to show His genealogy from him (Matt. i. 1—16).

This act of Abraham, therefore, when sending for a wife for Isaac his son, from whom Christ was to come, was prophetic; it was significant of Christ's *humanity*, and at the same time it was an appeal to God, Who was to be manifest in His seed: see *S. Ambrose* de Abr. i. 9: "per femur (a word derived from *feo*, φέω) generationem intelligimus, generatio autem Christus est." So *Theodoret*, Qu. in Gen. 74; *S. Jerome* in Jovinian. lib. i., who says, "nos dicimus jurasse eum in semine Abraham, hoc est in Christo, qui ex illo nasciturus erat;" and so *S. Aug.* de Civ. Dei xvi. 33; c. Faust. xii. 41; in Joann. Tract. 43; Quæst. in Gen. 62; and *S. Gregory*, quoted by *A. Lapide*: "Manum sub femore jubet ponere, quia per membrum illud descensura erat caro Ejus, qui Filius Abraham esset ex humilitate, et Dominus ejus ex divinitate, quasi dicat, 'Tange Filium meum, et jura per Deum meum.'" cp. below, xlvii. 29; and *Delitzsch*, p. 428.

3. *not — of the Canaanites*] Who do not serve God. The first thing to be sought for in a wife, is the fear of God: *S. Ambrose* de Abr. i. 9; see Prov. xviii. 22; xix. 14; and notes below, on 1 Cor. vii. 36.

⁶ And Abraham said unto him, Beware thou that thou bring not my son thither again. ⁷ The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that I swore unto me, saying, ^l Unto thy seed will I give this land; ^m he shall send his angel before thee, and thou shalt take a wife unto my son from thence. ⁸ And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this my oath: only bring not my son thither again. ⁹ And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

¹⁰ And the servant took ten camels of the camels of his master, and departed; ^o || for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto ^p the city of Nahor. ¹¹ And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [†] ^q that women go out to draw water.

¹² And he said, 'O LORD God of my master Abraham, I pray thee, ^r send me good speed this day, and shew kindness unto my master Abraham. ¹³ Behold, ^s I stand *here* by the well of water; and ^t the daughters of the men of the city come out to draw water: ¹⁴ And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac*; and ^u thereby shall I know that thou hast shewed kindness unto my master.

¹⁵ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^v Milcah, the wife of Nahor,

6. *Beware thou that thou bring not my son thither again*] Bring him not back to Mesopotamia. I have left that country for ever. "God has called me thence; and has promised this land to me and my seed; to bring him back thither would be to fall away from God, and to distrust His promise and disobey His commands.

Here is another silent sermon to the Israelites under the guidance of Moses, and another silent confirmation of the Mosaic authorship of the Pentateuch. Their father, Abraham, who had opportunity to return to Mesopotamia (Heb. xi. 15), would not go back; and he looked on Isaac, though then unborn, as having come out with him from that land into Canaan, and would not allow his son to be brought back again to Mesopotamia; and if the Israelites are Abraham's seed, they will not "turn back in their hearts into Egypt." How appropriate the appeal to this example of Abraham was in the mouth of Moses, is evident from the history of the Exodus and the Wanderings, Exod. xiv. 11; xvi. 3. Num. xi. 18.

No man who has been brought by God into Canaan goes back to Mesopotamia. No one who is come out of Sodom looks back. No one who is come forth out of Egypt desires to return. "No man who has put his hand to the plough, and looketh back, is fit for the kingdom of God," Luke ix. 62.

10. *Mesopotamia*] In the Hebrew, *Aram naharaim*, the Aram (or Syria) of the two rivers, Euphrates and Tigris. The name given in Genesis to the country of Laban and Rebekah (xxv. 20; xxviii. 2, 6, 7; xxxi. 18; xxxv. 9. 26; xlv. 15) is *Padan-aram*, or more briefly, *Padan* (xlviii. 7), i.e. the flat land, but that name is not another name for *Aram Naharaim*, bespeaking a difference of authorship, as some suppose, who ascribe the use of the former name to the so-called Jehovist, and the latter to the so-called Elohist; but it is a more exact description of a particular region of Mesopotamia, viz. of that region of Haran where Laban dwelt; cp. *Keil*, on xxv. 19; and see below, on xxv. 20.

— *the city of Nahor*] Haran; see xxviii. 10. Nahor, it seems, had followed Abraham to Haran, xi. 31, but had proceeded no further; the family of Nahor stood, as it were, at a middle point between the Chaldean idolaters whom they had left, and the inheritors of the Land of Promise. They acknowledged the God of Abraham (vv. 51, 52), but worshipped other gods with Him: see xxxi. 30; cp. *S. Aug.* de Civ. Dei xvi. 13, who refers to the testimony of Achior in Judith v. 5—9.

11. *camels to kneel down*] To be unladen. This picture of patriarchal life may still be seen in the East. (*Thomson*, 592.)

12. *He said, O LORD God*] He begins with prayer, so he ends with thanksgiving, v. 26; showing his piety and love; a beautiful specimen of the fruits of Abraham's "faith working by love," displaying itself in care for the souls of his household, and for their religious training in acts of belief and worship of God: see on xiv. 14.

14. *let it come to pass*] Though the criterion of character here chosen was very appropriate, yet the sign here specified can hardly be supposed to have been suggested merely by natural light and moral prudence. It may rather be thought to have been intimated by God. Abraham had said to his servant, "The Lord God of heaven shall send His Angel before thee; and thou shalt take a wife unto my son from thence" (v. 7). God is not to be tempted by the presumptuous dictation of modes in which His Providence is to act; see Judith viii. 10—16, who says, "Do not bind the counsels of the Lord our God; for God is not as man, that He may be threatened."

Some trials of God by evil men are recorded in Scripture, as that of the Philistines (1 Sam. vi. 9), and of the King of Babylon (Ezek. xxi. 21); and though He sometimes answers them, or permits Satan to do so, as in the case of Saul at Endor (1 Sam. xxviii. 15—19), yet He does not approve these divinations.

The signs prescribed by Jonathan (1 Sam. xiv. 10), and the omen accepted by Gideon (Judg. vii. 15), seem to have been like dreams sent by God for the guidance of His people in difficulties, showing His perpetual presence and providence; and this sign to Abraham's servant appears to have been of the same kind. Cp. the remarks of *S. Aug.*, Qu. in Gen. 63; *S. Chrys.* and *Theodoret*; and the Notes of *Pererius*, and *A Lapide* here.

15. *Rebekah*] Heb. *Ribkah*,—a name supposed to be derived from an unused root, signifying to bind firmly, to unite (*Gesen.*),—an appropriate name for her, who was to be the wife of Isaac, the type of Christ; and who was a figure of the Church, who is joined to Christ, and joins all in herself to Him.

— *born to Bethuel*] And therefore in a grade below Isaac, in descent from Terah: see xxii. 23.

— *son of Milcah, the wife of Nahor*] Her mother's name is mentioned here, and in v. 24. 47, before that of her father. The reason seems to be that Nahor had a concubine, Reumah

Abraham's brother, with her pitcher upon her shoulder. ¹⁶ And the damsel ^y was † very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. ¹⁷ And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. ¹⁸ ^z And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. ¹⁹ And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. ²⁰ And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. ²¹ And the man wondering at her held his peace, to wit whether ^a the LORD ^a ver. 12, 56. had made his journey prosperous or not.

²² And it came to pass, as the camels had done drinking, that the man took a golden ^b || earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; ²³ And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? ²⁴ And she said unto him, ^c I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. ²⁵ She said moreover unto him, We have both straw and provender enough, and room to lodge in. ²⁶ And the man ^d bowed down his head, and worshipped the LORD. ²⁷ And he said, ^e Blessed be the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: I being in the way, the LORD ^g led me to the house of my master's brethren.

²⁸ And the damsel ran, and told them of her mother's house these things. ²⁹ And Rebekah had a brother, and his name was ^h Laban: and Laban ran out unto the man, unto the well. ³⁰ And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man;

(xxii. 24); and care is taken by the sacred historian to show that Rebekah was not the granddaughter of the concubine, but of the wife.

— *with her pitcher*] It is remarkable how many joyful events happen in Scripture to women at wells, when they come out to draw water, or to water their flocks. See the case of Rachel (xxix. 6); and the daughter of Jethro (Exod. ii. 16); and the woman of Samaria (John iv. 7); and they may suggest to us blessings far greater, which are sure to meet those who resort to the wells of Scripture, and draw there the waters of salvation (*Origen*, Hom. 10).

16. *a virgin*] The word here used in the original is *bethûlah*. In v. 43 we have *almah*: the root of the former word is *bathal*, to seclude; of the latter, *alam*, to conceal. The latter is used by Isaiah in the prophecy of the birth of the Messiah from a Virgin (Isa. vii. 14), and is rendered *παρθένος* by the *Sept.* and St. Matthew (i. 23).

In this description of Rebekah we see a figurative representation of the Bride of Christ, pure in faith, and holy in life (*S. Ambrose* de Abr. i. 9).

— *came up*] Probably there was a descent by steps into the well (*Kalisch*).

20. *drew for all his camels*] Which drink a great quantity of water. Her kindness showed itself by much labour and patience. She fulfilled in part the Evangelic precept, "Whosoever shall compel thee to go a mile, go with him twain" (*Matt.* v. 41).

22. *a golden earring*] So the *Sept.* and *Vulg.*; but it is rather to be translated *a golden nose-ring* (see v. 47). These rings were attached to the nose either in the middle, or on one side, and seem to have been set with jewels (cp. *Prov.* xi. 22. *Hartmann*, *Hebräerin* ii. 166. 192). Such rings are still worn in the East, and by the women of some American tribes. See *Winer*, R. W. B., Art. "Nasenring," ii. p. 137.

— *half a shekel*] In Heb. *beka* (*Exod.* xxxviii. 26); from *baka*, to divide. These presents were gifts and pledges of espousal (*Theodoret*).

24. *the daughter of Bethuel*] Who was the youngest of the eight sons of Nahor, Abraham's elder brother, and Milcah (see xxii. 21).

28. *of her mother's house*] The women of the family. How natural this is! She did not mention it to the men.

29. *Rebekah had a brother, and his name was Laban*] It has been observed that though Bethuel, his father, was alive, yet *Laban*, her brother, plays the most prominent part in this narrative (*Blunt's Coincidences*, p. 35); and that there is a similar indication of Bethuel's insignificance in xxix. 5, where Laban is called the son of *Nahor*, the name of Bethuel his father being omitted. It is also remarkable that the name of Rebekah's mother is nowhere mentioned, though she was still living (see vv. 28. 55). *Laban* was to be most prominent in the succeeding history of Jacob; and therefore, perhaps, more is said of him here than of his parents. Also, in the patriarchal history brothers are always represented as particularly zealous in watching over the honour of their sisters (see *Gen.* xxxiv. 11. 25. *Judg.* xiii. 22. Cp. 2 *Sam.* xii. 22). Besides this, it was one of the evil effects of polygamy that the father often cared little for his daughters. *Laban* is here placed before his father (v. 50) and his mother (v. 55).

30. *when he saw the earring and bracelets*] The sacred historian notes that when Laban saw the jewels given to his sister, then he made offers of hospitality; but that Rebekah did acts of kindness to the stranger before she had any prospect of a recompense from him (see vv. 18. 19). There is a remarkable truth and consistency in Laban's character as drawn in the Book of Genesis. Even on our first acquaintance with him we see some symptoms of that selfish love of gain which gradually developed itself into covetousness and fraud. As we shall have occasion to observe in chapters xxix.—xxxi., Laban and Jacob are contrasted in this history. *Laban* is an example of a person who grows worse; on the other hand, *Jacob* grows better. He began with overreaching his brother and his father, but he improved under the chastening hand of God, till at last he emerged into *Israel*: see xxxii. 28.

and, behold, he stood by the camels at the well. ³¹ And he said, Come in, ⁱthou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. ³² And the man came into the house: and he ungirded his camels, and ^kgave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

³³ And there was set *meat* before him to eat: but he said, ⁱI will not eat, until I have told mine errand. And he said, Speak on.

³⁴ And he said, I *am* Abraham's servant. ³⁵ And the LORD ^mhath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. ³⁶ And Sarah my master's wife ⁿbare a son to my master

when she was old: and ^ounto him hath he given all that he hath. ³⁷ And my master ^pmade me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: ³⁸ ^aBut thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

³⁹ ^rAnd I said unto my master, Peradventure the woman will not follow me.

⁴⁰ ^sAnd he said unto me, The LORD, 'before whom I walk, will send his angel 'with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: ⁴¹ ^uThen shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. ⁴² And I came this day unto the well, and said,

'O LORD God of my master Abraham, if now thou do prosper my way which I

^{31.} *blessed of the LORD*] Laban, though an idolater (xxxi. 30), acknowledged the true God (cp. v. 50). The union of other objects of worship with God is the first step toward the *substitution* of them for Him.

^{33.} *I will not eat, until I have told mine errand*] See his forgetfulness of himself, and his zeal for his master's service. Christ, who came to do His Father's will, had not leisure so much as to eat bread, and His meat was to do His Father's will (Mark vi. 31. John iv. 34); and this is the pattern for those,—the ministers of the Gospel,—who are sent by God into the world to espouse souls to Christ. They will not eat until they have told their errand; and, therefore, *S. Ambrose* calls this a beautiful lesson for those who have a duty laid upon them (de Abr. i. 9). "Væ mihi! si non evangelizavero!" exclaims the great Eliezer of the Gospel, St. Paul (1 Cor. ix. 16).

^{36.} *Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath*] "Do not, therefore, suppose that my master's son is too old to be a husband to the *granddaughter* of my master's brother: he was born when my master's wife was old; and he is the *only* son of my master's wife: and my master hath given him all that he hath." Abraham's servant is the "friend of the bridegroom" (John iii. 29), and pleads his cause.

This narrative, exquisitely beautiful as it is, as a picture of patriarchal manners, and of patriarchal piety and faith; of paternal love in Abraham; of filial resignation in Isaac; of loyal and affectionate service in the steward of Abraham's household, knowing nothing of his own interests, and acting and speaking with a single eye to the good of his master, and of his master's son, and committing all his concerns by prayer to the good guidance of God; and a lovely portrait of virgin modesty, alacrity, and kindness in Rebekah, and of submission to God's purposes in Laban and Bethuel (v. 50), derives additional interest from the circumstance that it is doubtless designed by the Holy Spirit (as ancient expositors have observed, especially the Bishop of Milan, *S. Ambrose*, in his treatise "De Abraham.") to display a spiritual representation of the love of the Heavenly Father of all, in providing a Bride for His dearly beloved Son, God manifest in the Flesh.

Isaac is the only son, born in Abraham's old age, by the miraculous providence of God, at a time which had been appointed by Him. Christ, the true Isaac, is born after long expectation, and patient endurance, in the fulness of time. After Isaac's death and resurrection "in a figure," his father sends his faithful servant to a far country to espouse to him a wife, whose name is mentioned for the first time after the

history of that sacrifice (see xxii. 20—23). After Christ's Death and Resurrection God sends forth His servants, the Apostles, into far-off lands, to espouse to Him a Church, which He has purchased with His own blood. "I have espoused you as a chaste virgin to Christ," says the great Apostle of the Gentiles,—the Eliezer of God's spiritual household (2 Cor. xi. 2). The servant goes to a distant land. The preachers of the Gospel go forth when sent by God. "How shall they preach, except they be sent?" (Rom. x. 15.) The servant stands at the well and prays before he utters his message. They stand at the well of Scripture, and pray before they preach; for of themselves they can do nothing; but can do all things by the grace of the Holy Spirit, Who is given in answer to prayer. The servant sees Rebekah, "a damsel fair to look upon, a virgin," who graciously receives him. God sends His holy Angels, and prospers the way of His servants, and they are received by loving hearts, with words of love like those of Rebekah and her household, and they espouse souls to Christ in spiritual wedlock. Rebekah is found in Mesopotamia; and, may we not ask with *S. Ambrose*, Where does the Church dwell but in a spiritual Mesopotamia? As he says (de Abr. i. 9), "Ubi invenitur Ecclesia nisi in Mesopotamiâ? Ibi duobus stipatur fletibus, lavacro gratiæ, et fletu penitentia." The Christian life is like a spiritual Mesopotamia, watered by two streams—the waters of Baptism and the tears of Repentance.

Abraham's servant, who was over his goods, gives gifts to Rebekah, the spouse of Isaac. The holy Apostles bring spiritual gifts,—gifts of the Holy Ghost,—sent down from Heaven, to adorn the Bride, who stands at Christ's right hand (Ps. xlv. 10). Rebekah's mother and brother call Rebekah, and say unto her, "Wilt thou go with this man?" and she said, "I will go." The Church listens to the voice of the Spirit, "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house. So shall the King have pleasure in thy beauty; for He is thy Lord God, and worship thou Him." She is brought into the King's palace, as Rebekah was to Sarah's tent; and Christ loves her, as Isaac loved Rebekah; and the promise is to her, "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands" (Ps. xlv. 11, 12—16, 17. Cp. *S. Ambrose* de Abr. i. 9) and see below on v. 67.

^{41.} *Then shalt thou be clear from this my oath*] The word for *oath* here is different in the original from that which was used in v. 8. There it was *shevuah*; here it is *alah*, which is more strong, and appears to involve the sense of a curse, in the event of violation of it (see Num. v. 21).

go: ^{43 w} Behold, I stand by the well of water; and it shall come to pass, that ^{w ver. 13.} when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; ⁴⁴ And she say to me, Both drink thou, and I will also draw for thy camels: *let the same be the woman whom the LORD hath appointed out for my master's son.* ^{45 *} And before I had done ^{x ver. 15, &c.} ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her ^{y 1 Sam. 1. 13.} shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee. ⁴⁶ And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. ⁴⁷ And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ^z put the earring upon her ^{z Ezek. 16. 11, 12.} face, and the bracelets upon her hands. ^{48 a} And I bowed down my head, and ^{a ver. 26.} worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^b my master's brother's daughter ^{b ch. 22. 23.} unto his son. ⁴⁹ And now if ye will ^c deal kindly and truly with my master, ^{c ch. 47. 29. Josh. 2. 14.} tell me: and if not, tell me; that I may turn to the right hand, or to the left.

⁵⁰ Then Laban and Bethuel answered and said, ^d The thing proceedeth from the LORD: we cannot ^e speak unto thee bad or good. ⁵¹ Behold, Rebekah ^f is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken. ⁵² And it came to pass, that, when Abraham's servant heard their words, he ^g worshipped the LORD, *bowing himself* to the earth. ^{g ver. 26.} ⁵³ And the servant brought forth ^h ^{† Heb. vessels.} jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ⁱ precious things. ⁵⁴ And they did eat and drink, he and the men that ^{1 2 Chron. 21. 3. Ezra 1. 6.} were with him, and tarried all night; and they rose up in the morning, and he said, ^k Send me away unto my master. ⁵⁵ And her brother and her mother said, Let the damsel abide with us ^{||} *a few days*, at the least ten; after that she shall go. ⁵⁶ And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. ⁵⁷ And they said, We will call the damsel, and enquire at her mouth. ⁵⁸ And they called Rebekah, and said unto her, Wilt thou go with this man? And she

43. *virgin*] *Almah*; Sept. παρθένος (see v. 16). *S. Jerome* asserts that the word *almah*, which signifies *concealed*,—one who lives a hidden life,—expressed the most perfect moral and spiritual virginity. Every such *almah* is also *bethulah*, but every *bethulah* is not such an *almah*. See his Quæst. in Gen. p. 528: and his book against Jovinian (i. p. 173). This remark may be applied in illustration of Matt. i. 23, compared with Isa. vii. 14.

47. *And she said, The daughter of Bethuel*] When I perceived that she was no Canaanitish woman, but of my master's kindred (see vv. 3, 4), then I gave her the tokens of espousal.

—upon her face] Literally, upon her nose: cp. v. 22.

50. *from the LORD*] See v. 31.

51. *Rebekah is before thee, take her*] "The thing being from the Lord," it is regarded by Laban and Bethuel as already settled, "as the Lord hath spoken;" and her consent is included in this recognition of the divine purpose and will; they afterwards call Rebekah, and "inquire at her mouth," and she consents to "go with the man" (v. 57).

Here is a remarkable evidence of the nearness of God in the daily doings of the patriarchs and their families. It did not seem strange to them that marriages should be formed between those who had not seen each other. The saying, that "marriages are made in heaven," was literally realized by them. "A prudent wife is from the Lord" (Prov. xix. 14). "Whoso findeth a wife" (one deserving of the name) "obtaineth favour

of the Lord" (Prov. xviii. 22). Angels came down from heaven to guide the steps of those who went on embassies of marriage (vv. 7, 40). And the answer of the parents was, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good." As *S. Ambrose* says (de Abr. i. 9), Rebekah waits for the judgment of her parents, "Non est enim virginalis pudoris eligere maritum, sed jam desponsata viro de perfectionis consuetudine die;" and he quotes from *Euripides*, Androm. 986, the saying of Hermione to the same purpose. In Christian times, the Holy Spirit, speaking by St. Paul, appears to consider the parents as in a special manner the interpreters of God's will in the marriage of daughters: see below, notes on 1 Cor. vii. 36.

53. *jewels of silver—precious things*] Gifts to the bride, and also to her brother and to her mother. Daughters being regarded as belonging to their parents, when marriage contracts were made, many precious things were bestowed on their parents by the relatives of the bridegroom; hence Solomon's words, "Who can find a virtuous woman? for her price is far above rubies" (Prov. xxxi. 10).

55. *days, at the least ten*] Literally, days, or a decad (*asor*); the decad or ten days (so the Sept. and Vulg.) being the third of a solar month, was sometimes used as a measure of time, like "a week." See *Ewald*, and *Kalisch*, p. 470; and cp. Exod. xii. 3. Lev. xvi. 29. The Chaldees and Arabs suppose that ten months are meant, but this is hardly probable.

ch. 35. 8. said, I will go. ⁵⁹ And they sent away Rebekah their sister, and ¹ her nurse, and Abraham's servant, and his men. ⁶⁰ And they blessed Rebekah, and said unto her, Thou art our sister, be thou ^m the mother of thousands of millions, and ⁿ let thy seed possess the gate of those which hate them.

⁶¹ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

⁶² And Isaac came from the way of the ^o well Lahai-roi; for he dwelt in the south country. ⁶³ And Isaac went out ^{||} to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. ⁶⁴ And Rebekah lifted up her eyes, and when she saw Isaac, ^q she lighted off the camel. ⁶⁵ For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. ⁶⁶ And the servant told Isaac all things that he had done. ⁶⁷ And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

XXV. ¹ Then again Abraham took a wife, and her name was Keturah. ² And ^a she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³ And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. ⁴ And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah. ⁵ And ^b Abraham gave all that he had

loved the Church." Christ brings His Church into His mother's tent. He was born under the Law; a son of the ancient Dispensation, and the Church now is, what once the Law was. The Church has succeeded the Synagogue. Rebekah (not Keturah) is in Sarah's tent: cp. *S. Ambrose* de Isaac, c. 3, 4. — after his mother's death] The word death is not in the Hebrew. It seems as if the Holy Spirit would not conclude this beautiful and joyful narrative with a word of sorrow—death. Rebekah became the mistress of the house in Sarah's place. Sarah lived in her, the Hebrew church lives in the Christian.

60. be thou the mother of thousands of millions] Rebekah, the wife of Isaac, the type of Christ, is the figure of the Jerusalem above (see r. 36), which is the mother of us all (Gal. iv. 26), whose seed are described as ten thousands of ten thousands, ascribing glory to Him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 11: see *S. Ambrose* de Isaac, c. iii.

63. to meditate] Heb. *suach*; which appears to have the same meaning as *siach*, the original sense of which appears to be, to put forth buds or shoots (*Gesen.* pp. 785, 788, 789); thence figuratively (as applied to the mind) to put forth thoughts and words, to muse and meditate, to talk with oneself. Ps. lxxvii. 4. 7. 13; cv. 2; cxix. 15. 27. 48. Prov. vi. 22. Job xii. 8. The Ancient Versions render it in this sense; some translating it to meditate, others to pray; and *S. Jerome* says here, "Isaac, qui in typo Domini fuit, solus orabat." His mind was like a fair and fruitful tree, which sprouted forth in solitude in buds, shoots, and blossoms of pious meditation and prayer. Isaac had lately lost his mother; her tent was empty; his father was old; the chief servant of his father's household was gone to a far-off land to obtain for him a wife. He might well be disposed to go forth into the field at eventide to indulge in solitary musing and prayer that God would bless the journey which was so important in its issue to his father and himself; and perhaps the words, "he lifted up his eyes, and saw, and, behold, the camels were coming," are like an intimation that his prayer was heard. Cp. *S. Ambrose* de Isaac, c. i. Isaac typified Christ in meekness (xxii. 9).

65. a vail] See xx. 16; and below, xxix. 25. The eastern out-door mantle-like vail (*θήριον*) not only covers the face, but envelops nearly the whole body. It is described by *Tertullian* de Virg. vel. c. 17; and *S. Jerome* ad Eustoch. Ep. xxii. *Jahn*, Arch. § 127. *Winer*, ii. p. 416, Art. "Schleier."

66. And the servant told Isaac all things that he had done] Cp. Luke ix. 10. The Apostles, when they were returned to Christ, "told Him all that they had done." The faithful Ministers of Christ, sent forth to espouse the souls of believers in spiritual wedlock to Him, will give up their accounts to Him with joy at the great day (Heb. xiii. 17).

67. Isaac brought her into his mother Sarah's tent—and he loved her] Cp. Song of Solomon (iii. 4; viii. 2), where the Church says, "I found him whom my soul loveth; I brought him into my mother's house, and into the chamber of her that conceived me. I would lead thee and bring thee into my mother's house; his left hand should be under my head." And Eph. v. 25, "Husbands, love your wives, even as Christ also

loved the Church." Christ brings His Church into His mother's tent. He was born under the Law; a son of the ancient Dispensation, and the Church now is, what once the Law was. The Church has succeeded the Synagogue. Rebekah (not Keturah) is in Sarah's tent: cp. *S. Ambrose* de Isaac, c. 3, 4.

— after his mother's death] The word death is not in the Hebrew. It seems as if the Holy Spirit would not conclude this beautiful and joyful narrative with a word of sorrow—death. Rebekah became the mistress of the house in Sarah's place. Sarah lived in her, the Hebrew church lives in the Christian.

CH. XXV. 1. Keturah] Abraham's connexion with Keturah is called "secundæ nuptiæ" by *Augustine* (de Civitate Dei, xvi. 34), who regards this act of Abraham as a prophetic protest against those heresies which condemned second marriages: as to its bearing on polygamy, see above on xvi. 2. She is, however, called Abraham's concubine (1 Chron. i. 32), as distinguished from Sarah, mother of the child of promise.

2. she bare him Zimran] And five others (cp. 1 Chron. i. 32), by the extraordinary blessing of God, which renewed his bodily strength, and made him to become a father of many nations (xvii. 4. *Origen*, Hom. ii.). It is probable that Keturah was not aged like Sarah; but Abraham's body was dead many years before in respect of natural strength (Rom. iv. 19). "Children and the fruit of the womb are an heritage and gift that cometh of the Lord" (Ps. cxxvii. 4). It is evident that Abraham's vigour was continued for some years after this time, for he survived Sarah more than thirty-nine years (v. 7).

— Midian] The father of the Midianites, who dwelt partly in the peninsula of Mount Sinai, and partly in the east of Jordan, near the Moabites (cp. Num. xxv.); and as they were engaged in the trade between Syria, Arabia, and Egypt, they are sometimes called the Ishmaelites, who, being the lords of the commerce of the desert, gave their name to the merchants of Arabia (xxxvii. 25. 28. 36. Judg. vii. 12; viii. 24. *Kalisch*, p. 474).

— Shuah] See Job ii. 11; viii. 1.

3. Sheba, and Dedan] See above, x. 7, where these names occur among the descendants of Cush and sons of Raamah. Probably these sons of Keturah were locally connected with those descendants of Cush, and adopted their names: cp. xxii. 21; xxxvi. 20—30; and *Kalisch*, pp. 251. 287. 474. 599.

4. Ephah] Rich in camels. Isa. lx. 6.

— All these were the children of Keturah] St. Paul has taught us to recognize in Hagar and her son (born before the birth of Isaac, the child of Sarah) a figure of the unbelieving Jewish

unto Isaac. ⁶ But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^c sent them away from Isaac his son, while he yet lived, eastward, unto ^d the east country. c ch. 21. 14.
d Judg. 6. 3.

⁷ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. ⁸ Then Abraham gave up the ghost, and ^e died in a good old age, an old man, and full of years; and ^f was gathered to his people. ⁹ And ^g his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ¹⁰ ^h The field which Abraham purchased of the sons of Heth: ⁱ there was Abraham buried, and Sarah his wife. ¹¹ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^k well Lahai-roi. e ch. 15. 15. & 49. 29.
f ch. 35. 29. & 49. 33.
g ch. 35. 29. & 50. 13.
h ch. 23. 16.
i ch. 49. 31.
k ch. 16. 14. & 24. 62.
l ch. 16. 15.

¹² Now these *are* the generations of Ishmael, Abraham's son, ^l whom Hagar

synagogue; while Sarah, the wife of Abraham and mother of Isaac, is a figure of the Church (Gal. iv. 22—31). And some of the ancient Christian Fathers, treading in the steps of St. Paul, regard the children of *Keturah* and of *Hagar* of Abraham as symbolical of those who are in some respects members of the Church, the mystical body of Christ, by virtue of certain articles of true doctrine which they hold, and in so far as they are recipients of grace dispensed through the Christian Sacraments; but are not sound and healthful members of that body; and are branches of the Vine, but not fruitful branches of it.

The children of *Keturah* and of *Hagar* are more numerous than those of Sarah the wife. Error is multiform, Truth is one. They are born *after* Abraham's union with Sarah, who is the symbol of the true Church of God. Truth is older than Error. The Good Seed is first sown in the Field; the Tares are sown afterwards. Heresies and Schisms are subsequent to the preaching of the Gospel, and to the planting of the Christian Church.

5, 6. Abraham gave gifts to the sons of the concubines which he had (namely, to the children of *Hagar* and *Keturah*), and he sent them away from Isaac his son. So, erring members of Christ's Church have some gifts, by virtue of those articles of the Christian Faith which they continue to hold, and so far also as they are partakers of grace in the Christian Sacraments. But let them not rest upon those gifts. Let them add to them the *grace* of Charity, without which no gifts avail (1 Cor. xiii. 1—3). Let them return to the Unity of the Church; then they will become children of Sarah; then they will partake of the blessing of Isaac, to whom Abraham gave all that he had. See *S. Augustine*, *Quest.* in Gen. 69; c. *Donat.* iv. 24; c. *Crescon.* ii. 12; in *Ps.* liv., and in *Galat.* iv. 22—31; and *Theophilus Anglicanus*, pp. 46, 47. 294.

7. And these are the days of the years of Abraham's life] Though Abraham lived thirty-five years after Isaac's marriage with Rebekah, yet we hear scarcely any thing of him during that time. He retires from the history after that event. "He gave all that he had unto Isaac" (v. 5). Rebekah is in Sarah's tent (xxiv. 67). May there not be something typical in this? After the Incarnation of the Son, and after His espousal of the Church, which He purchased with His own blood, all power is given into His hand (Matt. xxviii. 18). "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). The Mediatorial kingdom begins, and is continued to the end, when He will deliver up the kingdom to the Father, that God may be all in all (1 Cor. xv. 24—28).

— an hundred threescore and fifteen years] Therefore he was a pilgrim in Canaan for a hundred years; see xii. 4.

Here is an argument for the veracity of the Pentateuch, as to the longevity which it assigns to the earlier Patriarchs. If from a design of extolling them, as specially favoured by God, it had exaggerated their ages, it would have done so in the case of Abraham, the "father of the faithful," the "friend of God." But, on the contrary, it states that he did not attain to the years of his fathers, who all lived longer than he did (xi. 11).

8. gave up the ghost] Literally, *breathed out*; that is, gently and softly.

The death of the holy Patriarch made his bosom to be the large harbour of souls; the happy retreat of rest and refreshment, to which the blessed Angels convey the spirits of the just

from the four corners of the earth. Luke xvi. 22. (*Origen*, *Hom.* ii.)

— an old man] See above, xxiv. 1.

— and full of years] The words "of years" are not in the original; and the sense (as *S. Jerome* observes) seems to be more general than what their addition implies. Abraham was full, satiated with life and blessings: "plenus vitæ conviva" (*Bp. Horsley*): cp. xv. 15; xxxv. 29.

— gathered to his people] A proof of the immortality of the soul; for Abraham's body was not gathered to his people, but to that of Sarah only; and even the fact of his burial is mentioned afterwards as a separate circumstance: cp. Deut. xxxii. 50. The fact also here stated of Abraham's being gathered to his people (cp. the words *shall go to thy fathers*, xv. 15; Judg. ii. 10), brings out the doctrine of the distinct personality of the souls of the departed after their decease, and in the interval before the Resurrection of the body; a doctrine which is revealed more clearly in our Lord's Parable of the Rich Man and Lazarus, whose soul was carried by Angels to Abraham's bosom: see below on Luke xvi. 22, 23.

9. And his sons Isaac and Ishmael buried him in the cave of Machpelah] Funerals of parents are reconciliations of children (cp. xxxv. 29); and differences of contending religionists are often softened at the side of a grave.

— cave of Machpelah] See xxiii. 9.

11. the well Lahai-roi] Isaac dwelt at the well where God appeared to Hagar: see xvi. 14; xxiv. 62. Observe the migratory character of the life of Isaac. He has no certain dwelling-place; he leaves Hebron, where was his mother's grave, and dwells at Beer Lahai-roi, south of Beersheba; like Abraham his father, he sojourned in the land of promise as in a strange country, "dwelling in tabernacles;" for he looked for a city which hath foundations, in a better country,—a heavenly (Heb. xi. 9, 10. 16).

Here, too, is a type of Christ. He had not where to lay His head. And as was the life of Isaac, so was the life of Rebekah. As was the life of Christ on earth, so is the life of the Church. She is the Woman in the Wilderness (Rev. xii. 6. 14). She is not locally connected with any one central point on earth. She is a migratory Witness of Christ; at one time in this country, at another in that.

Isaac occupied the spot where God appeared to Hagar and Ishmael: the well of Life and Vision. Ishmael, the type of the Jewish Synagogue (Gal. iv. 22—31), had a vision of the well of Life, but Isaac, the promised Seed, dwells there and drinks of the waters of life. Isaac, the most quiet and contemplative of the Patriarchs, represents the studious and meditative life of the Christian, dwelling near the well of Lahai-roi, that is, of life and vision, and drinking living waters from the Holy Scriptures (*Origen*, *Hom.* ii.).

12. Now these are the generations of Ishmael] This which follows is the lineage and history of Ishmael. The sacred historian thus shows his impartiality; he does not conceal from us that Ishmael ripened into worldly prosperity before Isaac. The promised seed is of slow growth, but it endures for ever: cp. note below on the generations (Heb. *toledoth*, lineage and history) of Esau, ch. xxxvi. 1. Having specified the descendants of *Keturah*, the sacred historian now enumerates those of Hagar and Ishmael, and thus prepares the way for an enlargement on the history of the promised seed in Isaac (v. 19).

The first and oldest tribes of Arabia were probably those

- m 1 Chron. 1. 29. the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³ And ^m these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, ¹⁴ And Mishma, and Dumah, and Massa, ¹⁵ || Hadar, and Tema, Jetur, Naphish, and Kedemah: ¹⁶ These are the sons of Ishmael, and these are their names, by their towns, and by their castles; ⁿ twelve princes according to their nations. ¹⁷ And these are the years of the life of Ishmael, an hundred and thirty and seven years: and ^o he gave up the ghost and died; and was gathered unto his people. ¹⁸ ^p And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he [†] died ^q in the presence of all his brethren.
- ¹⁹ And these are the generations of Isaac, Abraham's son: ^r Abraham begat Isaac: ²⁰ And Isaac was forty years old when he took Rebekah to wife, ^s the daughter of Bethuel the Syrian of Padan-aram, ^t the sister to Laban the Syrian.
- ²¹ And Isaac intreated the LORD for his wife, because she was barren: ^u and the LORD was intreated of him, and ^w Rebekah his wife conceived. ²² And the children struggled together within her; and she said, If it be so, why am I thus? ^x And she went to enquire of the LORD. ²³ And the LORD said unto her,
- || Or, *Hadaa*.
1 Chron. 1. 30.
- n ch. 17. 20.
- o ver. 8.
- p 1 Sam. 15. 7.
- † Heb. *fell*,
Ps. 78. 64.
q ch. 16. 12.
- r Matt. 1. 2.
- s ch. 22. 23.
- t ch. 24. 29.
- u 1 Chron. 5. 20.
2 Chron. 33. 13.
Ezra 8. 23.
w Rom. 9. 10.
- x 1 Sam. 9. 9. &
10. 22.

which were enumerated among the descendants of *Cush* (x. 7). The pure Arabs, as they are called, are the Shemitic descendants of *Joktan* (x. 26—29); and the mixed Arabs, or *Most-arabians*, are the *Ishmaelites* here mentioned, and other descendants of Abraham through *Keturah* (v. 1—4). See *Hottinger*, *Hist. Orient.* p. 210. *D'Herbelot*, *Bibl. Orient.* p. 501. *Stanley*, *Sinai*, pp. 88—99. *Pritchard*, *Physical History of Mankind*, iv. 588. *Kalisch*, p. 477. Their chief stronghold was *Petra*, in the rocky chain of Mount *Seir* (Isa. xvi. 1. 2 Kings xiv. 7).

13. *Nebajoth*] Famous for cattle (Isa. lx. 7). They are the *Nabataeans* of classical writers. *Diod. Sic.*, ii. 4; xix. 94. *Winer*, *R. W. B.* ii. 129. *Dr. Smith*, *Dict. Geogr.* ii. 392. 583. The *Idumaeans*, from whom the *Herods* sprung, were called *Nabataeans*. *Joseph.*, *Antt.* xiv. 2. 3 and 8. 3. *Strabo*, xvi. 760.

— *Kedar*] Famous also for cattle, which they furnished to the markets of Tyre (Ezek. xxvii. 21); dwelling in dark tents (Ps. cxx. 5. Cant. i. 5) in the Arabian desert, and famous for archery (Isa. xxi. 16).

14. *Dumah*] Cp. Isa. xxi. 11.

15. *Tema*] South of the *Idumaeans*, and sometimes coupled with *Dedan* (Isa. xxi. 14. Jer. xxv. 23), sometimes with *Sheba* (Job vi. 19).

— *Jetur*] *Ituræa* (Luke iii. 1). Famed for archery (*Virg.*, *Georg.* ii. 448).

16. *by their towns, and by their castles*] Or rather, by their *villages and encampments*. The former are the agriculturists, who dwell in villages; the latter are the nomadic tribes (*scenitæ*), who moved from place to place (cp. Num. xxxi. 10. 1 Chron. iv. 39), and were the progenitors of the Bedouin Arabs of the present day (*Gesenius*, *Kalisch*).

— *twelve princes*] According to the prophecy (xvii. 20); the same number as the children of *Nahor* (xxii. 21—24). But *Rebekah* is barren for many years, as *Sarah* had been before her. The evil seed springs up rapidly (Ps. xvii. 15), but soon fades away (Ps. xxxvii. 36); the seed of the promise is long waited for, but at last it fills the earth.

17. *an hundred and thirty and seven years*] The years of *Ishmael's* life are set down in Holy Scripture, which is not done except in the case of those who belong to the godly seed (*Ainsworth*); and the mention of his union with *Isaac* in the burial of *Abraham* at *Machpelah* (v. 9) intimates a reconciliation between them. So may Mohammedans unite with Israel!

18. *from Havilah unto Shur*] From the Arabian and Persian Gulf to the borders of Egypt. Cp. xvi. 7; xxvi. 18. *Wilton*, *Negeb*, p. 5; and see *Kalisch*, p. 93.

19. *And these are the generations of Isaac*] A new Parashah, or Proper Lesson of the Law, begins here, and continues to xxviii. 9 (cp. above, on i. 1). The parallel Proper Lesson from the Prophets is Mal. i. 1 to ii. 7, where the Prophet, referring to this portion of Genesis, says, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated

Esau." The Apostles, when commenting on the history of the Pentateuch, frequently adopt the language of the Prophets, as suggested by the parallel prophetic Lessons read in the Synagogues, which were familiar to their Jewish readers. For example, St. Paul does this when speaking of Esau and Jacob in his Epistle to the Romans (Rom. ix. 13); he refers to the words of Malachi, which were associated with that history in the ritual of the Jewish Church. Thus the Calendar of the Scriptures appointed to be read in the Synagogues may often serve as a practical commentary on those Scriptures, and may be regarded as preparatory to the Calendar of the Church.

— *Abraham's son*] Observe these emphatic words: cp. on v. 5.

20. *the Syrian of Padan-aram*] *Ha-arammi mi Paddan-aram*, as it is in the original. *Aram* is the high land of Mesopotamia; *Padan* (cp. *πεδον*) signifies plain-land (cp. *pateo*), or arable land (from the root *padad*, to plough). It was so called on account of its flatness, as compared with the mountainous region of the Mediterranean. The word *Paddan-aram* describes its quality in two respects, as flat and high: a lofty table-land. Cp. note above, on xxiv. 10.

21. *intreated the LORD*] Literally, *burnt incense to* (*Gesen.* 663: cp. 730); seeming to indicate an early use of incense in prayer. *Isaac* the promised seed was the Priest and Prophet of his household; and the word here used throws some light upon the ritual of the Patriarchal Church: cp. *Blunt's* Coincidences, pp. 5—29. The name *Keturah* means incense.

The prayers of *Isaac* and *Rebekah* for the birth of a son, after long and patient waiting, represent, though faintly, the earnest longing and yearning of the faithful for the birth of Him Who was the "Desire of all nations" (Hag. ii. 7).

God willed that holy women should be long barren,—as *Sarah*, *Rebekah*, and *Rachel*, and *Hannah*,—in order that it might be seen that children are His gift, and in order that there might be some shadows of the mystery of the Incarnation from the womb of the Blessed Virgin Mother.

— *for his wife*] Literally, *before* (*nocach*, from root *nacach*, to aim at; *Gesen.* 550) *his wife*; hence, figuratively, with a view to — *for*. There is the same connexion between *ante* and *avri*: cp. Neh. xi. 22, where *neged* (*before*) is used in the same sense as *nocach* here. "Exponendum est spiritualiter, quod toto pectore et intentus in calamitatem uxoris oraverit, sicut quando oro pro aliquo, propono illum mihi in conspectu cordis mei; in eum solum animo intueor" (*Luther*).

22. *If it be so, why am I thus?*] If I am to suffer so much pain, why did I conceive? (*Vulg.*, *Targum of Onkelos*.) The *Syriac* renders it, "If so, why do I live?" Cp. xxvii. 46; and so *Kalisch*, *Delitzsch*, and *Keil*.

— *And she went to enquire of the LORD*] Perhaps to *Abraham*, who was yet alive (see xxi. 5; xxv. 7. 26), and who is called a prophet (xx. 7). Some of the Fathers were of opinion that she went to consult *Melchizedek*, others to consult *Shem*. *Theodoret* supposes that she repaired to the domestic altar of the household; and this seems the most probable opinion. At

^v Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and ² the one people shall be stronger than the other people; and ^a the elder shall serve the younger. ²⁴ And when her days to be delivered were fulfilled, behold, there were twins in her womb. ²⁵ And the first came out red, ^b all over like an hairy garment; and they called his name Esau. ²⁶ And after that came his brother out, and ^c his hand took hold on Esau's heel; and ^d his name was called Jacob: and Isaac was threescore years old when she bare them.

²⁷ And the boys grew: and Esau was ^e a cunning hunter, a man of the field; and Jacob was ^f a plain man, ^g dwelling in tents. ²⁸ And Isaac loved Esau, because [†] he did ^h eat of his venison: ⁱ but Rebekah loved Jacob. ²⁹ And Jacob sod pottage: and Esau came from the field, and he was faint: ³⁰ And Esau said to Jacob, Feed me, I pray thee, [†] with that same red pottage; for I am faint: therefore was his name called || Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I am [†] at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and ^k he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and ^l he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

y ch. 17. 16. &
24. 60.

z 2 Sam. 8. 14.

a ch. 27. 29.
Mal. 1. 3.
Rom. 9. 12.

b ch. 27. 11, 16,
23.

c Hos. 12. 3.

d ch. 27. 36.

e ch. 27. 3, 5.

f Job 1. 18. & 2. 3.
Ps. 37. 37.

g Heb. 11. 9.

† Heb. venison
was in his mouth.
h ch. 27. 19, 25,
31.

i ch. 27. 6.

† Heb. with that
red, with that red
pottage.

|| That is, Red.
† Heb. going to
die.

k Heb. 12. 16.

l Eccles. 8. 15.

Isa. 22. 13.

1 Cor. 15. 32.

any rate the expression shows that in patriarchal times there were certain places appointed, in which God vouchsafed His special presence and blessing, and in which He met those who resorted to Him for aid: cp. *Blunt*, *Coinc.*, Part i. § 1, pp. 9, 10.

[— of the LORD] The occurrence of the name the LORD, JEHOVAH, in this and the preceding verse, has greatly perplexed those critics who suppose the book of Genesis to be the work of several authors. Some critics (as *Astruc*) ascribe the whole of this chapter to the Author whom they call the *Jehovist*; others (as *Tuch*) assign it unhesitatingly (with the exception of the word *Jehovah*) to the *Elohist*: see *Kalisch*, p. 520; and compare ch. xxvii. 27—29, where, after the name of *Jehovah*, that of *Elohim* appears: see above, on ii. 4.

²³. And the LORD said unto her] This oracle of God is in an antistrophic and poetical form;

Two nations are in thy womb;

And two peoples from thy bowels shall be separated;

And people shall be stronger than people;

And the elder shall serve the younger.

Hence Isaac and Rebekah might know that Jacob was preferred by God to Esau. *Malachi* notes this (i. 2), and *St. Paul*, *Rom.* ix. 12—33, where he speaks of God's love to the Gentiles; cp. *Origen* (*Hom.* xii.), who applies this as a figure of the preference given by God to the Gentile Church over the Jewish Synagogue: cp. *S. Barnab.*, Ep. 13. *S. Iren.*, iv. 38. *S. Cyprian* adv. *Jud.* i. 19. *S. Ambrose* de *Cain* i. 2. *S. Hilar.* in *Ps.* 50. *S. Aug.* de *Civ. Dei* xvi. 35. *S. Leo* in *Epiphan.*, *Serm.* 3. *Tertullian* c. *Jud.* c. i.

²⁴. when her days to be delivered were fulfilled] The *Septuagint* has here, ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. The reader of the Gospels in the original Greek will recognize this phrase as adopted into the Evangelical history of the birth of Christ: cp. *Luke* i. 57; ii. 6; and it suggests the reflection that this and other births recorded as extraordinary in the Old Testament, had a typical reference to the Incarnation; and that though men had long to wait for Him Whose birth was presignified by other births after long waiting, yet all was done in its due time: cp. *Origen*, *Hom.* xii.

²⁵. Esau] Hairy. See *Gesen.*, p. 658: cp. Latin "*Hirtius*." "Esau non modo pilosus erat, instar viri, sed villosus, instar satyri" (*Pfeiffer*, p. 73).

²⁶. heel] *Yakeb*; whence his name *yakob* (Jacob): cp. xxvii. 36; *Hos.* xii. 2, 3: see *Gesen.*, p. 649.

— his name was called] Literally, he called: i.e. any one called: cp. xvi. 14; xxvii. 36; and 2 *Sam.* v. 20 with 1 *Chron.* xiv. 11.

— threescore years old] Twenty years after his marriage with *Rebekah* (v. 20), and fifteen years before the death of *Abraham* (xxi. 5; xxv. 7).

²⁷. plain man] The Hebrew word (*tam*) signifies what is

whole, "integer;" a simple, quiet man (*Sept.*, *Vulg.*), gentle, Godfearing, as contrasted with Esau, who was careless and profane.

— dwelling in tents] Staying quietly at home: οἰκῶν οἰκίαν (*Sept.*). The emphatic word is *dwelling*, or rather *sitting*; Heb. *yosheb*.

²⁸. because he did eat of his venison] Literally, because his hunting (i.e. its produce) was in his mouth; a candid confession of the historian, which suggests that the father's weakness might not have been without some influence upon his son, and may have encouraged and facilitated the fraud recorded below (xxvii. 3, 4. 19).

The characters of Jacob and Esau have their parallel in those of *Amphion* and *Zethus* in the Greek Mythology: see *Hor.*, Ep. i. 18. 41—45.

— *Rebekah*] Who remembered the divine oracle (v. 23), and "pondered it in her heart."

²⁹. pottage] Of lentiles: φακος, *ervum lens*, *Virg.*, *Georg.* i. 228. "Small beans called in Arabic *adas*," *Robinson*, i. 246: which make a pottage of a chocolate colour (*Shaw*).

³⁰. Feed me] Rather, let me devour. The word is from the Hebrew *laat*, signifying to eat greedily (*Gesen.* 440).

— with that same red pottage] Literally, that red—that red. The historian appears to be reciting the very words of Esau, spoken with haste, abruptness, and ravenous voracity. "Let me devour of that red—red, for I am faint. Behold, I am going to die, and what then to me will be this birthright? And he ate and drank (cp. 1 *Cor.* xv. 32), and rose and went away. Thus Esau despised the birthright."

— Edom] Red.

³¹. thy birthright] The right of the firstborn consisted in succession to the place of the father; a claim to the father's benediction; a double portion of the father's goods; and the domestic priesthood (cp. xxvii. 4. 19. 27—29; xlix. 3. *Exod.* xxii. 29. *Num.* viii. 14—17. *Deut.* xxi. 17). After *Reuben's* sin and forfeiture "the birthright was Joseph's" (1 *Chron.* v. 1, 2. See on *Gen.* xlix. 3), but "Judah prevailed above his brethren, and of him came the chief ruler" Christ, Who is "the firstborn among many brethren" (*Rom.* viii. 29), and the "first begotten from the dead" (*Col.* i. 18. *Rev.* i. 5); and Whose Church is called the "Church of the firstborn" (*Heb.* xii. 23).

³². Behold, I am at the point to die: and what profit shall this birthright do to me?] Here is another proof of the profane and carnal spirit of Esau; as if faith in God's promise would do him no good after death. He looks only to the present life, and to the momentary indulgence of the flesh. But the true Israelite knows that his own birthright is not impaired by death, but improved by it; for thus he enters into his eternal inheritance (*S. Hilar.* in *Ps.* 98; *R. W. Evans*, *Scr. Biog.* i. 93—106).

³⁴. thus Esau despised his birthright] He thought only of

a ch. 12. 10.

b ch. 20. 2.

XXVI. ¹ And there was a famine in the land, beside ^a the first famine that was in the days of Abraham. And Isaac went unto ^b Abimelech king of the Philistines unto Gerar.

c ch. 12. 1.

d ch. 20. 1.

Ps. 39. 12.

Heb. 11. 9.

e ch. 28. 15.

f ch. 12. 2.

g ch. 13. 15. &

15. 18.

h ch. 22. 16.

Ps. 105. 9.

i ch. 15. 5. & 22.

17.

k ch. 12. 3. & 22.

18.

l ch. 22. 16, 18.

² And the Lord appeared unto him, and said, Go not down into Egypt; dwell in ^c the land which I shall tell thee of: ³ ^d Sojourn in this land, and ^e I will be with thee, and ^f will bless thee; for unto thee, and unto thy seed, ^g I will give all these countries, and I will perform ^h the oath which I swore unto Abraham thy father; ⁴ And ⁱ I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ^k and in thy seed shall all the nations of the earth be blessed; ⁵ ¹ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

m ch. 12. 13. &

20. 2, 13.

n Prov. 29. 25.

o ch. 24. 16.

⁶ And Isaac dwelt in Gerar: ⁷ And the men of the place asked *him* of his wife; and ^m he said, She is my sister: for ⁿ he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^o was fair to look upon. ⁸ And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. ⁹ And Abimelech

himself, and not of his posterity, and he preferred what was present, carnal, and temporal, to what was future, spiritual, and perpetual. In the gratification of his appetite he sold his birthright to Jacob for a mess of pottage, and thought no more about the matter till it was too late. He is therefore called "a profane person;" and he stands in Scripture as a special warning to Israel, that they should not think lightly of their spiritual privileges,—especially in Christ: see below, on Heb. xi. 20; xii. 16; and *Greg. Mag.*, Mor. in Job xi. 371. *S. Chrys.*, Hom. 50. *S. Cyril*, Glaphyr. in Gen. iii. p. 98.

Jacob also was not without fault; he knew his brother's weakness, and took an unfair advantage of him, and he was punished for his sin. He, who overreached Esau, was afterwards overreached by others, especially by his uncle Laban, and by his own children.

CH. XXVI. 1. *Abimelech*] Cp. xx. 2.

—*Gerar*] Now *Kirbet el Gerar*, three hours S.S.E. of Gaza: see above, xx. 1.

2. *Go not down into Egypt*] As he had probably intended to do, and as Abraham his father had done, on account of the famine, xii. 10.

5. *my charge, my commandments, my statutes, and my laws*] Cp. 1 Kings ii. 3; vi. 12. 2 Kings xvii. 34.

My charge, generally, is that which is to be kept (from the root *shamar*, to keep), and it branches off into *commands*; not simply prohibitions, but what is unwritten, or natural law, as well as written law; *statutes* are positive commands, edicts, decrees, literally, that which is *engraved* on tables or monuments; and *laws*, especially with regard to spiritual matters, religious worship, and service: cp. Luke i. 6. The *Sept.* well translates these three words thus, *προστάγματα, ἐντολὰς, δικαίωματα καὶ νόμιμα*: and the *Vulgate* renders them by *præcepta et mandata, ceremonias legesque*.

By the record of such divine sayings as this to Isaac, Moses prepares the way for the reception and observance of the Sinaitic legislation by the Israelites: he shows that all the privileges they enjoy as children of Abraham are rooted in obedience to God's "charge, commandments, statutes, and laws," and are contingent upon it.

7. *he said, She is my sister*] Perhaps Isaac justified to himself this assertion, on the plea that she was his *cousin*, which relationship was sometimes described by the word *sister* (cp. Matt. xii. 46); and by the example of his father Abraham (xii. 13; xx. 12). Here then is a warning to parents against sin, lest it re-appear and be propagated in their children, in a more aggravated form. The infirmities of Isaac are a reflexion of those of Abraham. This was natural. And here is a silent evidence of the truth of the history. Here also we are reminded that the failings of *good* men are more apt to betray others into imitation of them, even on account of the goodness of those whom they imitate. "Decipit exemplar vitis imitabile" (*Hor.*, Epist. i. 19. 17); but the examples of good men are not to be followed implicitly; and the only rule of life is the Will and Word of God. See above on xii. 13.

The temptation to "do evil in order that good may come," is the most subtle of all temptations, and seems to have been that which the Patriarchs had most difficulty in overcoming. Abraham's failure in this respect was reproduced in Isaac at Gerar; and Isaac's failure re-appeared in Jacob, and recoiled upon Isaac, when his wife, Rebekah (whom he had made a party to this collusion at Gerar), conspired with his son Jacob to deceive him in his old age (xxvii.).

The recitals of all these *frailties* of Abraham, Isaac, and Jacob, are evidences of the honesty of the historian. Here is also a proof of the *condescension* of the Holy Spirit. He does not attempt to strain us up to a pitch of unattainable perfection, and make us despair because we cannot reach it. He does not represent God's favoured servants, the Patriarchs, as examples of spotless perfection. He reveals to us their weaknesses and failings. At the same time He encourages us with the assurance, that though they were encompassed with infirmities, they were enabled to attain to high degrees of faith and obedience, and that we, who have larger supplies of knowledge and grace, may do the same. *They* had not the Bible, the Holy Spirit, and Christ's example,—as *we* have.

Besides, even the failings of the Patriarchs seem to have something mystical and figurative in them, and raise our eyes and thoughts to One higher and holier; as clouds to the clear sky beyond them. What was *not* true of Isaac and Rebekah, *is true* of Him of Whom Isaac was a figure—Christ. The Church is Christ's spouse, and she is also His sister (Cant. iv. 9, 10. 12; v. 1, 2). He is the Husband of our souls; and He is our Brother also. "Whosoever doeth His Father's will is His brother, sister, and mother" (Matt. xii. 50). He combines all the endearing relations of humanity in Himself. Thus even the weaknesses of the Patriarchs are like mystical bonds of union which serve to connect and rivet their lives to the life of Christ, and show more clearly their typical relation to Him Who is "holy, harmless, and undefiled" (Heb. vii. 26). Those failings and infirmities are culpable in them who are the types; but they are foreshadowings, not of sin, but of humiliation and love, in Him Who is the sinless Antitype, and Who condescended to our weakness, and carried our sorrows: see above, on ix. 20—24, the case of Noah; and below, on chapter xxvii. 19, the case of Jacob; and the *Introduction* to Judges, pp. 78, 79.

On the sceptical allegation that the present narrative concerning Isaac is only a confused version of the history of Abraham at Gerar, recorded xx. 1—18, see *Delitzsch*, p. 447; and *Keil*, p. 170; and above, on xx. 2. The Holy Spirit Himself, speaking in the Psalms (cv. 13, 14), bears testimony to these histories concerning the Patriarchs and their descendants: "What time as they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong; but rebuked even kings for their sakes; Touch not mine anointed, and do my prophets no harm."

8. *sporting with*] Caressing: *παίζοντα, Sept.*; "jocantem," *Vulg.*: cp. Prov. v. 18, 19; *August.* c. Faust. xxii. 46; *Pfeiffer*, *Dubia*, p. 73.

called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. ¹⁰ And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and ^pthou shouldest have brought guiltiness upon us. ¹¹ And Abimelech charged all his people, saying, He that ^qtoucheth this man or his wife shall surely be put to death.

¹² Then Isaac sowed in that land, and [†]received in the same year ^ran hundredfold: and the LORD ^sblessed him. ¹³ And the man ^twaxed great, and [†]went forward, and grew until he became very great: ¹⁴ For he had possession of flocks, and possession of herds, and great store of ^{||}servants: and the Philistines ^uenvied him. ¹⁵ For all the wells ^wwhich his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. ¹⁶ And Abimelech said unto Isaac, Go from us; for ^xthou art much mightier than we.

¹⁷ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. ¹⁸ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ^yand he called their names after the names by which his father had called them. ¹⁹ And Isaac's servants digged in the valley, and found there a well of [†]springing water. ²⁰ And the herdmen of Gerar ^zdid strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well ^{||}Esek; because they strove with him. ²¹ And they digged another well, and strove for that also: and he called the name of it ^{||}Sitnah.

²² And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ^{||}Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^abe fruitful in the land.

²³ And he went up from thence to Beer-sheba. ²⁴ And the LORD appeared unto him the same night, and said, ^bI am the God of Abraham thy father: ^cfear not, for ^dI am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. ²⁵ And he ^ebuilded an altar there, and ^fcalled upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

²⁶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends,

12. Isaac sowed in that land (i. e. Philistia), and received in the same year an hundredfold] And so likewise was a type of Him, of Whom it is written, "Philistia, be thou glad of me" (Ps. lx. 8)—"Upon Philistia will I triumph" (Ps. cviii. 9), and Who gathered there an abundant harvest of souls: cp. below, on Acts viii. 26. 40, as to the spread of the Gospel in Philistia.

— the LORD blessed him] "And the Lord's blessing maketh rich," Prov. x. 22; see vv. 13, 14.

15. For all the wells which his father's servants had digged] The Philistines had choked with earth the wells dug by Abraham; but Isaac re-opened them, and he called their names after the names by which his father had called them.

Here also is a type of what Christ, the true Isaac, does in the Church. The Wells of ancient truth had been choked up by error, but Christ re-opened them, and restored them to their primitive state, and called them by their old names. The Law of Marriage given by God the Father at the Creation had been corrupted by the evil practice of men, but Christ, the Son of God, restored it to its original purity, and made it once more a Well-spring of holy love and joy (Matt. xix. 8). Christ is ever performing in His Church this work of re-opening ancient Wells that have been stopped up by Philistines; and to call them by their old names is the essence of all true Church Reformation. Wells are stopped up by Philistines, wherever

Heresy and Superstition prevail; but Christ re-opens them, and makes them flow again with the living spiritual waters of primitive scriptural Truth (Ps. lxxv. 10; lxxiv. 6. John iv. 10. 14). Genuine Reformation is never an act of Innovation, but always a work of Restoration. How many Ancient Wells of Scriptural and Catholic Truth may now be re-opened in Italy, France, Germany, Ireland, and Spain!

On the operation of the Son of God in renewing and restoring His Father's work, cp. *Origen*, Hom. xiii.; and below, v. 33.

20, 21, 22. Esek—Sitnah—Rehoboth] Esek is strife; Sitnah (connected with Satan), opposition; Rehoboth (or Rehoboth), enlargements. The work of digging wells for the outgushing of living water of divine truth, is a work not unattended with struggles and conflicts against Heresy; and the records of her strivings for the faith are preserved in the history of the Church. She has her Eseks (contentions), and her Sitnahs (oppositions), for she has received a charge to fight "the good fight of faith," and "to contend earnestly for the faith" (1 Tim. vi. 12. Jude 3. Phil. i. 27. 2 Tim. iv. 7). But after her struggles comes Peace; after her Eseks and her Sitnahs she has her Rehoboths or enlargements. She may read her history in the Psalmist's words. "We went through fire and water, and Thou broughtest us out into a wealthy place," Ps. lxxvi. 11. May this ever be true in England!

26. Ahuzzath one of his friends] Literally, Ahuzzath, his

q Ps. 105. 15.

† Heb. found.
r Matt. 13. 8.
Mark 4. 8.
s ver. 3. ch. 24.
1, 35.
Job 42. 12.
t ch. 24. 35.
Ps. 112. 3.
Prov. 10. 22.
† Heb. went
going.
|| Or, husbandry.
u ch. 37. 11.
Eccles. 4. 4.
w ch. 21. 30.

x Ex. 1. 9.

y ch. 21. 31.

† Heb. living.

z ch. 21. 25.

|| That is, Con-
tention.

|| That is, Hatred.

|| That is, Room.

a ch. 17. 6. & 28.
3. & 41. 52.
Ex. 1. 7.

b ch. 17. 7. & 24.
12. & 28. 13.
Ex. 3. 6.
Acts 7. 32.
c ch. 15. 1.
d ver. 3, 4.
e ch. 12. 7. & 13.
18.
f Ps. 116. 17.

g ch. 21. 22. * and Phicol the chief captain of his army. 27 And Isaac said unto them, Wherefore come ye to me, seeing ^h ye hate me, and have ⁱ sent me away from you? 28 And they said, † We saw certainly that the Lord ^k was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; 29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ^l thou art now the blessed of the Lord. 30 ^m And he made them a feast, and they did eat and drink. 31 And they rose up betimes in the morning, and ⁿ sware one to another: and Isaac sent them away, and they departed from him in peace. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 33 And he called it || Shebah: ^o therefore the name of the city is || Beer-sheba unto this day. 34 ^p And Esau was forty years old when he took to wife Judith the daughter

h Judg. 11. 7.
i ver. 16.
† Heb. *Seeing we saw.*
k ch. 21. 22, 23.
† Heb. *If thou shalt, &c.*
l ch. 24. 31.
Ps. 115. 15.
m ch. 19. 3.
n ch. 21. 31.
|| That is, *An oath.*
o ch. 21. 31.
|| That is, *The well of the oath.*
p ch. 36. 2.

friend or companion; the Sept. interprets it by *συμφαγῶνς*, as if it had the same sense as the "friend of the bridegroom;" cp. Judg. xiv. 20. John iii. 29. Others suppose it to mean "councillor," and that Abimelech came with his chief civil and military officers; a circumstance perhaps introduced to show Isaac's dignity and prosperity received from God, although he was in a strange land. *Ahuzzath* means *possession*.

— *Phicol*] See xxi. 22. This was about seventy years after Abraham's visit. *Phicol*, like *Abimelech*, may have been an official name (*Baumg.*). It means, *mouth of all*.

33. *Beer-sheba*] The same name as was given to the place on a similar occasion, in Abraham's time (xxi. 31). Some modern critics have alleged that this narrative also concerning Isaac is only a reproduction in another form, of what was before related concerning Abraham: see xxi. 25—32. But the history does not say that this name was now given; and now there is a town, which was not the case then, and the town is called Beersheba.

There are still *two* wells in the neighbourhood, both bearing that name. *Robinson*, i. 338; *Winer*, R. W. B. i. p. 147; *Delitzsch*, pp. 412. 636; *Strauss*, Sinai and Golgotha, p. 153.

Names are sometimes recorded as given more than once to the same objects; i. e. they are re-imposed, for a *new reason*; showing the prophetic character of names, which exhibits itself on several successive occasions; see this in the case of *Bethel* (xxviii. 18, 19, compared with xxxv. 6, 7), and Jacob's name, *Israel* (see xxxii. 28; xxxv. 10): cp. Num. xxxii. 41. Judg. x. 4, as to the name Havoth Jair; and see *Blunt*, Coincidences, p. 19. In true Reformation old names are preserved.

It may here be observed, that Isaac's life reflects, as in a placid mirror, that of his father Abraham. Isaac submits silently to Abraham's will, in the offering on Mount Moriah. "They went both of them together," says the sacred historian twice (xxii. 6, 8), as if to mark their perfect unanimity. Abraham gives directions and a strict charge to his chief servant concerning the choice of a wife for his son Isaac; but Isaac's own voice is not heard in the transaction (xxiv. 1—60). Isaac conforms quietly to his father's will. Abraham went to Gerar and finds an Abimelech and a Phicol there. Isaac goes to Gerar, and also finds an Abimelech and a Phicol. Abraham digged wells; Isaac restores them, and calls them after the names by which his father had called them. Abraham makes a covenant with an oath concerning a well, and calls the place *Beersheba*; Isaac renews the covenant with an oath concerning a well, and renews the name, *Beersheba*.

In this remarkable filial conformity of Isaac to his father Abraham, in this reflexion of Abraham's life in Isaac's life, may it not be said, with reverence, that there are some faint gleams and mysterious glimmerings of that relation of love in which the Everlasting Son Himself conforms to the Father's will, and reveals His mind? "For the Son can do nothing of Himself, but what He seeth the Father do; whatsoever things He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth" (John v. 19, 20). He says, "The Father dwelleth in Me. I am in the Father, and the Father in Me" (John xiv. 10, 11). "The Son came into the world to do His Father's will" (John iv. 34; v. 30; vi. 38). The Son restored wells

of Divine Truth, which the Father made at the beginning, and called them by names given by His Father, see on v. 15. The Father made a covenant with Mankind in Adam, and in the Patriarchs, and at Mount Sinai, and thus He had his *Beersheba*. The Son comes down from heaven, and renews the covenant in the Gospel, and thus He has His *Beersheba*. Isaac's life is the mirror of Abraham's. Christ is the image of God (2 Cor. iv. 4). "He is the brightness of His Father's glory, and express image of His person" (Heb. i. 3).

34. *Esau was forty years old when he took to wife Judith*] A double sin: (1) that of polygamy (iv. 19); aggravated afterwards (xxviii. 9); and (2), that of intermarrying with the race of Canaan.

The various statements in the history concerning Esau's wives may be thus displayed in one view: it being borne in mind at the same time that in the East women had often two names (*Kurtz*); and often received a second name on their marriage (*Chardin*, *Hengst.*, *Keil*). Esau, when he was forty years old, took to wife,—

(1) *Judith*, the daughter of Beeri, the *Hittite*. She does not appear to have had any issue, for she is not mentioned in the record of the generations of Esau, xxxvi. 1—3. It is remarkable that a Hebrew name, *Judith*, is found here in a Canaanitish family. Some suppose that she is the same as *Aholibamah*, the daughter of Anah, and that Anah was called also *Beeri*, because he found the *springs* or wells (from Heb. *bir*, a well) mentioned in v. 24: cp. *Hengst.*, Auth. ii. 273; *Keil*, 232. The circumstance that Anah would thus be called a Hivite and a Hittite has been explained by the consideration that Hittite is a generic name for Canaanite: cp. Josh. i. 4. 1 Kings x. 29. 2 Kings vii. 6. *Keil*, p. 232. *Ewald* (Gesch. Isr. i. 479) affirms that Judith and Aholibamah were two different persons; and this opinion seems most probable.

(2) *Bashemath*, daughter of *Elon*, the Hittite, who appears to be called *Adah*, the daughter of *Elon*, the Hittite (xxxvi. 2). The word *Adah* signifies *fair*, and may have been a second name.

(3) *Aholibamah*, the daughter of Anah, and daughter (granddaughter) of Zibeon, the Hivite (xxxvi. 2).

The two former of these were daughters of the Children of *Heth*, and were "a grief of mind to Rebekah" (xxvi. 35), and including the third wife, Aholibamah, are called "daughters of Canaan" (xxxvi. 2). Esau, therefore, "seeing that the daughters of Canaan pleased not Isaac his father, went and took another wife from among the daughters of *Ishmael*," viz.—

(4) *Mahalath*, the daughter of *Ishmael*, Abraham's son, and the sister of Nebaioth (xxviii. 9). She is also called *Bashemath* (xxxvi. 3).

That many persons in Holy Scripture have two names, is hardly necessary to observe: see below, on Matt. xxiii. 35. Mark iii. 16, and the examples of this in *Glassii Philologia Sacra*, lib. iv. Tract. iii. p. 620. The two Bashemaths may have had another name given them in order to distinguish the one from the other; and this opinion seems to be confirmed by the circumstance that *Adah* means *ornament*, and *Mahalath*, a musical instrument; and these appellatives may have been given to the two *Bashemaths* respectively, to characterize their graces and accomplishments: cp. *Keil*, Einleitung, p. 72.

of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

³⁵ Which ^a were † a grief of mind unto Isaac and to Rebekah.

XXVII. ¹ And it came to pass, that when Isaac was old, and ^a his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. ² And he said, Behold now, I am old, I ^b know not the day of my death: ³ ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me *some venison*: ⁴ And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul ^d may bless thee before I die. ⁵ And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for venison, and to bring it*.

⁶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷ Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

⁸ Now therefore, my son, ^e obey my voice according to that which I command thee. ⁹ Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ^f savoury meat for thy father, such as he loveth: ^f ver. 4.

¹⁰ And thou shalt bring *it* to thy father, that he may eat, and that he ^g may bless thee before his death. ^g ver. 4.

¹¹ And Jacob said to Rebekah his mother, Behold, ^h Esau my brother is a hairy man, and I *am* a smooth man: ¹² My father peradventure will ⁱ feel me, and I shall seem to him as a deceiver; and I shall bring ^k a curse upon me, and not a blessing. ¹³ And his mother said unto him, ^l Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. ¹⁴ And he went, and fetched, and brought *them* to his mother: and his mother ^m made savoury meat, such as his father loved. ^m ver. 4, 9.

¹⁵ And Rebekah took † ⁿ goodly raiment of her eldest son Esau, which were † Heb. *desirable*. ⁿ ver. 27.

CH. XXVII. 1. *Isaac was old*] About 137 years of age, at which age Ishmael, who was fourteen years older, had died.

Yet Isaac lived forty-three years after this time (see xxxv. 28). Esau and Jacob were now nearly seventy-seven years of age: cp. xxx. 25: cp. *Eusebius*, *Præp.* Ev. ix. 4. Such is the opinion of the Jewish interpreters (see *R. Eliezer*, *Pirke*, ch. 35), and such is the result arrived at from the following calculations. Joseph was born fourteen years after Jacob's flight to Padan-aram (cp. xxx. 25; and xxix. 18, 21, 27); after this Jacob served six more years (xxxix. 41), and Joseph was born in the ninety-first year of Jacob's age; for when Jacob stood before Pharaoh, he was in his 130th year (Gen. xlvii. 9), and then Joseph was in his thirty-ninth year; for he was thirty years old when he was made ruler of Egypt (xli. 46); then came seven years of plenty, and in the second year of the succeeding scarcity, Jacob came down into Egypt (xlv. 6).

4. *make me savoury meat*] For Isaac loved Esau (not for good qualities in Esau, but) *because he did eat of his venison* (xxv. 28), and the incident mentioned here, in connexion with the proposed benediction, seems to suggest that Isaac was swayed by partiality in desiring to confer the blessing on Esau, against God's purpose, and in spite of Esau's profaneness.

The fragrance of this "savoury meat" seems to have been a snare to Isaac, and to have predisposed Isaac to bless Jacob without due inquiry: see v. 25. He *wished* Jacob's words to be true. His appetite bribed his judgment and his will into compliance with Jacob's desire.

The word *mateam* (savoury meat, from *taam*, to taste; cp. Prov. xxiii. 3, 6) may have given rise to the Latin *mattia*: "Inter delicias mattia prima lepus" (*Martial*).

— *that my soul may bless thee*] Isaac, as the Head of the family, and therefore the Patriarchal Priest of the household, proposed to confer the benediction upon Esau as the firstborn (see vv. 6, 7; and Heb. xii. 17). Noah blessed Japheth and Shem (ix. 26), and Jacob, exercising the Priesthood, pronounced benedictions in God's name on his children (xlix. 1—28; cp. xviii. 3—20); and therefore this blessing is said to be uttered

"before the Lord," v. 7: cp. *S. Ambrose* de Benedict. Patriarcharum, c. 1; and *Bp. Bilson* on the Perpetual Government of Christ's Church, p. 37, "God did consecrate the firstborn of the family of the Patriarchs to be priests in his Church."

The word used for to *bless* (*bārak*) affords some evidence with regard to the ritual of the Patriarchal Church. It signifies properly to *bend* the knees (*berec*, knee), to *kneel* down (cp. xxiv. 11), as in prayer, to invoke God: see *Gesen.*, p. 142. This explains why the word may be taken in an opposite sense, viz. of *imprecation*: see Job xxxi. 30.

5. *Rebekah heard*] Rebekah "loved Jacob" (xxv. 28), and she had received an oracle from God, declaring that "the elder should serve the younger" (xxv. 23); and she had probably been informed by Jacob that Esau had sold his birthright to him (xxv. 33); and she had seen with grief that Esau had allied himself by marriage with women of Canaan, who were idolaters (xxvi. 34); and from such an issue the blessing announced in the divine promise could not proceed. Therefore she may have deemed that Isaac was about to contravene God's purpose, and to deprive Jacob of his right, and she desired to save them from this act and its consequences. But she did not "tarry the Lord's leisure;" she did not wait with faith for the accomplishment of God's purposes in God's own way. She resorted to *bad means* for the attainment of a *good end*. She "did evil, in order that good might come." Thus she was guilty of sin, and was punished for it, although God's purposes did not fail of their effect; but He overruled her act to the accomplishment of His own design; and "the truth of God abounded through her lie to His glory" (Rom. iii. 7, 8: see v. 43, 44; and *Waterland*, *Script. Vind.* pp. 69—74).

11. *Jacob said*] Jacob does not scruple at the *fraud*, but at the prospect of *detection*. His answer was not, "I shall be a deceiver," but, I shall *seem* to be (v. 12).

JACOB RECEIVES THE BLESSING, INSTEAD OF ESAU.

15. *goodly raiment of her eldest son Esau*] Literally, "the

q ch. 27. 46. & 28. 1, 8.
† Heb. *bitlerness of spirit*.
a ch. 48. 10.
i Sam. 3. 2.

b Prov. 27. 1.
James 4. 14.
c ch. 25. 27, 28.

† Heb. *hunt*.

d ver. 27. ch. 48. 9. 15. & 49. 28.
Deut. 33. 1.

e ver. 13.

f ver. 4.

g ver. 4.

h ch. 25. 25.

i ver. 22.

k ch. 9. 25.
Deut. 27. 18.
l ch. 43. 9.
1 Sam. 25. 24.
2 Sam. 14. 9.
Matt. 27. 25.

m ver. 4, 9.

with her in the house, and put them upon Jacob her younger son: ¹⁶ And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: ¹⁷ And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

¹⁸ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? ¹⁹ And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ° that thy soul may bless me. ²⁰ And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me. ²¹ And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, my son, whether thou *be* my very son Esau or not. ²² And Jacob went near unto Isaac his father; and he

• ver. 4.

† Heb. *before me*.

p ver. 12.

desirable (i.e. beautiful) garments of Esau her eldest son." They were not ordinary clothes; for, had they been such, they would probably have been in the keeping of the wives of Esau, who was now nearly eighty years old, and not of Rebekah his mother; but probably these were the robes worn by the eldest son, as heir of the patriarchal priesthood (cp. Exod. xxviii. 2—4). They were "robes of desire," and had a fragrant smell of sweet perfume (v. 27).

This was the opinion of some of the Hebrew Rabbis, as *S. Jerome* says (Qu. Hebr. p. 531): "In hoc loco tradunt Hebræi, primogenitos functos officio sacerdotum, et habuisse vestimentum sacerdotale, quo induti Deo victimas offerebant, antequam Aaron in sacerdotium eligeretur;" and see the Rabbinical authorities in *Braunius* de Vest. Heb. Sacerdot. c. 4; and it has been adopted by some later expositors (see *Ainsworth*, p. 103; and cp. *Bp. Patrick* on Gen. iii. 21. Exod. xxviii. 2. *Blunt*, *Coincid.* p. 13).

Doubtless this history is full of spiritual meaning.

The transfer of the sacerdotal robes from Esau to Jacob seems to be typical of the transfer of the priesthood from the Jewish Hierarchy to Christ and the Church (see on v. 17). As *S. Ambrose* says (de Jacob. ii. 2), the younger son receives the robes of the old dispensation,—the prophetic and sacerdotal robes,—the royal robes of David and Solomon: they are taken from the elder People, and are given to the People of Christ. The elder People,—that of the Jews,—knew not how to use them aright; for they did not believe in Him Who is the King of Israel, the true High Priest. And when the robes were transferred to the younger, then Isaac exclaimed in the spirit, when he smelled the smell of his raiment, "*See, the smell of my son is as the smell of a field which the Lord has blessed.*"

^{16. she put the skins of the kids} The hair of the Syrian long-eared goat is long, black, soft, and silken, and like human hair (Cant. iv. 1), and was used in classical times as a substitute for human hair (*Martial*, xii. 46; *Bochart*, *Hieroz.* i. 2. 50; *Kalisch*). Esau was hairy, "instar satyri," being covered with what is called "hypertrichosis" (see above, xxv. 25).

^{17. she gave the savoury meat into the hand of her son Jacob} It is the general opinion of the Christian Fathers (e.g. *S. Irenæus*, iv. 38; and *S. Ambrose* de Jacob. ii. 2; and *S. Jerome* in Ezek. xxvii.; and *S. Augustine* contra Mendacium, c. 10, and Serm. iv.), that Esau and Jacob were figures of the Old and New Testament dispensations, the Law and the Gospel, the Synagogue and the Church. Esau represents the elder Dispensation in its unbelief, and forfeiture of its birthright, and its consequent subjection to the younger brother in Christ. See also *S. Aug.* de Civ. Dei xvi. 37; and *Prosper Aquitan.* de Promiss. c. 22.

The robes of Esau are transferred from him to Jacob, and Jacob is assimilated to Esau. Our Lord Himself,—the true Jacob,—was obedient to the Law for man, in the reception of circumcision, and in conformity to the Law, which He came to fulfil (Matt. iii. 15; v. 17); and by His fulfilment of the ritual Law, He exhausted it. He, Who is the substance, made the shadow to vanish away (Col. ii. 17. Heb. viii. 13; x. 1). The ceremonial Law was like the skins of the kids upon the hands and the neck of Jacob; no part of the body, but only spread over the surface. Inasmuch as the ceremonial Law was a practical confession of man's sinfulness in the eye of God, it is not inconsistent with this interpretation to say, with some of the Fathers, that the skins of the kids of the goats (the symbol of sin, Matt. xxv. 33) on Jacob's hands, may have been figurative of "the likeness of sinful flesh," in which Christ appeared (Rom. viii. 3): see *S. Augustine*, Serm. iv. and v.: "Hir-

sutus et pilosus erat Esau, id est, plenus peccatis; hærebant in Esau peccata, sed illi capilli et peccata portabantur a Jacob, non adhærebant in Jacob." Christ *bare* our sins; but He was without sin. See also *S. Augustine* de Civ. Dei xvi. 37; and *Prosper Aquitanus* de Promiss. c. 22, where the figurative characters of Esau and Jacob are traced. Cp. *S. Jerome*, Epist. Crit. ad Damas. 124, on the typical character and meaning of this history, where he says, "Esau portat imaginem populi prioris; Jacob Ecclesia, sive Christi; pelles sunt peccata; quæ Christus in extensione manuum cruci affixit."

^{19. I am Esau thy firstborn} Perhaps Jacob justified to his own conscience this assertion, that he was "Esau the firstborn," on the ground that Esau had sold the right of the firstborn to him, and that he stood in Esau's place.

Here is another instance of what has been already observed (on xxvi. 7), viz. that even the failings of the Patriarchs served a mysterious purpose in showing their relation to Him, who is without blemish and without spot, and in raising our eyes from their history to the life of CHRIST. Cp. *S. Augustine* contra Mendacium, c. 10, and Serm. iv.

It was *not* true, that Jacob was the firstborn; and Jacob is blamed because he acted with subtily (v. 35); but it *is* true that Christ, of whom Jacob was a type, is the firstborn of every creature (Col. i. 15),—the firstborn among many brethren (Rom. viii. 29). By virtue of our union with Christ, the true Israel, we Gentiles, who are the younger son, have succeeded to the place of the elder son, the Jew. They who *called* themselves Jews, after Christ's Passion and Ascension, were not the *true Jews*; for "he is *not* a Jew, who is one *outwardly*, but he is a Jew who is one *inwardly*" (Rom. ii. 29; ix. 6. Gal. vi. 16); they are even called the Synagogue of Satan (see Rev. ii. 9; iii. 9). But the faithful Christians, who adore Him, Who is the true King of the Jews,—the Lion of the Tribe of Judah (Rev. v. 5),—*they* are the true Jews; they are the true circumcision (Phil. iii. 3. Rom. ii. 28); they are the children of promise (Gal. iv. 28. Rom. ix. 8); they are the Church of the firstborn (Heb. xii. 23); and thus, in a spiritual sense, Jacob is the firstborn,—by grace and by faith in Christ;—he has succeeded to the place of Esau,—he has supplanted Esau, not by treachery, but by God's will, in all that is essential to the character of the firstborn,—he *is* Esau.

Christ, Who is all in all, unites in Himself all the virtues and graces of all the Patriarchs, which are but sparkles of His glory. He reconciles all contradictions; and all the clouds and mists of human infirmity are dispelled by Him, Who is the Sun of Righteousness.

Therefore, the history of the failings of the Patriarchs, as recorded in Genesis, has this great use,—that it prevents our minds from dwelling on the Patriarchs as if *they* were the ends and objects of the history; it raises our thoughts *from* them to ONE far *beyond* them, and *above* them. If we read the Book of Genesis as merely a record of the acts of the Patriarchs, we read it with a veil on our hearts (2 Cor. iii. 14—16), and then we may often be staggered by it. We may ask, with perplexity, Was it worthy of the Holy Spirit to relate so many things which betray moral weakness, and littleness, and corruption of human nature, such as we see here in the characters of Isaac, Rebekah, and Jacob? But "*sursum, corda.*" If we look upward, from the Patriarchs to Him Who is prefigured by them, "the Veil is done away in CHRIST" (2 Cor. iii. 14; *Iren.* iv. 38). The life of the *Patriarchs* was a *prophecy*; *Aug.*

^{21, 22. And Isaac said unto Jacob} How was it that Isaac was thus deceived? See this question considered by *S. Jerome*, Epist. Crit. ad Damasum, p. 568. Probably he

felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. ²³ And he discerned him not, because ^q his hands were hairy, as his brother Esau's hands: so he blessed him. ²⁴ And he said, *Art* thou my very son Esau? And he said, *I am*. ²⁵ And he said, Bring *it* near to me, and I will eat of my son's venison, ^r that my soul may bless thee. And he brought ^r *it* near to him, and he did eat: and he brought him wine, and he drank. ²⁶ And his father Isaac said unto him, Come near now, and kiss me, my son. ²⁷ And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, ^s See, the smell of my son *is* as the smell of a field which the Lord hath blessed: ^t Therefore ^u God give thee of ²⁸ "the dew of heaven, and ²⁸ "the fatness of the earth, and ²⁸ "plenty of corn and wine: ²⁹ ^v Let people serve thee, and nations bow down to thee: be lord over thy brethren, and ²⁹ let thy mother's sons bow down to thee: ²⁹ ^w a cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee. ^z

³⁰ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ³¹ And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and ^b eat of his son's venison, that thy soul may bless me. ³² And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy firstborn Esau. ³³ And Isaac ^b trembled very exceedingly, and said, Who? where *is* he that hath ^c taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, ^c and he shall be blessed.

s Hos. 14. 6.

t Heb. 11. 20.
u Deut. 33. 13.
28. 2 Sam. 1. 21.
w ch. 45. 18.
x Deut. 33. 28.
y ch. 9. 25. & 25.
23.
z ch. 49. 8.
a ch. 12. 3.
Num. 24. 9

b ver. 4.

† Heb. trembled
with a great
trembling greatly.
† Heb. hunted.

c ch. 28. 3, 4.
Rom. 11. 29.

was allured by the appetite to believe what he wished to be true (see v. 4). He ate first, before he gave the blessing. God ordered it so, that His own purposes should stand, and Jacob have the blessing, although the means used were sinful; just as He made the water to flow from the rock at Meribah Kadesh, although Moses sinned in smiting it twice, and in speaking unadvisedly with his lips (Num. xx. 7. 12. 24).

^{27.} *the smell of his raiment*] So it is said of the raiment of Christ, "All thy garments smell of myrrh, aloes, and cassia" (Ps. xlv. 9. Cant. iv. 11) 2 Cor. ii. 15. The World is filled with Christ's fragrance (*S. Aug. de Civ. Dei* xvi. 37; and in Sermon iv. and v.; and *Prosper Aquit. de Promiss. c. 22*).

— *See, the smell*] This benediction has a poetic, antistropheal form, and may be thus arranged:—

"See, the smell of my son is as the smell of a field
Which the Lord hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and new wine:
Let Peoples serve thee,
And Nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be they that curse thee,
And blessed be they that bless thee."

^{28.} *God give thee of the dew of heaven*] *Jer. xiv. 22*. Spiritually, the grace of the Gospel (*Isa. xlv. 8. Hos. xiv. 6, 7*); and the corn and wine are figures of the bread of Life, and of the joy of the Holy Ghost (*cp. Zech. ix. 17. Rev. vi. 6*).

^{29.} *let thy mother's sons bow down to thee*] On the fulfilment of Isaac's prophecy concerning Jacob and Esau, in temporal respects, see *Bp. Newton* on the Prophecies, § 3.

S. Augustine exhibits the remarkable fulfilment of this prophecy in a spiritual sense;—how the Jews have been made subservient to Christianity, in the custody of the Old Testament Scriptures, and in preparing the way unconsciously, and even against their will, for the conquests of Christ and the Gospel. See *S. Augustine*, *Serm. iv. and v.*, where he says, "Judæi, per orbem sparsi, facti sunt quasi custodes librorum nostrorum: ideo sparsi sunt, ut libros nostros servant: 'Major ergo minorum servit.'" See also below, *Introduction* to the Acts of the Apostles, pp. 7—9.

The spiritual fulfilment of the prophecy is pointed out by

St. Paul, when he applies it to Christ, who was born of the seed of Jacob (see *Rom. ix. 12—15*); and he rejoices in the prospect of its future consummation in the conversion of the Jews to Christianity (*xi. 25, 26*); and, above all, in the full and final triumph of Christ, "God manifest in the flesh," at the Great Day, when He will put all enemies under His feet; and at the name of Jesus every knee shall bow (*Phil. ii. 10*).

Then, "*all Jacob's mother's sons will bow down to him*," in the person of Christ his seed; *cp. Euseb.*, *Dem. Ev. ii. 1*; *Chrys.*, *Hom. 53*; *Theodoret*, *Qu. in Gen. 82*; *S. Aug. de Civ. Dei* xvi. 37, who thus writes: "Isaac's two sons, Esau and Jacob, grew up together. The birthright is transferred from the elder to the younger, because the elder greedily desired the pottage prepared by the younger. Isaac is old, and desires to bless the elder, and unconsciously blesses the younger. . . . The blessing of Jacob foreshadows the preaching of Christ to all Nations. Isaac resembles the Law and the Prophets, by which Christ is blessed, even though they knew Him not. The world is filled like a field with the sweet odour of His Name. His is the blessing of the dew of heaven,—the rain of God's Word,—and the fatness of the earth,—the flowing together of God's people. His is the plenty of corn and wine in the sacrament of His body and blood: 'Ei serviunt gentes, Ipsum adorant Principem, Ipsum adorant filii patris ejus; filii Abraham secundum fidem. Ipsum qui maledixerit, maledictus, et qui benedixerit, benedictus'" (*S. Augustine de Civ. Dei* xvi. 37).

^{32.} *thy firstborn*] Esau still claims to be the firstborn, though he had bartered away its privileges for a carnal indulgence. The Jew still claims to be the elder son, though he has forfeited the right of primogeniture by bartering his spiritual birthright for a mess of pottage, that is, for a mere carnal hope of worldly supremacy in a temporal Messiah: see *Luke xv. 29. Rom. x. 3, 4*.

^{33.} *trembled*] With fear and astonishment (*xlvi. 26. Exod. xiv. 16*).

— *have blessed him? yea, and he shall be blessed*] Who (says *S. Augustine de Civ. Dei* xvi. 37) would not have expected that Isaac would have broken forth into an execration of Jacob, after his discovery of the deceit practised by him? But no: "Hæc superâ inspiratione, non terreno more, gerebantur." Isaac was an instrument in the hand of God; and God had spoken by him: "I have blessed him; yea, and he shall be blessed." But he does not excuse Jacob. No: "thy brother came with subtilty, and hath taken away thy blessing."

- d Heb. 12. 17. ³⁴ And when Esau heard the words of his father, ^d he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. ³⁵ And he said, Thy brother came with subtilty, and hath taken away thy blessing. ³⁶ And he said, ^e Is not he rightly named || Jacob? for he hath supplanted me these two times: ^f he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? ³⁷ And Isaac answered and said unto Esau, ^g Behold, I have made him thy lord, and all his brethren have I given to him for servants; and ^h with corn and wine have I || sustained him: and what shall I do now unto thee, my son? ³⁸ And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also; O my father. And Esau lifted up his voice, ⁱ and wept. ³⁹ And Isaac his father answered and said unto him, Behold, ^k thy dwelling shall be || the fatness of the earth, and of the dew of heaven from above; ⁴⁰ And by thy sword shalt thou live, and ^l shalt serve thy brother; and ^m it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
- ⁴¹ And Esau ⁿ hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^o The days of mourning for my father are at hand; ^p then will I slay my brother Jacob. ⁴² And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^q comfort himself, *purposing* to kill thee. ⁴³ Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother ^r to Haran; ⁴⁴ And tarry
- e ch. 25. 26.
|| That is, A
supplanter.
f ch. 25. 33.
g Fulfilled,
2 Sam. 8. 14.
ver. 29.
h ver. 28.
|| Or, supported.
i Heb. 12. 17.
k ver. 28. Heb.
11. 20.
|| Or, of the
fatness.
l ch. 25. 23.
2 Sam. 8. 14.
Obad. 18, 19, 20.
m 2 Kings 8. 20.
n ch. 37. 4, 8.
o ch. 50. 3, 4, 10.
p Obad. 10.
q Ps. 64. 5.
r ch. 11. 31.

The Christian Church is blessed in Jacob: they who live according to the flesh belong to Esau; let them live according to the Spirit, and they will inherit the blessing of Jacob (*S. Augustine*, Serm. iv.).

^{34.} *with a great and exceeding bitter cry*] Heb. xii. 17.

^{36.} *he hath supplanted me*] see on xxv. 26.

— *my birthright*] Heb. *becórathi*; *my blessing*, Heb. *bircathi*.

Observe the sound of Esau's cry.

^{37.} *I have made him thy lord*] Have declared him to be. Cp. Jer. i. 10. John v. 18; viii. 53. 1-John i. 10. *Glass*, Philol. lib. iii. p. 365. For the fulfilment, see 2 Sam. viii. 14.

^{38.} *and wept*] See below, on Heb. xii. 17.

^{39.} *Behold, thy dwelling shall be of the fatness*] Perhaps these words would be better rendered thus:—

“Behold, far from the fatness of the earth shall be thy dwelling,

And far from the dew of the heavens from above;

And by thy sword shalt thou live.”

The Hebrew preposition *min*, which is here rendered *of* in the Authorized Version, and by the majority of ancient versions, often signifies *without*, *far from*, especially in poetry. See this sense in Isa. xxii. 3. Jer. x. 14; xlviii. 13. Lam. iv. 9; and so it is translated by *Castalio*, *Kurtz*, *Kalisch*, *Delitzsch*, *Keil*, and others; and this rendering seems to be required by the context. There is a contrast between Jacob and Esau. Jacob has already been made possessor of the earthly blessings here mentioned. Esau's life was to be of a different kind (cp. Mal. i. 3; and Jer. xlix. 16); and so it came to pass. The life of the Edomites was not a settled, agricultural one, but a warlike, roaming, and predatory one, in a wild and rocky region.

^{40.} *shalt serve thy brother*] See 1 Sam. xiv. 47. 2 Sam. viii. 14. 1 Kings xi. 14.

— *when thou shalt have the dominion*] The Hebrew word here, *rúd*, signifies *to roam*; and in the *hiphil*, here used, it would properly mean, *when thou shalt cause to wander* (cp. Ps. lv. 3). *Hengstenberg* interprets, *when thou shalt toss (the yoke)*; and so *Keil*; and so *Vulg.*, “*cum executias*,” and the *Sept.* has *κατέλγες*: *Gesen.*, p. 759, *when thou shalt go free*.

The Edomitish race is described as restless, turbulent, and revolutionary by *Josephus* (B. J. iv. 4. 1). By means of Antipater and the Herods they exercised a sway in Judæa, even till the destruction of Jerusalem.

— *thou shalt break his yoke*] The Edomites were defeated by Saul (1 Sam. xiv. 47), and subdued by David (2 Sam. viii.

14); they attempted to revolt under Solomon (1 Kings xi. 14), but were kept in subjection to Judah till the time of Joram, when they rebelled, but were subdued by Amaziah (2 Kings xiv. 7); under Ahaz they were detached from Judah (2 Kings xvi. 6), and remained independent till they were conquered by John Hyrcanus, and received circumcision (*Joseph.*, Antt. xiii. 9. 1; xv. 7. 9).

^{41.} *hated Jacob*] Therefore Esau was not penitent. “He that loveth not his brother abideth in death. He that hateth his brother is a murderer. We know that we have passed from death unto life, because we love the brethren” (1 John iii. 14, 15: cp. Heb. xii. 17).

^{43.} *Haran*] See xi. 31. Bethuel and Laban, therefore, had followed Terah's example, and had left Ur of the Chaldees.

^{44.} *tarry with him a few days*] But he was there twenty years (see on v. 1); and probably Rebekah never saw him more in this world. Thus were they punished for their sins.

See here the frailty and corruption of man, and the might and mercy of God.

Isaac had engaged Rebekah as his partner in an act of equivocation at Gerar (xxvi. 7), and he is now deceived by her and his son. He had endeavoured, through partiality for Esau, not exempt from desire of carnal gratification (for he loved Esau because he did eat of his venison, xxv. 28), to turn aside God's purposes, which had been declared before Esau's birth (xxv. 25), and to prefer Esau, who had forfeited the blessing by profaneness, and by a double marriage with the accursed race of Canaan; and thus he tempted Rebekah to be treacherous to him, and he lost the presence of Jacob for twenty years.

Rebekah sinned in inciting her son to deceive his father, and in impatiently grasping at the blessing by unholy means, and in tempting God; and she was punished by the loss of her beloved Jacob from her sight.

Esau sinned in selling his birthright for a mess of pottage, and in marrying wives of Canaan; and he forfeited the blessing.

Jacob sinned by overreaching his brother and his father, and was punished by a long banishment and bondage. He who had deceived his father, was deceived by his uncle Laban, and by his own children. He had deceived Isaac his father with the skins of kids of the goats, and he was deceived by his own sons by the blood of a kid of the goats (xxxvii. 31).

Thus Isaac was punished, Rebekah was punished, Esau was punished, Jacob was punished, each for their several sins; but God's purposes were fulfilled. He overruled evil for good, and brought good out of evil. “Let God be true, and every man

with him a few days, until thy brother's fury turn away; ⁴⁵ Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

⁴⁶ And Rebekah said to Isaac, 'I am weary of my life because of the daughters of Heth: 'if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me? XXVIII. ¹ And Isaac called Jacob, and ^a blessed him, and charged him, and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan. ² ^c Arise, go to ^d Padan-aram, to the house of ^e Bethuel thy mother's father; and take thee a wife from thence of the daughters of ^f Laban thy mother's brother. ³ ^g And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [†] a multitude of people; ⁴ And give thee ^h the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [†] ⁱ wherein thou art a stranger, which God gave unto Abraham. ⁵ And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

⁶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; ⁷ And that Jacob obeyed his father and his mother, and was gone to Padan-aram; ⁸ And Esau seeing ^k that the daughters of Canaan [†] pleased not Isaac his father; ⁹ Then went Esau unto Ishmael, and took unto the wives

a liar, that Thou mayest be justified in Thy sayings, and clear when Thou art judged" (Rom. iii. 4); and "that no flesh should glory in His presence" (1 Cor. i. 29). "O res gestas" (exclaims *S. Augustine*) "in terrâ, sed cœlitus; per homines, sed divinitus!"

See also the short-sightedness of man. Isaac supposed that his death was near (v. 1, 2); Esau imagined that the days of mourning for his father were at hand (v. 41); and Rebekah thought that Jacob would soon return (v. 44); but they were all mistaken. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii. 1. James iv. 13, 14).

⁴⁵ *why should I be deprived also of you both?* Of Jacob by Esau's hand; and of Esau by the hand of the avenger of blood (ix. 6).

CH. XXVIII. 1. *Isaac called Jacob, and blessed him*] Isaac was therefore now satisfied that the blessing had been designed by God for Jacob. Jacob does not come to Isaac, but Isaac sends for him, in order that he might bless him; and he enlarges the blessing beyond what he had pronounced before; and he imparts to him the blessing which God had promised to Abraham, and constitutes him the heir of the promise: see v. 4; and *S. Aug.*, de Civ. Dei xvi. 38.

² *go to Padan-aram*] On the meaning of the word see at xxv. 20. Do not take a wife (as thy brother has done: xxvi. 34) from among the daughters of Canaan, but go to Padan-aram, to take a wife from thence of the daughters of Laban.

Abraham had sent his servant to take a wife for his son Isaac; but Isaac sends his son himself. Here, as the ancient Fathers observe, are the two modes represented, by which the faithful seed are raised up. God sends His servants to preach the Gospel. He makes "a marriage feast for His Son." He sends Prophets and Apostles to bring the Bride, the Christian Church, from a far country to Christ: see Ps. xlv. 9—15. Isa. liv. 5. 2 Cor. xi. 2. He also sends His Son, Who goes forth as a Bridegroom out of His chamber to wed to Himself the Bride (Ps. xix. 5. Isa. lxii. 5. John iii. 29).

When Jacob left his father's house, and went forth into a far land to take a wife to himself, he was *seventy-seven* years of age (see on xxvii. 1); and it is not unworthy of remark, that there are *seventy-seven* generations mentioned by St. Luke in the Genealogy of Christ in the history of His Baptism, when

having left the bosom of the Father, and having been anointed by the Holy Ghost, He went forth to preach, and to espouse to Himself the Church: see on Luke iii. 21—38.

On the typical character of this act, see also *S. Jerome* ad Damas. Ep. 124: "Quomodo fratris dolos fugiens Mesopotamiam tendit Jacob, ita et Christus Judæorum incredulitate compulsus proficiscitur . . . ex gentibus sponsam sumpturus Ecclesiam."

The typical character of Jacob's life, as foreshadowing Christ's ministry, is well sketched in a few words by *S. Irenæus* (iv. 38, ed. Grabe, pp. 337, 338), which he closes with the emphatic axiom, "Nihil vacuum neque sine signo apud Eum" (i. e. Christum), Who prepared the world for His own Coming, and exercised its faith by types and figures of Himself.

³ *Almighty*] See xvii. 1.

— *that thou mayest be a multitude of people*] For an assembly (Heb. *kahal*, cp. *καλέω*, to call, to convoke). A remarkable word. *Mayest thou be for an ἐκκλησία*, or Church. The Sept. has *ἐπὶ εἰς συναγωγὰς ἐθνῶν*, "for the gathering together of the nations;" words specially applicable to Jacob as a figure of Christ, "to whom the gathering of the people should be" (see xlix. 10). They were fulfilled in Jacob, the father of the Twelve Patriarchs, the heads of the Twelve Tribes, the literal Israel; and next by their antitypes, the Twelve Apostles, the heads of the spiritual Israel (see Matt. x. 1. Luke vi. 13. Eph. ii. 20; iv. 11. Rev. xxi. 14); and above all, by Him Who is the Seed of Jacob, and Who gathers together all Nations into one fold in Himself (John x. 16).

⁴ *blessing of Abraham*] Not only the temporal inheritance of Canaan, but also the spiritual inheritance: sonship of God by adoption in Christ; forgiveness of sins; sanctification of the Spirit; the eternal inheritance of the heavenly Canaan: see xvii. 4. Gal. iii. 13—29. Rom. iv. 7—13. Heb. xi. 13—16.

⁸ *pleased not Isaac his father*] Almost all Esau's acts are done with a view to carnal and earthly ends; he thinks of pleasing his father, but cares little for pleasing God. He had slighted the prophecy of God (xxv. 23), but coveted the blessing of his father. He sells his birthright to gratify his appetite; he takes two wives from the godless race of Canaan; he coldly speculates on his father's death, and thinks that he then will be able to murder his brother. He is a specimen of those who live by sight and not by faith.

1 ch. 36. 3, she is called *Bashemath*.
m ch. 25. 13.

n Hos. 12. 12.
o Called, Acts 7.
2, *Charran*.

p ch. 41. 1.
Job 33. 15.
q John 1. 51.
Heb. 1. 14.

r ch. 35. 1. &
48. 3.
s ch. 26. 24.

t ch. 13. 15. &
35. 12.

u ch. 13. 16.

† Heb. *break forth*.

w ch. 13. 14.
Deut. 12. 20.
x ch. 12. 3. &
18. 18. & 22. 18.
& 26. 4.

which he had ¹ Mahalath the daughter of Ishmael Abraham's son, ^m the sister of Nebajoth, to be his wife.

¹⁰ And Jacob ⁿ went out from Beer-sheba, and went toward ^o Haran. ¹¹ And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. ¹² And he ^p dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold ^q the angels of God ascending and descending on it. ¹³ And, behold, the LORD stood above it, and said, ^s I am the LORD God of Abraham thy father, and the God of Isaac: ^t the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴ And ^u thy seed shall be as the dust of the earth, and thou shalt [†] spread abroad ^w to the west, and to the east, and to the north, and to the south: and in thee and ^x in thy seed shall all the families of the earth be blessed. ¹⁵ And, behold, ^y I am with thee, and will ^z keep thee in all *places*

y See ver. 20, 21. ch. 26. 24. & 31. 3. z ch. 48. 16. Ps. 121. 5, 7, 8.

9. *Mahalath the daughter of Ishmael*] See above, xxv. 13. Evil men think they may correct one sin by another. The daughters of *Canaan* were displeasing to Isaac; but if the daughters of *Ishmael* had pleased Isaac, he would not have sent Jacob to *Padan-aram*.

In this act of Esau, who is the figure of the unbelieving Jew, there is a resemblance to the policy of the Judaizers in the Apostolic times, who would not accept Christ as the end and substance of the Law, but thought that they could make a compromise between Judaism and the Gospel. They still belonged to Esau, and did not attain to the blessing of Israel. St. Paul says (Gal. vi. 16), "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk by this rule, peace be on them, and mercy, and on the *Israel of God*."

— *sister of Nebajoth*] Her eldest brother; so Miriam is called the sister of *Aaron* (Exod. xv. 20).

10. *And Jacob went out*] Here begins a new Proper Lesson, as appointed to be read in the Synagogues (see above, on i. 1). This is called a *seder* (ordo), and is marked with the Hebrew letter *samech* thrice (the *Parashahs* are headed by *Pe* thrice), because it is a long series of narrative, continued to xxxii. 3.

The parallel *Haphtarah*, or Proper Lesson from the *Prophets*, is Hos. xi. 7 to xii. 12, which contains these words, "He (i.e. Jacob) took his brother (Esau) by the heel in the womb, and by his strength he had power with God" (a type of the younger brother in Christ superseding the elder brother, the Jew: see xxvii. 17, and having power with God through Christ the Head of the Church, and Sovereign of the world). "Yea, he had power over the Angel, and prevailed; he wept and made supplication unto him" (cp. Heb. v. 7, concerning Christ); "he found him in Bethel, and there he spake with us, even the Lord God of Hosts: the Lord is his memorial."

This *Haphtarah* ends with the words "Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep." Thus also he was the figure of Christ, the Good Shepherd, Who quitted His heavenly Father's house to become a sojourner and a servant upon earth, and gave Himself for His Bride the Church, "Whom He loveth as His own flesh" (Eph. v. 22—31).

The prophecies of Hosea concerning Jacob are connected by the Church with Christ (see the Proper Lesson for Wednesday before Easter); and thus she leads us to see in Jacob's pilgrimage a figurative foreshadowing of Christ suffering for the Church; indeed, Christ is called by Israel's name (Isa. xlix. 3). Let the history of Jacob be read by the light of the Gospel, and then it will be rightly understood,—but not till then.

11. *a certain place*] Literally, "the place;" the well-known place, called *Bethel*, the *House of God* (v. 19).

— *and lay down in that place to sleep*] As the Son of Man, Who in the time of His earthly pilgrimage "had not where to lay His head" (Matt. viii. 20. Luke ix. 58), Jacob used stones for his pillow; Christ slept, with His head on the pillow of the stern of the ship in the storm (Mark iv. 38).

12. *behold a ladder set up on the earth, and the top of it reached to heaven*] Hosea the prophet, referring to this Vision, says that Jacob "found God in Bethel, and there he spake with us, even the Lord God of hosts" (Hos. xii. 4, 5). Emmanuel, "God with us," was foreseen in that Vision. The Angels of God descended on the place where Jacob lay, and

ascended up into Heaven. So the Angels of God "ascended and descended upon the Son of Man" (John i. 51).

The Christian Fathers generally supposed that the Lord who appeared above the ladder to Jacob was no other than He Who in the fulness of time would come down from heaven to earth,—the Son of God. *Justin Martyr* c. Tryphon. pp. 217. 219. *S. Iren.* iv. 23. *S. Hilary* de Trin. v. 20.

Indeed (as *S. Ambrose* observes, de Jacob. ii. 4), Jacob's dream, in which he saw heaven opened, and a ladder let down from heaven to earth, and the Lord God standing upon it, was like a prophetic vision of the Incarnation of Christ, Who is the Lord God, and by Whom God comes down from Heaven to man, and joins man to God, and earth to heaven. The Incarnation is an Angelic Ladder, above which God stands, and by which man mounts to heaven; Christ being God, and being also Man, suffering on the Cross, draws up all to Himself (John xii. 32) as by a heavenly ladder, and raises us to heaven.

Consider, therefore, the vision of this Ladder. It rested on the earth and reached to heaven, and thus Heaven and Earth met in it. So Christ, by His two Natures, the Divine and Human in one Person, unites Heaven and Earth, God and Man in one. The Ladder is let down from heaven and leads up to heaven. The Lord came down from heaven in Christ, to raise Man to God. He became Son of Man that we may be sons of God. And there is no ascent to God but by Him (Acts iv. 12). Angels came down by this Ladder. The Ministry of Angels is consequent on the Incarnation either foreseen or done. Our communion with them is through Christ. "They are ministering spirits sent forth to minister to them that are heirs of salvation" (Heb. i. 14). They minister to man on earth, because Man is united to God in Christ. They minister to Man in heaven, because the Man Christ Jesus is set down at the right hand of God. They minister to Christ in us. Jacob saw God at the top of the Ladder renewing His Covenant with him. Our new Covenant is by the Incarnation; by it we rise from the grave, and mount to heaven.

The Ladder was seen at *Bethel*,—the *House of God*. Wherever "God manifest in the flesh" is believed, and Christ crucified is preached, there is *Bethel*, the *House of God*, the *Gate of Heaven*. Christ dwells in His Bethel,—the Church; and as Angels were seen by Isaiah in the Temple (Isa. vi. 1—3), so are they ever seen by the eye of faith in the Christian Church, and in her ministries. See note below, on 1 Cor. xi. 10: cp. *Augustine*, Tract. 7, in Joann.; de Civ. Dei xvi. 38; and Sermon 5, where he says, "The dream of Jacob would not have been described in Holy Scripture if there had not been a divine mystery in it. He anointed the stone, and prophesied of Christ; and our Lord explained the mystery when He saw Nathanael, the 'Israelite indeed in whom was no guile,' and said to him, 'Hereafter ye shall see Angels ascending and descending upon the Son of Man' (John i. 52)."

14. *thy seed—to the west*] A promise fulfilled in Christ, and by Christ, born after the flesh from Jacob. Christ has sent forth His Apostles to preach the Gospel to every creature, and to baptize all nations; and He will send His Angels to gather His elect from the four winds, and then "many will come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God" (Luke xiii. 29).

15. *I am with thee*] Do not think that thou art travelling alone.

whither thou goest, and will ^abring thee again into this land; for ^bI will not leave thee, ^cuntil I have done *that* which I have spoken to thee of.

¹⁶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^dthis place; and I knew *it* not. ¹⁷ And he was afraid, and said, How dreadful ^eis this place! this *is* none other but the house of God, and this *is* the gate of heaven. ¹⁸ And Jacob rose up early in the morning, and took the stone that he had put ^ffor his pillows, and ^gset it up ^hfor a pillar, ⁱand poured oil upon the top of it. ¹⁹ And he called the name of ^jthat place || Beth-el: but the name of that city *was called* Luz at the first. ²⁰ ^kAnd Jacob vowed a vow, saying, If ^l'God will be with me, and will keep me in this way that I go, and will give me ^mbread to eat, and raiment to put on, ⁿSo that ^o'I come again to my father's house in peace; ^pthen shall the LORD be my God: ^qAnd this stone, which I have set ^rfor a pillar, ^sshall be God's house: ^tand of all that thou shalt give me I will surely give the tenth unto thee.

2 Sam. 15. 8. 2 Kings 5. 17. n ch. 35. 7, 14. o Lev. 27. 30.

16. Surely the LORD is in this place] The words and acts of Jacob in his adversity bear witness to the godly training he had received from Isaac and Rebekah. We see in him godly fear (v. 17); devotion and worship (v. 18); reliance on the guidance of God (v. 20); contentment with a humble and simple provision of food and raiment, and a thankful resolve to consecrate his substance to God (v. 22: cp. xxxii. 9—12).

18. a pillar] Jacob rose up early in the morning, and set up his pillows of stone to be a pillar, and he poured oil upon it. That which had formerly lain flat upon the ground was erected and set up, and consecrated by a holy unction.

Christ, the true Jacob, slept in death upon the cross; and He rose up early in the morning from the dead, and set up His Church (which before had lain prostrate in despair) to be "the pillar and ground of the truth" (1 Tim. iii. 15), and poured out upon it the oil of the Holy Spirit; for when He had ascended up on high He gave gifts to men, and poured out upon His Church the gift of the Comforter (Eph. iv. 8); and therefore St. John says, "Ye have an unction from the Holy One" (1 John ii. 20). The precious oil descends from Christ our Head, and goes down even to the skirts of His clothing (Ps. cxxxiii. 2). Of His fulness we have all received, and grace for grace (John i. 16). We are *Christians* because we are *anointed* with the unction of Christ, the Anointed of God: cp. *S. Augustine* c. Faust. xii. 26; and de Civ. Dei xvi. 38; Quæst. in Gen. 84; and Serm. 122, where he says, "Jacob set up the stone, and anointed it with oil. In Holy Scripture, Christ calls Himself the Stone which is the Head of the Corner (Matt. xxi. 42). You see the chrism: recognize the Christ." All the graces of the Church are from Christ; and therefore this exposition is to be extended from the Head to His Body, the Church. So *S. Ambrose*. *S. Cyprian* adv. Judæos ii. 16. *S. Cyril* adv. Nestor. ii. p. 37.

19. Beth-el] *House of God*. Cp. Gen. xxxv. 6, 7—14, where it is recorded that Jacob came to this place on his way from Padan-aram, and called it *El-Bethel*, and set up a pillar and anointed it with oil. See also xlviii. 3, where Jacob speaks of Luz as the place of this revelation: cp. also Josh. xvi. 2, where not Bethel, but the mountains of it, are distinguished from Luz. On the *re-imposition* of names, see above, xxvi. 33. Bethel was about twelve miles north of Mount Moriah (cp. xii. 8; xiii. 3), and is now called *Beitin* (*Robinson*, i. 448. *Winer*, R. W. B. i. 169. *Stanley*, Palestine, 143. 156. 219. *Tristram*, 164). It became one of the sanctuaries of Jeroboam's worship. 1 Kings xii. 28. Amos iii. 14; vii. 10. Jer. xlviii. 13. Probably it was chosen by Jeroboam on account of its ancient associations, in the history of the Patriarchs.

—Luz] Which signifies an *almond-tree*. The city was Luz; the place where Jacob set up the pillar was called by him *Bethel*. It may not be altogether unworthy of notice that the almond-tree was consecrated, in God's Bethels, the Tabernacle and the Temple; the branches of the Golden Candlestick (the figure of the Church, Rev. i. 20) were to have knobs of almonds (Exod. xxv. 33; xxxvii. 19, 20); and the sacerdotal rod of Aaron budded with almonds (Num. xvii. 8).

It has been supposed by some that the heathen usage of pouring out oil on pillars, and the name by which such pillars were called, *βαιύλια*, *betylia* (*Phot.*, Bibl. i. p. 348. *Bekker*, *Plin.*, N. H. xxxvii. 9: cp. *Euseb.*, Præp. Ev. i. 10; *Pausan.*, vii. 33. *Bochart*, Canaan i. 2. *Spencer* de Leg. Heb. i. 2;

and *Bp. Patrick* here), may have been derived from this act of Jacob at *Bethel*, and from the imitation of it by his posterity. See however *Keil*, p. 202, compared with *Del.*, p. 460, and the *Rev. S. C. Malan's* remarks, p. 171.

The antiquity of the present narrative seems to be evinced by the fact that afterwards, in the Mosaic Law, the setting up of pillars in worship was forbidden (Lev. xxvi. 1. Deut. xvi. 22), probably because that practice had been abused to idolatry.

20. Jacob vowed a vow] This is the first Vow mentioned in Scripture; and it concerns the dedication of worldly substance to God: a strong proof of the duty and obligation of such a consecration. On the obligation to set apart a tenth to holy uses, see *S. Iren.* iv. 27. *Origen* in Num. Hom. xi. *S. Hilary* in Matt. xxiv. *Spencer* de Leg. Heb. lib. iii. *Selden*, Hist. of Tithes. *Prideaux* on Tithes, p. 143. *Leslie* on Tithes, chap. x. *Lord Bacon*, Adv. of Learning, p. 251: "God demandeth a tenth of our substance, and a seventh of our time."

The Hebrew word *neder*, a Vow, is from *nadar*, to let fall, or drop down, as a voluntary gift to God (*Gesen.* 535).

—bread to eat, and raiment to put on] "Having food and raiment, let us be therewith content" (1 Tim. vi. 8).

21, 22. the LORD—God's house] "If *Elohim* will be with me, and keep and sustain me, then shall *Jehovah* be my *Elohim* (literally, shall be *for Elohim to me*), and this stone shall be the house of *Elohim*; of all that *Thou* shalt give me I will surely give the tenth unto *Thee*."

Here, again, that modern Criticism is at fault, which ascribes the book of Genesis to several different writers. "Who will decide (says *Dr. Kalisch*, p. 525) whether the words '*the Lord is my God*' belong to the Jehovist or the Elohist?"

Rather, may we not say, that such expressions as these show that the theory itself is unsound, which ascribes the Pentateuch to any other origin than that of the One Spirit speaking by Moses, to whom it was assigned by the ancient Hebrew Church, and by Jesus Christ Himself? Cp. *Hengstenberg*, Authentie des Pent. i. p. 370; *Keil*, Einleitung, § 23—34; and see above, ii. 4; and below, on Exod. vi. 3.

—a pillar, shall be God's house] *στήλην, οἶκος Θεοῦ* (*Sept.*). St. Paul has taught us how to interpret these words when he adopts them and applies them to the Church of Christ, which he calls "the house of God (Bethel); the Church of the living God; the pillar and ground of the Truth;" and when he attributes her privileges to the *Incarnation* of the Son of God (which was typified by the ladder of Angels seen by Jacob: see v. 12) by adding that "great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 15, 16). Compare *S. Ambrose* de Jacob. ii. 4, 5, who says, "Jacob saw Angels of God ascending and descending; that is, he foresaw Christ upon earth, on Whom a train of Angels ascends and descends, doing homage to Him Who is their Lord; and he set up a pillar and anointed it for God, Whose is the Church, the pillar and ground of the truth:" see also *S. Augustine*, Tract. 7, in Joann.; and *S. Chrys.*, Hom. 36, in 1 Cor.

—the tenth unto thee] Another instance of tithes before the Law: see xiv. 20.

† Heb. *lift up his feet*.
a Num. 23. 7.
Hos. 12. 12.
† Heb. *children*.

XXIX. ¹ Then Jacob † went on his journey, ^a and came into the land of the † people of the east. ² And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. ³ And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. ⁴ And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. ⁵ And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. ⁶ And he said unto them, † ^b Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. ⁷ And he said, Lo, † ^c it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. ⁸ And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

† Heb. *Is there peace to him?*
b ch. 43. 27

† Heb. *yet the day is great*.

c Ex. 2. 16.

⁹ And while he yet spake with them, ^c Rachel came with her father's sheep: for she kept them. ¹⁰ And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹ And Jacob ^e kissed Rachel, and lifted up his voice, and wept. ¹² And Jacob told Rachel that he was ^f her father's brother, and that he was Rebekah's son: ^g and she ran and told her father. ¹³ And it came to pass, when Laban heard the † tidings of Jacob his sister's son, that ^h he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ¹⁴ And Laban said to him, Surely thou art my bone and my flesh. And he abode with him † the space of a month.

d Ex. 2. 17.

e ch. 33. 4. & 45. 14, 15.

f ch. 13. 8. & 14. 14, 16.
g ch. 24. 28.
† Heb. *hearing*.
h ch. 24. 29.

i ch. 2. 23.
Judg. 9. 2.
2 Sam. 5. 1. & 19. 12, 13.
† Heb. *a month of days*.

CH. XXIX. 1. *went on his journey*] Literally, *lifted up his feet*; i.e. went on his way rejoicing, after what he had seen and heard at Bethel (cp. Ps. lxxxiv. 4), to seek for himself a wife. Jacob had been there cheered by a vision of Angels descending on the place where he lay, and by the voice of God from heaven (xxviii. 12—15), and he set forth on his journey with joy. So it was with Christ at His Baptism, when He was about to begin His course, and to espouse to Himself a Church. The Holy Spirit came down upon Him, and He heard the Voice from Heaven declaring Him to be the beloved Son, (Matt. iii. 16), and soon afterwards, "Angels came and ministered unto Him" (Matt. iv. 11).

— *people of the east*] Literally, *sons of the east*. God raised up the righteous man (Abraham) from the *East* (Isa. xli. 2), and thither Jacob went to "serve for a wife" (Hos. xii. 12).

2. *he looked, and beheld a well*] Compare the description in xxiv. 11—15, where Abraham's servant meets Rebekah at the well; and Exod. ii. 15, 16, 21, where Moses sits down at a well, and waters the flock of Reuel. And the Saviour of the world comes to the well of Jacob at Sichem and sits there, and converses with the Woman of Samaria, and reveals Himself to her as the Messiah, and promises the living water of the Holy Spirit (John iv. 5—26). Throughout both Testaments there is a remarkable connexion of visions of joy with wells of water: cp. *Origen*, Hom. x.

— *three flocks*] The Rabbis apply this figuratively to the three classes of men in the ancient Jewish Church, Priests, Levites, Israelites (*Bereshith Rabba* here); but it seems to refer to the people and not to their pastors, and in a Christian sense it may typify the Jews, Proselytes, and Gentiles, of which the Church was formed.

— *a great stone*] To secure it from dust and from undue use. This well was differently constructed from that at which Abraham's servant met Rebekah. There we hear nothing of a stone; the water was drawn at once from the well, and poured into troughs, of which we hear nothing here.

3. *thither were all the flocks gathered: and they rolled the stone from the well's mouth*] This is said by anticipation. It declares that the three flocks were resting by the well, till

Rachel should arrive, and then the stone would be rolled away, and the flocks would be watered, see v. 8. Therefore the *Sept.* well renders all the verbs here in the *imperfect* tense, signifying what the usual practice was. This act was now done by Jacob, v. 10, where the *Sept.* has rightly the *aorist*.

5. *Laban the son of Nahor*] The son, i.e. grandson, by Bethuel; see xxiv. 15. In v. 12 Jacob calls himself the *brother* of Laban.

7. *yet high day*] Literally, *the day is great*.
— *water ye the sheep, and go and feed them*] Having heard of Rachel his cousin, he desires to meet her alone.

9. *Rachel came with her father's sheep: for she kept them*] The Spouse of Christ, the Spiritual Rachel, is described in the Canticles as "a Shepherdess," and as "the fairest among women," Song of Solomon i. 7, 8.

10. *Rachel*] Which means an *ewe*; she was the younger daughter (v. 16), and yet she was entrusted with the care of the flock. Rachel the younger, long barren, is the type of the Christian Church. Leah, the elder, is a figure of the Synagogue. *Jerome* in *Osée* xlii.; *Victorin. Petavian.* in *Gloss. Ord.*; see below, on v. 28.

— *Jacob went near, and rolled the stone from the well's mouth*] The stone was great (v. 2), and seems to have usually required the strength of many hands to roll it away (vs. 3, 8). The shepherds wait till Rachel comes, and then Jacob rolls away the stone and waters her flock. To roll away the stone of the well, that the sheep may drink, is the duty of the shepherds; and this work was done by the Good Shepherd, Jesus Christ, Who rolled away the stone from the well of Scripture, and opened its mysteries by the right interpretation of it (Luke xxiv. 32, 45), so that now men may "with joy draw water out of the wells of salvation" (Isa. xli. 3), and He refreshed His weary and thirsty flock with the living waters of the Spirit. This is what the true Jacob has done for His Rachel, His beloved Spouse, the Shepherdess of His flock—His Church.

11. *Jacob kissed Rachel*] Cp. Canticles i. 2.

14. *the space of a month*] Literally, *a month of days*: cp. xli. 1. Num. xi. 20.

¹⁵ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? ¹⁶ And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. ¹⁷ Leah was tender eyed; but Rachel was beautiful and well favoured. ¹⁸ And Jacob loved Rachel; and said, ^{k ch. 31. 41.} I will serve thee ^{2 Sam. 3. 14.} seven years for Rachel thy younger daughter. ¹⁹ And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. ²⁰ And Jacob ¹ served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. ^{1 ch. 30. 26.} ^{Hos. 12. 12.}

²¹ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may ^m go in unto her. ²² And Laban gathered together all the men of the place, and ⁿ made a feast. ²³ And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. ²⁴ And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. ²⁵ And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? ²⁶ And Laban said, It must not be so done in our [†] country, to give the younger before the firstborn. ^{† Heb. place.} ²⁷ Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. ^{o Judg. 14. 12.}

²⁸ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. ²⁹ And Laban gave to Rachel his daughter Bilhah his

^{17.} *Leah was tender eyed*] The name Leah signifies *wearied*, and she is represented as having tender eyes, i.e. weak, dim, and dull (cp. 1 Sam. ii. 2); hence the eyes of Leah are described as ἀσθενείς, *weak*, by *Sept.*, and *lippi*, *bleared*, by *Vulgate*, and so *Gesenius*, p. 767. Rachel is the figure of the Christian Church; Leah, of the Jewish Synagogue: see further on v. 28.

^{18.} *Jacob loved Rachel*] And endured hardship for her for seven years, which seemed to him but a few days for the love he had to her, v. 20. So Christ "loved the Church, and gave Himself for it." Eph. v. 25.

— *I will serve thee seven years for Rachel*] "Jacob served for a wife, and for a wife he kept sheep" (Hos. xii. 12). Christ, who existed from eternity in the form of God, took the form of a servant for the sake of His Rachel, the Church (Phil. ii. 6, 7), and became a shepherd for her sake (John x. 2. 11. 14). It was the Eastern usage to give gifts as a price for a wife (see above, xxiv. 22. 53). And to this the Apostle alludes when he says that "Christ purchased the Church with His own blood," Acts xx. 28.

^{20.} *they seemed unto him but a few days*] Though they were long, love made them short. According to *Augustine*, he waited fourteen years for Rachel (c. Faust. xxii. 50). *Jerome*, however, supposes that she was given at the end of the feast of Leah (Quaest. Hebr. here).

^{25.} *behold, it was Leah*] She had been covered with a veil, as was usual with brides: cp. xx. 16; xxiv. 65. Jacob, who had deceived his aged father when almost blind, is now deceived by Laban. So fraud is punished by fraud, and sin by sin.

^{26.} *It must not be so done in our country*] The custom here mentioned still prevails in eastern countries (see *Delitzsch*, p. 464). Did Jacob know this custom? It seems as if the Sacred Historian hinted that Jacob was led by outward beauty, and did not regulate his affections by regard for the law.

^{27.} *Fulfil her week*] i.e. Leah's week: to confirm the marriage with her, by celebrating her bridal feast for the usual term of seven days: cp. Judg. xiv. 10—12. Tobit xi. 19.

JACOB'S POLYGAMY.

^{28.} *and he gave him Rachel his daughter to wife also*] Here is a proof of the veracity of the History. Jacob's sins are not disguised. It tells us that he had overreached his brother, and deceived his father; and he is overreached by his uncle and his cousin. Also it informs us that he had two sisters to wife, a connexion which was afterwards condemned by the Mosaic Law (Lev. xviii. 18), and that he had also two concubines. It also reveals to us how this polygamy of Jacob was the cause of endless jealousies, strifes, and miseries in his family.

And yet this Jacob is the ancestor of the People of Israel, who derive their name from him, and who are delivered by God with great wonders by the ministry of Moses, and are led through the wilderness by the Pillar and the Cloud, and are brought into Canaan by Joshua.

There is a stern impartiality in this Hebrew history of Jacob, which stamps it with the character of truth.

See also the inflexibility of the Levitical Law. It stigmatizes the marriages of Jacob, from which all the Tribes of Israel derived their origin. The history is true, because it is impartial; and the divine holiness of the Law is manifested by the History.

The severe strictures of the Manichæans upon Jacob, are, in fact, testimonies to the truth of the Pentateuch (cp. *Aug. c. Faust. xxii. 47*, who comments on this history).

At the beginning God "made them male and female," and by forming Eve out of Adam, and by joining her to him in holy marriage, He forbade Polygamy and Divorce: see on Matt. xix. 3, 4.

Yet, such is the frailty of his corrupt nature, man soon declined from the primitive rule. Not only was this degeneracy seen in the evil race of Cain, as in Lamech (Gen. iv. 19), and in Ishmael and Esau, but even in the chosen seed, that of Abraham, and even in Abraham himself (xvi. 1—4; xxv. 1—6); as to Esau see on xxvi. 31.

The insufficiency of unwritten tradition, the need of a Written Law, and of Divine Grace to control and sanctify man's will, are thus clearly proved.

The evidence of this is still more manifestly seen in the history of Jacob.

Laban conspires with his daughter Leah against him, and imposes her upon him; and Jacob not only marries Rachel after Leah, but receives the two handmaids, Bilhah and Zilpah, as his wives (xxx. 3—12).

Thus the original Law seems almost to have vanished from the memory of man; and instead of it, a plurality of wives appears to be received and authorized in the family of promise.

Hence we see that when men swerve at all from God's law, no one can say *how far* they may deviate from it. If the Law of Monogamy is broken, men will not stop at Bigamy; but wives and concubines may be multiplied indefinitely, and the Household will become a Harem.

Thus then we are brought to a recognition of a need of the republication of the primitive Law of Marriage, the source and well-spring of blessings in families and states.

It was precisely at that point when man's state seemed to be almost hopeless, that he was cheered with a prospect of a remedy in Christ.

handmaid to be her maid. ³⁰ And he went in also unto Rachel, and he ^ploved also Rachel more than Leah, and served with him ^qyet seven other years.

³¹ And when the LORD ^rsaw that Leah *was* hated, he ^sopened her womb: but Rachel *was* barren. ³² And Leah conceived, and bare a son, and she called his name || Reuben: for she said, Surely the LORD hath ^tlooked upon my affliction; now therefore my husband will love me. ³³ And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name || Simeon. ³⁴ And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called || Levi. ³⁵ And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name || Judah; and ^u† left bearing.

p ver. 20.
Deut. 21. 15.
q ch. 30. 26. &
31. 41.
Hos. 12. 12.
r Ps. 127. 3.
s ch. 30. 1.

|| That is, *See a son.*
t Ex. 3. 7. &
4. 31.
Deut. 26. 7.
Ps. 25. 18. &
160. 44.

|| That is, *Hearing.*

|| That is, *Joined.*
See Num. 18. 2, 4.

u Matt. 1. 2.
|| That is, *Praise.*
† Heb. *stood from bearing.*

TYPICAL APPLICATION.

But we must not be content merely with the letter of this history. Here, as the ancient Fathers observed, are also spiritual doctrines, and profound mysteries;

Christ is the true Jacob: all that is good and holy in Jacob is elevated and spiritualized in Him; all that is little, feeble, crafty, erroneous, and corrupt in Jacob, is elevated, strengthened, rectified, and purified in Christ. He condemned Divorce and Polygamy (Matt. xix. 4), and restored Marriage to its original (Gen. ii. 24), and consecrated it afresh by the first miracle that He wrought, at Cana in Galilee (see on John ii. 1—3), and by declaring it to be a figure of the mystical union between Himself and the Church, whom He vouchsafes to call His Spouse (Eph. v. 23—32), whom He has purchased with His own blood (Acts xx. 28), and to whom He promises the glory of the heavenly City, which He calls His Bride (Rev. xxi. 2. 10), and He says, “Blessed are they which are called to the marriage supper of the Lamb” (Rev. xix. 9).

Christ the true Jacob has but one Spouse. “My dove, my undefiled, is one, she is the only one of her mother,” He says in the Canticles (vi. 9). This is His design from the beginning. As there was one Adam and one Eve, so in God’s will and desire there is one Church, as there is one Christ.

But as by man’s sin Polygamy came into families, so by man’s sin, spiritual Polygamy has come into the Church.

The Levitical Law was added “because of transgressions” (Gal. iii. 19). It was no part of God’s original purpose; which was, that all nations should serve Him, and that His favours should not be limited to a particular people. The Law came in parenthetically, accidentally, indirectly, and as it were by a side door, *παρεσχηθεν* (Rom. v. 20; see *Introduction* to the Epistle to the Romans, pp. 191, 192). Christ is the true Jacob; and in the Levitical Law—due to sin—we see the spiritual Leah. As *Justin Martyr* says (Dialog. c. Tryphon. § 134), “In the actions of Jacob, who is called Israel, are the fore-shadowings of spiritual mysteries. The marriages of Jacob prefigured what Christ would do. Jacob had two sisters as wives, which was contrary to law. He served Laban for a wife, and being deceived, he served seven more years. Leah is the Jewish People and Synagogue, Rachel is the Christian Church. Christ became a servant for these,—He served for His own servants:” see also *S. Cyprian* adv. Judæos i. 20; *S. Irenæus*, iv. 38; and *S. Ambrose* (de Jacob. ii. 5), who says, “The Lord Jesus was prefigured in Jacob, devotedly loving Rachel, who had been predestined to him as his wife. But Leah (the elder daughter by natural birth) was introduced by stealth, as the Law came in indirectly (*subintravit*); and she is described as *blear-eyed*, because she was like the Jewish Synagogue, which has not a clear vision of Christ. But after the Law, Grace came in Rachel, the beautiful and the beloved one—the Church of Christ.” So *S. Jerome* on Hosea, cap. xi., “Leah the elder prefigured the blindness of the Synagogue. Rachel prefigured the beauty of the Church:” see also *S. Jerome* on Hosea xii., and on Zephaniah iii.; *S. Augustine* c. Faust. xxii. 49—55; and *S. Chrysostom*, Hom. 56.

But lest we should imagine that any one could be saved under the Law except by faith in Christ, let it be remembered that the children of Leah are also children of Jacob; and all their blessings are from him (Gen. xlix.).

With regard to the *Handmaids*, whom Jacob did *not* marry by his own free will and act, but who were brought to him by their mistresses, Rachel and Leah, on account of their own barrenness, with a request that they might bear children to Jacob on their knees, perhaps we may see in them a mystical representation of a fact, which cannot be gainsaid, that the Jewish Church had a handmaid in *Samaria*, and that many spiritual children were born to Christ there during our Lord’s own ministry. See John iv. 29. 35. 39; and consider our Lord’s words of kindness concerning Samaritans (Luke x. 33; xvii.); although He declares in distinct and uncompromising language that “salvation is of the *Jews*” (John iv. 22). They who were saved, were saved through Him alone. The spiritual Zilpah bare children to the true Jacob, Who is Christ.

So it has been, and is still in Christian times. Christ loves His Rachel, the Church. She and she alone, according to His divine will and design, is His Spouse. But through man’s sin there are schisms in the Church. And it cannot be denied that in religious Sects,—which are like Christian Bilhahs and Zilpahs,—there may be spiritual gifts. But these gifts are no fruit of schism; but whatever they are, they are from Christ and Christ alone. And if the children of the spiritual Handmaids desire to have the blessing of the true Jacob, let them be joined together in the communion and fellowship of the spiritual Israel under the shadow of their father’s hands; let them come to the Church of God, and dwell together like brethren in unity: let them listen to the paternal voice of Christ. Let them hear the voice of Christ in Jacob to his sons, “Be not separated from each other, but *gather yourselves together*, and hearken unto Israel your Father” (Gen. xlix. 1, 2). May our sectarian brethren hear His voice!

31. *when the LORD saw*] It is observable that the Sacred History introduces or accompanies the first four births of Leah with the name The LORD JEHOVAH, and no more; the next seven are introduced with the name ELOHIM: see xxx. 2. 6. 18. 20. 22. The Lord JEHOVAH, the Divine Author of Marriage, made them at the beginning male and female; one man and one wife only: see ii. 23, 24. This blending of JEHOVAH and ELOHIM is remarkable, showing an unity of Authorship.

— *he opened her womb*] Jacob’s first children are from Leah; Christ’s first converts were from the Jewish Synagogue.

32. *Reuben*] i. e. *behold a son*.

33. *Simeon*] Or *Shimeon*, i. e. *hearing: auditio*.

34. *was his name called*] Literally, *he* (i. e. any one; cp. Gen. xvi. 14) *called his name*.

— *Levi*] *Adhesion*; from *lavah*, to cleave.

35. *Judah*] He for whom God is *praised*; he from whom Christ came (Matt. i. 2). To this etymology not only Jacob refers (Gen. xlix. 8), but St. Paul also, when he says, “He is a Jew, who is one inwardly—whose *praise* is of God,” Rom. ii. 29. The name Judah is from the future hophal of *yadah*, to *praise*.

PATRIARCHS AND APOSTLES.

We may here take occasion to remark that the Ancient Christian Church loved to trace a resemblance between the *twelve sons of Jacob*, heads and fathers of the literal Israel, and the *twelve Apostles*, the children of Him Who is the true Israel, or Prince of God, and the father of all true Israelites.

There is a circumstance in the order of the births of the twelve sons of Jacob, which illustrates this resemblance;

XXX. ¹ And when Rachel saw that ^a she bare Jacob no children, Rachel ^a ch. 29. 31. ^b envied her sister; and said unto Jacob, Give me children, ^c or else I die. ^b ch. 37. 11 ^c Job 5. 2. ² And Jacob's anger was kindled against Rachel: and he said, ^d Am I in God's ^d ch. 16. 2. ^e stead, who hath withheld from thee the fruit of the womb? ^e 1 Sam. 1. 5. ³ And she said, Behold ^f my maid Bilhah, go in unto her; ^f ch. 16. 2. ^g and she shall bear upon my ^g ch. 50. 23. ^h knees, ^h Job 3. 12. ⁱ that I may also ⁱ g ch. 16. 2. ^j have children by her. ^j ^k And she gave him Bilhah ^k ^l her handmaid ^l ^m to wife: and Jacob went in unto her. ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

⁵ And Bilhah conceived, and bare Jacob a son. ⁶ And Rachel said, God hath ⁱ judged me, and hath also heard my voice, and hath given me a son: therefore called she his name || Dan. ⁷ And Bilhah Rachel's maid conceived again, and bare Jacob a second son. ⁸ And Rachel said, With [†] great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name || ^k Naphtali.

⁹ When Leah saw that she had left bearing, she took Zilpah her maid, and

^a ch. 29. 31.
^b ch. 37. 11
^c Job 5. 2.
^d ch. 16. 2.
^e 1 Sam. 1. 5.
^f ch. 16. 2.
^g ch. 50. 23.
^h Job 3. 12.
ⁱ g ch. 16. 2.
^j [†] Heb. *be built by her*.
^k ch. 16. 3. & 35. 22.
^l Ps. 35. 24. & 43. 1.
^m Lam. 3. 59.
ⁿ [†] That is, *Judging*.
^o [†] Heb. *wrestlings of God*, ch. 23. 6.
^p [†] That is, *my wrestling*.
^q Called, Matt. 4. 13, *Nephtalim*.

The twelve sons of Jacob were born as it were in pairs; that is, Jacob had not one son by one wife, and then another son by another, and another son by a third, and another son by a fourth; but he had first, two pairs of sons by Leah (viz. Reuben, Simeon, Levi, and Judah), then one pair by Bilhah (viz. Dan and Naphtali), then one pair by Zilpah (viz. Gad and Asher), then one pair by Leah (Issachar and Zebulun), and, lastly, one pair by Rachel (viz. Joseph and Benjamin).

Christ in choosing His Apostles chose three pairs of brothers (see on Matt. iv. 18; x. 5), and sent them all out two and two (Mark vi. 7). A lesson for Christian missions.

It is also remarkable that in the catalogue of the Spiritual Israel in the Apocalypse (Rev. vii. 4—8) a similar principle is preserved; first, Judah and Reuben, from Leah; 2ndly, Gad and Asher from Leah's handmaid; 3rdly, Naphtali from Rachel's handmaid; and Manasseh from Rachel through Joseph; 4thly, Simeon and Levi from Leah; and Issachar and Zebulun from Leah; and, lastly, Joseph and Benjamin from Rachel.

Here surely is an exhortation to brotherly love as a requisite for the inheritance of the Saints in light.

RIVALRY OF RACHEL AND LEAH.

CH. XXX. This chapter is a moral touchstone. It proves what temper we are of. If we are proud of our own wisdom, we may cavil and carp at it. It will be to us what the Cross itself was to many (1 Cor. i. 23); and if we read it carelessly, we shall see nothing in it but a record of trivial, and perhaps we may think unseemly, details.

But if it be studied with humility and in full belief that "all Scripture is given by inspiration of God, and is able to make us wise unto salvation through faith in Christ Jesus" (2 Tim. iii. 15, 16), we shall be sure that there are spiritual mysteries in it, whether we can discover them or no; and we shall pray to the Holy Ghost, that we may "see the wondrous things of God's Law" (Ps. cxix. 18). The day will come, when these mysteries will be revealed.

Some of the Hebrew Doctors said, when commenting on this chapter, "Wonderful mysteries are contained in the histories written in the Holy Law. No one is able to declare the excellency of the hidden things in it; even of those things which to some may seem to be needless and unprofitable. But even in these things, when the veil is removed from our eyes, we shall find there is an abundance of fragrant perfumes of spices and frankincense, such as no eye hath seen, O God, but Thine" (*E. Menachem*). Let the student here consult *S. Augustine c. Faust. Man. xxii. 5* for the Manichean objections, and *xxii. 47—54* for the answer.

1. *Rachel envied her sister*] Here is a warning to the spiritual Rachel, the Christian Church, against jealousy of others who win souls to Christ; such as was the temper of St. John (Mark ix. 39. Luke ix. 50), forbidding "the man who cast out devils in Christ's name;" and such was the temper of Joshua (Num. xi. 29), to whom Moses said, "*Enviest thou for my sake?*"

— *Give me children, or else I die*] Here also is a caution against dependence on any thing except the divine blessing and grace in winning souls to Christ. If the Church is moved with envy, and is punished by God with barrenness for her want of faith and zeal in God's cause, and resorts to doubtful and irregular means for obtaining spiritual children, God may vouch

safe to raise up an offspring to Christ by those means, but the Church is not therefore free from blame in using them.

3. *she said, Behold my maid Bilhah*] Another example of weakness in Rachel. Instead of patiently waiting God's time for a blessing in His appointed way, she resorted to improper means, such as had been used by Sarah (xvi. 2, 3); and perhaps she pleaded Sarah's example for her own act. Yet God's purpose was not frustrated. He overruled evil with good. As it was afterwards with Moses, who "spake unadvisedly with his lips," and smote the rock twice instead of speaking to it, yet God allowed the water to flow, in order that the people might drink and be refreshed (Num. xx. 8—13); so it is now with Rachel; God gives children to Rachel by Bilhah; but He does not therefore justify Rachel in using Bilhah for the purpose. Christ, when He was awakened by His disciples, complied with their prayer and calmed the sea, but He rebuked His disciples for their want of faith in awakening Him (Matt. viii. 24—26. Mark iv. 38—40).

Christ allows His Church to attain good ends by questionable means, but He does not thereby justify the use of those means by the Church. How much happier would it have been for Rachel if she had tarried the Lord's leisure! She had a Dan by Bilhah, but some of the greatest evils flowed from Dan upon Israel; see below on xlix. 17; and on Rev. vii. 8, p. 198.

5. *Bilhah conceived, and bare Jacob a son*] Rachel was impatient and envious, and God punished her with barrenness; and Bilhah's children were due to Rachel's sin. If the spiritual Rachel—the Christian Church—is faithful and zealous in her duty, she is blessed with spiritual offspring; if she discharges her missionary office aright, at home and abroad, by extending the blessings of the Church in all its fulness and purity, then she has the blessed privilege of bearing children to Christ. If not, she is smitten with sterility, and the handmaid Bilhah takes the place of Rachel. The prevalence of schism is due, in great measure, to the sins of the Church.

6. *God hath judged me*] Heb. *dananni*: perhaps it may mean "hath chastened me;" cp. xv. 14. Job xxxvi. 31. 1 Cor. xi. 32; and *hath also heard my voice*.

— *Dan*] The type of Antichrist (see below on xlix. 17). Dan is son of Bilhah the handmaid of Rachel (the type of the Church); Antichristianism is a fruit of the *Schisms* in the Church of Christ. See above.

8. *With great wrestlings have I wrestled with my sister*] Literally, with *wrestlings of God*, i. e. with wrestling in prayer to Him, and in reliance on His help (cp. *Hengstl., Del., Keil*). This was right; but to do this in a spirit of rivalry against her sister was wrong. Here is another caution to the Church; and it is applicable specially to those who, like the Corinthian Christians, were puffed up for one spiritual leader against another, saying, "I am of Paul, and I of Apollos, and I of Cephas" (1 Cor. i. 12; iv. 6); or like those of Rome of whom the Apostle speaks as preaching the Gospel in a spirit of rivalry and contention (Phil. i. 15).

— *Naphtali*] *My wrestling*; from *pathal*, to wrestle.
9. *Zilpah her maid*] Zilpah and Bilhah, it seems, were not of the seed of Nahor, but were strangers and servants; and thus the births of children to Jacob from them may signify the raising up of a spiritual offspring to Christ from foreigners to the family of Abraham, and from the servile races of the world. As has been before remarked (xxix. 28), Zilpah, in her relation to Leah, seems to stand in a similar condition to that of Sama-

1 ver. 4.

¶ That is, *A troop*,
or, *company*.
Isa. 65 11.
† Heb. *In my*
happiness.
m Prov. 31. 28.
Luke 1. 48.
¶ That is, *Happy*.

n ch. 25. 30.

o Num. 16. 9, 13.

¹gave her Jacob to wife. ¹⁰And Zilpah Leah's maid bare Jacob a son. ¹¹And Leah said, A troop cometh: and she called his name || Gad. ¹²And Zilpah Leah's maid bare Jacob a second son. ¹³And Leah said, † Happy am I, for the daughters ^m will call me blessed: and she called his name || Asher. ¹⁴And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ⁿ Give me, I pray thee, of thy son's mandrakes. ¹⁵And she said unto her, ^o Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. ¹⁶And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

¶ That is, *An*
hire.

¶ That is,
Dwelling.
p Called, Matt. 4. 21
13, *Zabulon*.
¶ That is,
Judgment.
q ch. 8. 1.
i Sam. 1. 19.
r ch. 29. 31.

¹⁷And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. ¹⁸And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name || Issachar. ¹⁹And Leah conceived again, and bare Jacob the sixth son. ²⁰And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name || ^p Zebulun. ²¹And afterwards she bare a daughter, and called her name || Dinah. ²²And God ^q remembered Rachel, and God hearkened to her, and ^r opened her womb. ²³And she conceived, and bare a son; and said, God hath taken

ria to Jerusalem; and after the spiritual birth of the Reubens from Judæa to Christ, we find that Samaria (which was regarded by the Jews as a foreign and servile city) yielded a fruitful offspring to Christ: see above, on xxix. 28; and Acts viii. 1—14.

11. *A troop cometh*] This translation is sanctioned by the Samaritan Version: see xlix. 19.

But the preferable rendering seems to be "*in good fortune*," or "*good fortune cometh*" (cp. v. 13); and it is authorized by the *Septuagint*, the *Vulgate*, *Syriac*, and *Arabic Versions*, and the *Targum of Onkelos*, and the name is rendered *τυχαίος, felix*, by *Josephus*; so also *Gesenius*, p. 157; and *Kalisch*, p. 536; *Del. 466*. *Fortune* (*Gad*, the planet Jupiter) was divinized by the Babylonians: see on Isa. lxx. 11: cp. also Josh. xi. 17; xii. 7, where the name Baal-gad occurs.

There seems to be a moral decline in Leah's observations on these births. When her own four sons were born in succession, she ascribed all those births to the LORD JEHOVAH (xxix. 32—35); but now we hear an ascription of a birth to *Fortune*, and she regards it as conducive to her own happiness. Her words are words of self-congratulation, and not of praise to the Lord: see also v. 18, where she speaks of her own *hire*.

Leah did not think of God in connexion with these two births: they were only, in her eyes, the successful and welcome result of the means which she herself had used.

Does this remarkable change of language foreshadow the degeneracy of the Synagogue, falling away from the faith of the Patriarchs to the self-righteousness of the Pharisees?

13. *Happy am I*] Literally, *for my happiness*: cp. Deut. xxxiii. 34, where Moses refers to the etymology of *Asher*.

14. *Give me, I pray thee, of thy son's mandrakes*] Which were believed to produce fruitfulness. The Hebrew word is *dudaim*, which is supposed to be derived from the root *dud*, to love, and substantive *dod*, love; and therefore it is rendered *love apples*; and they were used as a *philtre*, to conciliate affection. They are called "apples of Satan" by the Arabs, and seem to correspond to the *Circæta* of the Romans. The *Septuagint* renders the word by *μαύραγρός*, and the *Vulgate* by *mandragoras*. The *Atropa Mandragora* (of *Linnaeus*) resembles belladonna, with a root like that of the carrot, having white and reddish blossoms, and yellow odoriferous apples (Cant. vii. 14), ripe in May and June: *Gesenius*; *Dioscorid.* iv. 76; *De Herbelot*, Bibl. Orient. p. 17; cp. *Plin.*, H. N. xxv. 94; *S. Augustine* c. Faust. xxii. 56; *Winer*, R. W. B. i. 48, Art. "*Alraun*;" *Kalisch*, p. 539; *Houghton*, B. D. ii. 226.

Rachel resorting to physical means, and to unworthy com-
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promises with her sister, rather than relying on God, is a specimen of human infirmity, and of that natural imperfection which is seen, more or less, in all the human instruments by which God is pleased to work in extending His Church upon earth, and in raising up children to Christ; so that no one should magnify the means, but ascribe all the glory to Him who vouchsafes to work by them.

This history was the special subject of severe strictures from the Manichæans. But even their sarcasms show the truth and impartiality of the Author of the Pentateuch, who does not disguise the failings of the Patriarchs and their families; cp. *S. Aug.* c. Faust. Manich. xxii. 47—50, who says that Jacob and his wives acted not from carnal concupiscence but from a natural desire of offspring, with a view to the promised Seed; and teaches us to see spiritual mysteries here. The mere literal interpretation of the Pentateuch, especially of such histories as these, must lead, as it led the Manichæans of old, to scoffing and to scepticism.

17—20. *God hearkened unto Leah*] And she gave birth to *Issachar* (i.e. *he is hire, or wages*; or *he brings hire*; from *sachar*, to hire); and *zebulun* (*cohabitation* or *dwelling with*, from *zabal*, to dwell with).

Here, and in v. 18 and v. 20, Leah seems to give thanks to God; but it is rather for what is given to her as *wages*, as *hire* due to herself for lending her *handmaid* to her husband, and for giving of her son's mandrakes to Rachel.

This was precisely the language of the Jewish Synagogue, typified by Leah: it claimed God's blessings as *wages*, as *hire* due to itself for its own acts and gifts to God, and for its works of righteousness. It went about to "*establish its own righteousness*" (Rom. x. 3). It accepted God's gifts as an *Issachar*,—wages due to its own deserts. It also limited God's favours to itself, as if the Synagogue were the *only Zebulun*, or dwelling-place, of His presence, to the exclusion of the *Gentile* world. See Luke xv. 28; xviii. 11, 12; and the Preliminary Note to St. Stephen's speech, Acts vii. pp. 65—69. Rom. x. 3; and the *Introduction* to the Epistle to the Romans, p. 197.

21. *Dinah*] *Vindication, judgment*. It seems that Jacob may have had other daughters (see xxxvii. 35; xli. 7); but it is not certain. Dinah is mentioned, to prepare the reader for the history in ch. xxxiv.; an evidence of unity of plan.

22. *God remembered Rachel, and God hearkened to her*] The adversities of Rachel increased her piety and her fruitfulness, and she bare a son, and called his name *Joseph*. So it is with the Church (see on Acts viii. 1; xi. 19). Her *Josephs* are due to her *persecutions*.

away *my reproach: ²⁴And she called his name || Joseph; and said, 'The LORD shall add to me another son.

²⁵And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto *mine own place, and to my country. ²⁶Give me my wives and my children, *for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

²⁷And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for ^yI have learned by experience that the LORD hath blessed me ^zfor thy sake. ²⁸And he said, ^aAppoint me thy wages, and I will give it.

²⁹And he said unto him, ^bThou knowest how I have served thee, and how thy cattle was with me. ³⁰For it was little which thou hadst before I came, and it is now †increased unto a multitude; and the LORD hath blessed thee †since my coming: and now when shall I ^cprovide for mine own house also?

³¹And he said, What shall I give thee?

And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: ³²I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^dof such shall be my hire. ³³So shall my ^erighteousness answer for me †in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

³⁴And Laban said, Behold, I would it might be according to thy word.

³⁵And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. ³⁶And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

³⁷And ^fJacob took him rods of green poplar, and of the hazel and

s 1 Sam. 1. 6.
Isa. 4. 1.
Luke 1. 25.
|| That is, Adding.
† ch. 35. 17.

u ch. 24. 54, 56.
w ch. 18. 33. &
31. 55.
x ch. 29. 20, 30.

y ch. 39. 3, 5.

z See ch. 26. 24.
a ch. 29. 15.

b ch. 31. 6, 38,
39, 40.
Matt. 24. 45.
Tit. 2. 10.

† Heb. broken
forth, ver. 43.

† Heb. at my foot.
c 1 Tim. 5. 8.

d ch. 31. 8.
e Ps. 37. 6.
† Heb. to-morrow,
Ex. 13. 14.

f See ch. 31. 9—12.

24. she called his name Joseph] One who takes away from; (yoseph, with aleph: cp. 1 Sam. xv. 6. 2 Sam. vi. 1. Ps. civ. 29.) because by him God took away Rachel's reproach; and also one who will add (from yoseph, with vau: see Gesen., p. 343), because his birth was an earnest of other offspring, which the Lord would add to her afterwards: see xxxv. 16.

It appears (as Keil observes, p. 208) that eleven sons were born to Jacob in seven years after his marriage with Leah. Leah had four sons, probably in four successive years; and it is probable that before the end of the fourth year, Dan and Naphtali were born of Rachel's handmaid Bilhah, and therefore were older than Judah. After the birth of Judah, Leah "left bearing," and imitated Rachel's example, and "gave Zilpah to Jacob to wife," and Gad and Asher were born; and probably in the sixth and seventh years of Jacob's service, after marriage, she gave birth to Issachar and Zebulun. The sons of Jacob are enumerated in the order of mothers, and not strictly of time.

— The LORD shall add] Observe this word, the Lord. Rachel rises from Elohim to Jehovah, while Leah declines from Jehovah to Elohim (see vv. 17—20). The Jewish Synagogue degenerates, the Christian Church advances. On the use of the word JEHOVAH in this chapter, see Hengstenberg, Auth. i. 372.

26. Give me my wives and my children, for whom I have served thee] Therefore Joseph was born about fourteen years after Jacob's arrival in Haran (see xxix. 27); and Jacob remained six more years in Haran (see xxxi. 41).

27. I have learned by experience] Literally, I have augured (Heb. nechashti, from nachash, a serpent), by observing the appearance of serpents (see Bochart, Hieroz. i. p. 21; and Gesen. 565). The Sept. uses the word oiaiv[ouai. Though Laban professes some reverence for the Lord, yet he says that he learns by means of divination and enchantment (ὀφισματεία)

what His doings are: see below, xxxi. 19. 30. 53, on the corrupt and heterogeneous religion of Laban.

30. increased] broken forth; so v. 43, and xxviii. 14.

— since my coming] Literally, at my foot; God has tracked my footsteps with love and blessing to thee.

31. Thou shalt not give me any thing] Jacob resigns all to God's providence: see xxxi. 9.

32. removing from thence] Since the speckled and spotted were to be removed, it seemed probable that few would be born of that colour from the residue; but, by God's providence, it turned out otherwise (see xxxi. 9, 10—12); and all the changes which were made by Laban resulted in the increase of the flock of Jacob.

Christ is the good Shepherd, and not an hireling (John x. 12—14). The World, in its injustice, covetousness, and shifting policy, devises various schemes against Him and His Church; but, by God's providence, all things are overruled for the glory of Christ, and "for the furtherance of the Gospel" (Phil. i. 12. See on xxxi. 8).

33. in time to come] Literally, to-morrow. See Exod. xiii. 14. Deut. vi. 20. So yesterday is used for time past (xxx. 2).

35. his sons] i. e. Laban's sons.

37. And Jacob took] By God's approval; "for I have seen," said God, "all that Laban doeth unto thee." God "gave him wages for his service," xxxi. 12. 38—42. Cp. Exod. xii. 35, 36, where God authorizes Israel to take the silver and gold of the Egyptians, as recompense for their service; and see Augustine, Quæst. in Gen. 93, who quotes instances of the success of similar devices to that used by Jacob (cp. his treatise de Trin. xi. 5; and S. Jerome, Qu. Hebr. here).

— poplar] Heb. libneh, from laban, to be white.

— hazel] Or almond; and so Vulgate. Heb. luz: xxviii. 19.

chestnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods. ³⁸ And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. ³⁹ And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. ⁴⁰ And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. ⁴¹ And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ⁴² But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. ⁴³ And the man ^g increased exceedingly, and ^h had much cattle, and maidservants, and menservants, and camels, and asses.

g ver. 30.
h ch. 13. 2. & 24.
55. & 26. 13, 14.

—chestnut tree] Probably the *plane-tree*. So *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and other versions.

41. the stronger] Literally, the *firmly set*, or *bound*. Some versions render this word the *vernal* cattle. So *Syriac*, *Arabic*, the *Targum of Onkelos*, and *Kalisch*.

According to the ancient opinion lambs conceived in the spring, and born in the autumn, were stronger than those born in the spring (*Pliny*, *Columella*, *Bochart*).

42. feeble] Some render this the *later* cattle, or *autumnal*. So *Vulgate*, *Syriac*, *Arabic*, *Targum of Onkelos*, and *Kalisch*.

REVIEW of the foregoing chapter. The FIGURATIVE character of its incidents.

The observations of *S. Justin Martyr* and of *S. Irenæus* on the history of Jacob, and especially on the events described in this chapter, may be added to those which have been already quoted from *S. Ambrose* and *S. Jerome*: see above, on xxix. 28.

S. Irenæus thus writes (*Adv. Hær. iv. 38*): "The elder shall serve the younger,"—such was the oracle of God (recorded in *Gen. xxv. 23*, and cited by the Apostle, *Rom. ix. 12*), announcing the two Peoples, born of the same father. Whoever examines the acts of Jacob, will find them full of divine mysteries, even from his birth, when he took hold of his brother's heel, and was called Jacob, or supplanter. He overcame, and from him the Lord Jesus was born, who is described in the Apocalypse, 'as going forth conquering, and to conquer' (*Rev. vi. 2*). Jacob received the birthright, which his brother despised; so the Jews, the elder brother, rejected their birthright, when they said, 'We have no king but Cæsar' (*John xix. 15*). All blessings are in Christ; and the younger people, the Gentile, believing in Christ, has received the blessing, which the elder, the Jew, has lost. Jacob was persecuted by Esau, so the Church is persecuted by the Jew. The Twelve Patriarchs were born in a strange land, and Christ, a stranger and sojourner in His earthly pilgrimage, laid the foundation of the Church in the Twelve Apostles. The *speckled and spotted* sheep were Jacob's. So Christ gathers together His flock into one spiritual fold, from the various nations of the Earth; for to Him the Father has said, 'Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession' (*Psa. ii. 8*). The sons of Jacob were prophets of the multitude of the children of Christ" (the reading here in some copies of *S. Irenæus* is "multitudinis filiorum Domini prophetæ fiebant Jacob." Perhaps we ought to read, "multitudinis filiorum Domini prophetæ filii erant Jacob"). "Jacob had children from two wives. Christ has spiritual children from the two Laws (the Levitical Law, and the Christian Law), of one Father. Jacob had children from the handmaids also; so Christ has spiritual children, not only from the freeborn, but from the slave; and He gives to all of His Holy Spirit. But Jacob did all things for the sake of Rachel, the younger and the beautiful sister, who prefigured the Church, for whom Christ shed His blood. In the Scriptures, Christ foreshadowed His own acts by those of the Patriarchs; and He foretold the future by the Prophets: for in Him there is nothing void or without a type" (*S. Irenæus*).

S. Justin Martyr, in his dialogue with Trypho the Jew (§ 134), speaks in similar language. "Leah is your Synagogue, Rachel is our Church; Jacob became a servant for these, and for the handmaids who were with them. And Christ promises blessings to the bond, as well as to the free; and He gives in the Gospel the same dignity to both, if they obey His law

(*Gal. iii. 28*. *Eph. vi. 8*. *Col. iii. 11*). Jacob was a servant for the *speckled and spotted* cattle; so Christ (who is the true Shepherd) has become a servant, for men of every nation and complexion: and He purchased them all to Himself by the mystery of the Cross. The eyes of Leah were dim; so are the eyes of the Synagogue. Rachel stole away her father's gods, which are hidden unto this day; and Jacob buried them under the oak, which was at Shechem, where God first appeared in Canaan to Abraham (*xii. 6*; *xxxv. 4*); so our old idols are now hid (*cp. Isa. ii. 20*). Jacob was persecuted by his brother; so we are persecuted by the Jews, who are our brethren. Jacob was called Israel; and Jesus Christ is called Israel, in Scripture" (*Isa. xlix. 3*. *S. Justin Martyr*).

Thus, then, in this chapter, as interpreted by ancient Christian writers, who were almost contemporary with the holy Apostles, we see mysterious foreshadowings of Christ and His Church. We see in Jacob, the son blessed of his father, who became a pilgrim, an exile, a shepherd, and a servant, for the sake of his beloved Rachel (whose name is not without a mystery, for it signifies a *sheep*), a type of the Ever-Blessed Son, who left His Father's bosom, and came down from His heavenly home into this vale of tears, to seek and save the *sheep* that was lost, and who vouchsafed to become Man, and to join the human Nature to the Divine by His blessed Incarnation, and became "Emmanuel, God with us," and "took upon Him the form of a servant" (*Phil. ii. 7*), and deigned to be "a Man of sorrows, and acquainted with grief," and "had not where to lay His head," and was "the great Shepherd of the sheep," and laid down His life for them, and "endured the Cross, despising the shame" (*Heb. xii. 2*), and purchased to Himself a Church with His own blood, and espoused her to Himself in mystical wedlock by His blessed Word and Sacraments, and whom the Holy Ghost Himself declares to have been typified by Jacob, by calling Him *Israel*,—the Prince of God (*Isa. xlix. 3*).

In the descent of all the Twelve Patriarchs, the heads of the Twelve tribes, and of all the literal Israel, from one Father, Jacob, we see a foreshadowing of the truth, that all spiritual Israelites derive their life from Christ. "Jacob loved Rachel," and his design was to have one, and one only, wife. So in Christ's will and desire, there is one Catholic Church, from the beginning to the end of the world. But all that is human is marred by blemishes, and sullied by stains of sin. God desires perfect holiness and unity. But man's nature is corrupt. Division and unholiness are the fruits of human corruption. But God's purposes are not overthrown. Christ is the one Author and Giver of all spiritual grace, wheresoever it flows. Leah was clandestinely introduced into wedlock with Jacob, through Laban's fraud; so the Levitical Law came in—*subintravit*—by reason of Man's sin. Rachel was not exempt from envy and jealousy; so the Church in this world has many spots and wrinkles of human infirmities (*Eph. v. 27*). Separate Congregations are consequences of her sin and barrenness. But, wheresoever Christians are born, whether it be at Jerusalem or Samaria, whether it be in the Unity of the Church, or in schismatical Sects, all their spiritual life, all their spiritual grace, all their hopes of blessing from God are derived from Him Who became a pilgrim, a servant, and a shepherd for their sakes; the true Jacob,—the promised Seed of Abraham, the ever-blessed Son, JESUS CHRIST.

Therefore, let not any, who have spiritual gifts and graces,

XXXI. ¹ And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^aglory. ² And Jacob beheld ^bthe countenance of Laban, and, behold, it *was* not ^ctoward him [†]as before.

³ And the LORD said unto Jacob, ^dReturn unto the land of thy fathers, and to thy kindred; and I will be with thee. ⁴ And Jacob sent and called Rachel and Leah to the field unto his flock, ⁵ And said unto them, ^eI see your father's countenance, that it *is* not toward me as before; but the God of my father ^fhath been with me. ⁶ And ^gye know that with all my power I have served your father. ⁷ And your father hath deceived me, and ^hchanged my wages ⁱten times; but God ^ksuffered him not to hurt me. ⁸ If he said thus, ^lThe speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. ⁹ Thus God hath ^mtaken away the cattle of your father, and given *them* to me. ¹⁰ And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the || rams || which leaped upon the cattle *were* ringstraked, speckled, and grisled. ¹¹ And ⁿthe angel of God spake unto me in a dream, *saying*, Jacob: and I said, ⁿHere *am* I. ¹² And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for ^oI have seen all that Laban doeth unto thee. ¹³ I *am* the God of Beth-el, ^pwhere thou anointedst the pillar, and where thou vowedst a vow unto me: now ^qarise, get thee out from this land, and return unto the land of thy kindred.

a Ps. 49. 16.
b ch. 4. 5.
c Deut. 28. 54.
† Heb. as yesterday and the day before,
l Sam. 19. 7.
d ch. 28. 15, 20,
21. & 32. 9.
e ver. 2.

f ver. 3.
g ver. 38, 39, 40,
41.
h ver. 41.
i Num. 14. 22.
Neh. 4. 12.
Job 19. 3.
Zech. 8. 23.
k ch. 20. 6.
Ps. 105. 14.
l ch. 30. 32.
m ver. 1, 16.

Or, he goats.

n ch. 48. 16.

o Ex. 3. 7

p ch. 28. 18, 19,
20.

q ver. 3.
ch. 32. 9.

imagine that they are due to themselves. And let none suppose that any spiritual gifts will profit them without charity (1 Cor. xiii. 1—3). Let them, therefore, come together as “brethren, and dwell together in unity.” Let all the sons of Israel be gathered together, under the shadow of the fatherly hands of the true Israel, to receive His blessing in the Apostolic unity of the Catholic Church of God (see Gen. xlix. 1—28).

The details recorded in the history of Jacob, when read merely by the light of human reason, may seem petty, poor, and paltry, and unworthy of the divine regard. But to read Scripture by the light of nature only, is to miss much of its meaning. It is not to read it as the Holy Ghost, its Author, intends that it should be read; it is to read it with a dim eye; it is to read it with the bleak eye of Leah, the type of the Jewish Synagogue, and not with the faith of Rachel, the beloved wife, the emblem of the Church. It is not to read as a Christian ought to read it. It is to read it as the Jews read it, with a veil upon the heart. But (as St. Paul says) “the veil is taken away in Christ” (2 Cor. iii. 14). When the history of Jacob is read with the eye of faith in Christ, when it is read in the light of the Gospel of Christ, then all its details will be seen to be invested with new grace and glory; then they will acquire new dignity and grandeur; then they will be hailed with joy, as orient gleams of “the Sun of Righteousness, rising upon the world with healing in His wings” (Mal. iv. 2).

CH. XXXI. 1. *this glory*] Literally, *this weight*. Hence St. Paul speaks “of a weight of glory” (2 Cor. iv. 7).—“onus honoris.”

2. *as before*] Literally, as yesterday: cp. xxx. 33.

3. *the LORD said unto Jacob, Return*] Cp. v. 13. Jacob's retirement from the service of Laban, like that of the Israelites from the bondage of Egypt, was not of his own mere motion, but by God's command.

4. *Rachel and Leah*] Rachel, though the younger sister, yet, as the beloved wife, is placed first: cp. v. 14.

8. *If he said thus*] Here is the proof of the change of wages. Laban first allowed to Jacob all the various coloured animals. Afterward he limited his promise to one species, the speckled; then he changed it to another, the ring-straked. But God overruled all his devices for Jacob's good.

So it is with the devices of the spiritual enemy of the Church of God. Satan is ever shifting his plans of hostility against her. He is represented in the Apocalypse, at one time mounting the red horse; at another, the black horse; at another, the pale horse, in his warfare against Christ, the true

Jacob, who has “gone forth conquering and to conquer” (see below, on Rev. vi. 2—7). But all the designs of the enemy will recoil on himself, to his confusion, and the glory of Christ, and the good of His Church; for “all things work together for good to them that love God” (Rom. viii. 28): and “who is he that shall harm you, if ye be followers of that which is good?” (1 Pet. iii. 13.)

10. *grisled*] Heb. *beruddim*; spotted, as with hail (*barad*). The English word *grizzle*, from the French word *grêle*, hail, is a literal translation of the Hebrew: see Gesenius, p. 139, who thinks that the words *pardus*, *leo-pardus*, are derived from this root; and the French *broder*, to embroider.

11. *the angel of God*] Is called in v. 13 the God of Bethel, where Jacob had a vision of Christ's Incarnation. See xxviii. 12; and cp. *Justin Martyr*, Dialog. c. Tryph. § 60. No angel (say the Christian Fathers) could venture to call himself God, but only He Who is God, and who also is the Angel or Messenger of God, namely, the Divine Logos, the Eternal Son of the Father: cp. *Novatian* de Trin. c. 27. *S. Cyprian* adv. Jud. ii. 5. *Concil. Antioch.* c. Paul. Samos. in *Routh*, Rel. Sac. ii. 465, which is a valuable ancient testimony of the Christian Church on this subject: cp. *Euseb.*, Dem. Ev. v. 10. *S. Basil* adv. Eunom. ii. p. 742. *S. Chrys.*, Hom. 57: see above, notes on xvi. 7; below, Exod. iii. 2. Judg. vi. 11; xiii. 3. This angel is described by Jacob himself as having “redeemed him from all evil” (xlvi. 16).

12. *Lift up now thine eyes, and see*] The act of Jacob, therefore, which has been described above (xxx. 37—42), was done by direction of God, who is the Creator and Proprietor of all things, and who says, “All the beasts of the forest are mine, and so are the cattle upon a thousand hills” (Ps. i. 10).

Let no one, therefore, charge Jacob with dishonesty; but let us rather see here a figure of the operation of God in the world, who makes all the shifting devices of the Enemy of His Gospel to be ministerial to the increase of the flock of Christ, the true Jacob, the Good Shepherd, which is gathered from all nations of the world; and which the Father gives to Him as a reward of His earthly pilgrimage, and of His faithful service. And therefore the Father says to Him after His Passion, “Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession” (Ps. ii. 8). And Christ says, “I am the Good Shepherd; and know My sheep: and My Father, who gave them to Me, is greater than all; and I lay down My life for the sheep: and other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one Shepherd” (John x. 14—29).

r ch. 2. 24.

s ch. 29. 15, 27.

† Heb. *teraphim*,
Judg. 17. 5.
1 Sam. 19. 13.
Hos. 5. 4.
† ch. 35. 2.
† Heb. *the heart*
of Laban.
u ch. 46. 28.
2 Kings 12. 17.
Luke 9. 51, 53.

x ch. 13. 8.

y ch. 20. 3.
Job 33. 15.
Matt. 1. 20.
z ch. 24. 50.

† Heb. *from good*
to bad.

a 1 Sam. 30. 2.

¹⁴ And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house?' ¹⁵ Are we not counted of him strangers? for ^a he hath sold us, and hath quite devoured also our money. ¹⁶ For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

¹⁷ Then Jacob rose up, and set his sons and his wives upon camels; ¹⁸ And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. ¹⁹ And Laban went to shear his sheep: and Rachel had stolen the † 'images that were her father's. ²⁰ And Jacob stole away † unawares to Laban the Syrian, in that he told him not that he fled. ²¹ So he fled with all that he had; and he rose up, and passed over the river, and ^u set his face toward the mount Gilead.

²² And it was told Laban on the third day that Jacob was fled. ²³ And he took ^x his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. ²⁴ And God ^y came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^z speak not to Jacob † either good or bad. ²⁵ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

²⁶ And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^a carried away my daughters, as captives taken

14. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Rachel quits her own land to follow Jacob; so the Church left the Mesopotamia of heathenism to follow Christ into Canaan, the figure of heaven. The Holy Spirit said to her by the Psalmist, "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him" (Ps. xlv. 11, 12).

17. set his sons and his wives upon camels] Why did not his sons go on foot? On examining the chronology, we find that Reuben, the eldest, was only about thirteen years of age, and Joseph, the youngest, was not more than six: see xxx. 25 compared with xxix. 31.

19. Rachel had stolen] See below, vv. 32, 33. Some have supposed that Rachel did this with a good purpose (so *S. Basil*, *S. Greg. Naz.*, *Theodoret*), in order to wean her father from idolatry (see v. 32). *S. Chrysostom* and others are of opinion that Rachel herself was not yet weaned from idolatry (see xxv. 2). Perhaps she desired to consult them on her journey, and she may have coveted these teraphim as jewels.

— the images] Household gods; tutelary deities. Heb. *teraphim*, a word always used in the plural, and supposed by some to be derived from the Syrian *taraph*, to rejoice (*τέρπειναι*, *Gesenius*, p. 875), as being believed to be *δαίμονες* *ἐδών*, givers of good things,—of plenty and health,—and so connected with the Greek *τρίψω* (*Hitzig*); and thus perhaps they correspond to the Latin *Penates*, from *penus*. Others derive the name from the Syriac word *taraph*, to inquire, as being consulted in divination. Others suppose it to be another form of *seraphim*. Others derive it from *rapha*, to heal; Gr. *θεραπεύω*.

The teraphim seem to have resembled the human form (1 Sam. xix. 13), and sometimes were made of silver (Judg. xvii. 4), and were consulted as oracles (cp. Zech. x. 2), and seem to have been of Chaldean origin (Ezek. xxi. 21), and are denounced by God as abominable in His sight (1 Sam. xv. 23. 2 Kings xiii. 24). Freedom from idolatry seems to be described as being "without teraphim" (Hos. iii. 4). On the form and use of teraphim, see *Pococke* on Hos. iii. *Spencer* de Urin et Thummim. *Witsii* Ægypt. pp. 38. 71. *Kalisch*, p. 554. *Winer*, R. W. B. p. 608; note below, on 1 Sam. xix. 13.

It appears that though Laban acknowledged the God of Isaac to be God (v. 29: cp. xxx. 27), yet he joined this acknowledgment with the worship of idols. And even after God had appeared to him, he complains of the loss of his gods (v. 30).

Observe the gradual moral decline of those who are ensnared by idolatry; Laban is thus a warning to us, and to all.

Laban, as presented to us in chap. xxiv., was a superior person to Laban as he now appears in chap. xxix.—xxxi. His character has changed for the worse (see on xxiv. 30). In chap. xxiv. he had a reverence for the Lord (v. 50), and we see there no signs of idolatry; and probably, if Isaac had known that Laban was an idolater, he would not have sent Jacob to him. Laban, as he is displayed there, was hospitable, frank, and liberal even to the servant of Abraham. But now he is much deteriorated. He is sordid, knavish, and ungenerous, even to the son of his own sister. He is covetous, arrogant, and vain-glorious in his dealings with Jacob (see on v. 27), and did not scruple to sacrifice his daughter Leah to his own low desires, xxix. 23.

What was the cause of this demoralization? Doubtless it is to be found in his lapse to a more corrupt form of religion: cp. below, v. 53. The full development of the evil principles which worsened the character of Laban, may be seen in the life and death of that wonderful personage in a later age, who came from the same region as Laban, and endeavoured to gain temporal honour and wealth to himself by means of his unholy practices against Israel,—the prophet Balaam: see Num. xxii.—xxv.

20. stole away unawares to] Literally, stole the heart of; took away his consciousness (cp. vv. 26 and 27); escaped the notice of; *ἔκλεψε νόον* (*Homer*, *Il.* xiv. 217).

In a higher and unexceptionable sense, the true Jacob, Jesus Christ, on several occasions took away the consciousness of the Jews; when they were conspiring against Him. He "stole away unawares," and passed through the midst of them, and conveyed Himself away from them on several occasions when they took up stones to cast at Him (Luke iv. 30. John v. 13; viii. 59; x. 31. 39). When He arose from the dead, and was returning to His heavenly country, He showed Himself only to a few (Acts x. 40); and the Jewish Labans, who plotted against Him, knew nothing of His departure when He ascended into heaven.

21. the river] Euphrates.

— mount Gilead] Where were rich pastures, on the east of the Jordan, at about the same distance from it as Shechem was on the west: see Num. xxxii. 11. 39. Deut. iii. 12—16; xxxiv. 1. It is called *Gilead* here by anticipation. It was the northern part of that mountain range; for Jacob was as yet on the north side of the ford Jabbok. This northern part is now called *Jebel Adschlun* (*Raumer*).

25. pitched his tent] See on v. 21. Literally, struck it, by knocking in the nails, pins, and stakes, by which it was fixed.

26. hast stolen away unawares] Literally, hast stolen my heart; see v. 20, and in v. 27 he says, "thou didst steal me."

with the sword? ²⁷ Wherefore didst thou flee away secretly, and † steal away ^{† Heb. hast stolen me.} from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸ And hast not suffered me ^{b ver. 55.} to kiss my sons and my daughters? ^{c 1 Sam. 13. 13.} thou hast now done foolishly in so doing. ²⁹ It is in the power of my hand to do you hurt: but the ^{d ver. 53.} God of your father spake unto me ^{ch. 28. 13.} yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. ^{e ver. 24.} ³⁰ And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou ^{f ver. 19.} † stolen my gods? ^{Judg. 18. 24.}

³¹ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. ³² With whomsoever thou findest thy gods, ^{g See ch. 44. 9.} let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

³³ And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent. ³⁴ Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban † searched all the tent, but found *them* not. ³⁵ And she said to her father, ^{† Heb. felt.} Let it not displease my lord that I cannot ^{h Ex. 20. 12.} rise up before thee; for the ^{Lev. 19. 32} custom of women is upon me. And he searched, but found not the images.

³⁶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? ³⁷ Whereas thou hast † searched all my stuff, what hast ^{† Heb. felt.} thou found of all thy household stuff? set it here before my brethren and

^{27. with mirth}] Laban adds hypocrisy to injury. He vain-gloriously boasts of his own power, at the same time that he is guilty of avarice, sordid covetousness, and religious compromise (v. 30); he is a lively picture of the spirit of this World, as opposed to God and His Church.

^{28. thou hast now done foolishly}] The World charges the saints of God with folly, because they desire to return to their Father's house, and seek a "better country, even a heavenly."

^{29. the God of your father}] See here an evidence of Laban's spiritual degeneracy. Many years before this time, in his interview with Abraham's servant, he had reverently uttered the name of Jehovah. "The thing proceedeth from the Lord. Behold, Rebekah is before thee; let her be thy master's son's wife, as the LORD hath spoken" (xxiv. 50, 51).

But now his tone is altered. "The God of your father appeared to me;" and he only adopts the word *Lord* as a protest against Jacob (v. 49). Some critics attempt to explain this difference by a theory of a different authorship of the two passages, and ascribe the former passage to an ideal writer, whom they call the *Jehovist*, and the other to an imaginary *Elohist*. But sound, sober, and reverent criticism will rather ascribe the difference of *language* to a difference in Laban's character (see v. 19); and in this difference of character and language, it will also recognize the truth of the history.

^{30. thou sore longedst}] With anxious desire; making thee pale. From the word here used, *casaph*, to be white, comes *ceseph*, silver, as ἀργυρος, argentum, from ἀργός, white; contrasted with gold, from *gelb*, yellow: cp. *Gesen.* 409.

— *wherefore hast thou stolen my gods?*] This is the first place in Scripture where there is any reference to heathen gods (*S. Aug.*). Idolatry blinds the mind and betrays its own folly. Thou hast stolen my gods! (Cp. Jer. x. 5. Baruch vi. 57.) Those gods, laid over with silver and gold, are not able to escape from thieves. How was it, Laban, that thou didst not see thy own folly in this zeal for thy helpless deities, and in thy neglect of the true God, who has blessed Jacob His servant, in spite of thee and of them? (*S. Chrys.*)

^{33. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents}] The images were sought for, but were not found there. Jacob gave no countenance to

idolatry: he *knew not that Rachel had stolen them* (v. 32); and Leah and the handmaids did not harbour them.

Christ, the true Jacob, condemns idolatry (1 Cor. x. 14. 2 Cor. vi. 17). The spiritual Leah, the Jewish Church (see xxix. 28; xxx. 1), ever since the coming of Christ, has been free from idolatry; she is "without teraphim" (Hos. iii. 4), though formerly she was addicted to idolatry of the grossest kind; and the spiritual handmaids are not chargeable with it.

But are the Rachels free from it? Are not some Christian Churches chargeable with it? Are there not some signs of it in Christendom? and this is denounced by the warning voice of the Apocalypse: ep. Rev. ix. 20; xiii. 14; xiv. 9.

^{34. Rachel had taken the images}] Her father's example had infected her with its contagious influence, and she, though she had become the wife of Jacob, had still some hankering for idolatry: cp. the remarks below on Michal's act, 1 Sam. xix. 13.

This was the case with the Christian Rachel, espoused to Christ from heathenism; some of the evil taint of former idolatry still clung to it, as appears from St. Paul's Epistles: see 1 Cor. viii. 1—10; x. 19; xii. 2. 2 Cor. vi. 16. But Christ, like Jacob, commands His Rachel to put away idolatry from her. See xxxv. 2. 4: cp. Matt. iv. 10. 1 John v. 21.

— *in the camel's furniture*] The camel's pack-saddle, covered with carpeting, on which she rode; called in Hebrew *car*, from *carar*, to go round in a circle: whence *car*, a circular vessel; or, as some suppose, from its motion: cp. *currus*, *curro*, *carry*, *car*, *career*, *chariot* (*Gesen.* 413. 416).

Some Christian Rachels still harbour (as it were) the idols of heathenism in their camels' furniture.

This may be seen in the adoption and admixture of heathen practices in the missionary acts and ritual of some Christian Churches, especially in India, China, and South America.

^{35. the custom of women is upon me}] Laban's deceitful practices had taught his own daughter to deceive him. Women in the condition here mentioned were regarded as unclean (*Bähr*, Symbolik ii. 466), even before the Levitical Law (Lev. xv. 19: cp. Isa. xxx. 22. Lam. i. 17. Ezek. xviii. 6), and Laban could never have imagined that his daughter, in that state, would have dared to place his gods under her seat.

thy brethren, that they may judge betwixt us both. ³⁸ This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. ³⁹ That which was torn of beasts I brought not unto thee; I bare the loss of it; of ^k my hand didst thou require it, *whether* stolen by day, or stolen by night. ⁴⁰ Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. ⁴¹ Thus have I been twenty years in thy house; I ^l served thee fourteen years for thy two daughters, and six years for thy cattle: and ^m thou hast changed my wages ten times. ⁴² Except the God of my father, the God of Abraham, and ^o the fear of Isaac, had been with me, surely thou hadst sent me away now empty. ^p God hath seen mine affliction and the labour of my hands, and ^q rebuked thee yesternight.

⁴³ And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?* ⁴⁴ Now therefore come thou, ^r let us make a covenant, I and thou; ^s and let it be for a witness between me and thee.

⁴⁵ And Jacob ^t took a stone, and set it up for a pillar. ⁴⁶ And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷ And Laban called it || Jegar-sahadutha: but Jacob called it || Galeed.

⁴⁸ And Laban said, ^u This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; ⁴⁹ And ^x || Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. ⁵⁰ If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

38. *This twenty years*] See a faint image here of the vigilance of the true Jacob, the Good Shepherd, and a lesson to all Pastors. If Jacob was so careful of Laban's sheep, how vigilant should they be of Christ's! (*S. Chrys.*)

42. *the God of my father, the God of Abraham*] The God of the brother of thy grandfather.

— *the fear of Isaac*] The God whom Isaac fears (cp. xxxii. 9; and here, v. 53; and Isa. viii. 12, 13). Isaac was still alive; but Abraham was now perfected by death (Heb. xii. 23), and "perfect love had cast out fear" (1 John iv. 18).

45. *Jacob took a stone, and set it up for a pillar*] Cp. xxviii. 18. This was a different transaction from the heaping up of the pile of stones.

46. *they did eat there upon the heap*] Perhaps the flesh of a sacrifice: cp. xxvi. 30. Exod. xxiv. 5. 11.

47. *Jegar-sahadutha*] From the Chaldee and Syriac *yegar*, a heap. Compare Heb. *agar*, and Greek *ἀγέλω*; and *sahadutha*, a witness; the word *sahed*, a witness, is also found in Job xvi. 19. Therefore these Chaldee words are only dialectic varieties of Hebrew forms: cp. Robertson, p. 204.

It has indeed been supposed by some, on the ground of the two different words used by Laban and Jacob, that the original language of the family of Terah, Nahor, and Abraham was the Chaldee, and that Abraham and Sarah learnt Hebrew from the inhabitants of Canaan (*Del., Keil*). But these words are a very precarious foundation for such a theory. It has never been proved that Laban and Jacob spoke different languages; indeed, the intercourse between Abraham's servant, and afterwards between Isaac and Jacob, and the family of Bethuel and Laban, seems to have been perfectly easy (cp. v. 49), and there is no intimation of any need of an interpreter, as in Egypt. And, on the supposition that they did speak different dialects, may not Laban, who had migrated from the seat of his ancestors, and had settled at Haran, have acquired a new dialect? As *S. Jerome* says here, "*Antiquam linguam parentum provinciae in qua habitabat sermone mutaverat.*" And so *S. Aug.*

here. And may not the family of Abraham have preserved the original tongue of their fathers? Perhaps Laban gave the heap a name which would be known to the inhabitants of that district, and adopted their dialect.

48. *was—called*] Literally, *he called*, used impersonally: see xxix. 34.

— *Galeed*] From *gal*, a heap (Josh. viii. 29), a cairn, from the root *galal*, to roll, and *ed*, a witness. In the choice of this name, Jacob may have been influenced by its connexion with the border-land of *Gilead*, which is supposed to signify stony; or Gilead itself may have derived its name from Galeed. In the mountain district, south of the ferd of Jabbok (now *Zerka*), are two mountains, called *Jebel Jelaad* (*Gesen.*, p. 173). The position of Jacob at this time was on the north of that ford (xxxii. 23; and above, v. 21). The mountains to the south of Jabbok are called "half of Mount Gilead" (Deut. iii. 12), the mountains to the north of it being the other half.

49. *Mizpah*] Or, *mitspah*, a beacon or watch-tower; from *tsaphah*, to watch; near Ramoth Gilead. It was afterwards the abode of Jephthah (Judg. xi. 34), and a sanctuary of God (Judg. xi. 11).

— *for he said*] Laban said. Therefore it seems that Laban spoke Hebrew, or a dialect of it.

— *The LORD watch*] He adopts Jacob's creed, but only as a defence against him, not because he accepts it as the only true one, otherwise he would not have been an idolater: cp. Num. xxii. 18.

They who suppose that they are able to disintegrate and decompose the Pentateuch into Elohist and Jehovistic elements, are much perplexed by the sudden appearance of the name *JEHOVAH* the LORD, in this what they term Elohist document. The reader who regards the Pentateuch as one book, written by One Spirit, has no such embarrassments.

— *absent*] Literally, *hidden*.

50. *if thou shalt take other wives*] Thus even he, who had made Jacob a polygamist, condemns polygamy.

⁵¹ And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; ⁵² This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. ⁵³ The God of Abraham, and the God of Nahor, the God of their father, ^y judge betwixt us. And ^y ch. 16. 5. Jacob ^z swore by the ^a fear of his father Isaac.

⁵⁴ Then Jacob || offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

⁵⁵ And early in the morning Laban rose up, and kissed his sons and his daughters, and ^b blessed them: and Laban departed, and ^c returned unto his place.

XXXII. ¹ And Jacob went on his way, and ^a the angels of God met him. ² And when Jacob saw them, he said, This *is* God's ^b host: and he called the name of that place || Mahanaim.

³ And Jacob sent messengers before him to Esau his brother ^c unto the land of Seir, ^d the † country of Edom. ⁴ And he commanded them, saying, ^e Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: ⁵ And ^f I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that ^g I may find grace in thy sight.

⁶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^h he cometh to meet thee, and four hundred men with him.

⁷ Then Jacob was greatly afraid and ⁱ distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

⁸ And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. ⁹ ^k And Jacob said, ^l O God of my father Abraham, and God of my father Isaac, the LORD ^m which saidst unto me, Return

^z ch. 21. 23.
^a ver. 42.
^{||} Or, killed
beasts.

^b ch. 28. 1.
^c ch. 18. 23. &
30. 25.

^a Ps. 91. 11.
Heb. 1. 14.
^b Josh. 5. 14.
Ps. 103. 21. &
148. 2.
Luke 2. 13.
^{||} That is, *Two*
hosts, or, camps.
^c ch. 33. 14, 16.
^d ch. 36. 6, 7, 8.
^e Deut. 2. 5.
^f Josh. 24. 4.
[†] Heb. *field.*
^g Prov. 15. 1.
^h ch. 30. 43.

^g ch. 33. 8, 15.

^h ch. 33. 1.

ⁱ ch. 33. 2.

^k Ps. 50. 15.
^l ch. 28. 13.
^m ch. 31. 3, 13.

51. *I have cast*] Some MSS. read *garitha, thou hast cast*; and the *Arabic* version and the *Samaritan* text countenance this sense.

53. *judge*] The verb here is in the plural number. Laban, therefore, regards the God of Nahor as different from the God of Abraham. He combines together the true God with the gods of Terah, of whom we read in Josh. xxiv. 2, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they worshipped other gods."

The religion of Laban was a corrupt medley of falsehood and truth: see xxx. 27; and above, v. 19. 30. Jacob rejects this medley, and swears by "the fear of his father Isaac:" cp. v. 42. Laban represents the spirit of the World, which is ready to accept Christianity, together with other creeds. The World has its Pantheon. It accepts, encourages, and endows opposite forms of belief, as if they were equally true. But the true Israelite cannot accept such a compromise. To him "there is one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5); and he must "contend earnestly for the faith once for all delivered to the saints" (Jude 3): cp. Lev. xix. 19.

CH. XXXII. 1. *Jacob went on his way*] In a southerly direction, from Galeed and Mizpah.

— *the angels of God met him*] After his deliverance from Laban; as the Angels afterwards ministered to Christ after His victory over the Tempter (Matt. iv. 11).

2. *Mahanaim*] *Two camps*; the Hebrew is from *chanah*, to encamp: the word used by the Psalmist, who says, "The Angel of the Lord encampeth about those that fear Him, and delivereth them" (Ps. xxxiv. 7).

The visitation of these Angels was therefore a divine pledge to Jacob that he would be delivered by God from his brother Esau, and from other dangers to which he might be exposed.

Mahanaim was on the north of the ford Jabbok, probably at a place now called *Malneh* (Raumer, Robinson).

3. *And Jacob sent*] Here begins a new Proper Lesson in the Calendar of the Synagogue: see above, i. 1. The parallel Lesson from the Prophets is Obadiah (which contains a prophecy of the destruction of Edom for pride, and for injuries done to *Israel*, and foretells the salvation and triumph of *Jacob*), and Hos. xii. 13, to xiv. 1, which is a sequel to the description of the birth of *Jacob*, and his service in Syria, and *wrestling with the Angel*, in Hos. xii. 3—13, which was the parallel Lesson to the previous chapter: see above, on xxviii. 10.

— *to Esau his brother*] Of whose absence from his father's house Jacob perhaps had heard from Rebekah: see xxvii. 45.

— *Edom*] As it was afterwards called. Esau had probably gone forth after the blessing he had received (xxvii. 39), to take possession of the land, which had been promised to him.

5. *I have oxen*] Therefore, though I have received the birthright and the blessing, do not imagine that I desire any thing more from thee, or from our father Isaac; and Jacob confirms this assertion, by sending a large present to Esau, whom he calls *his lord* (v. 5. 18).

THE PRAYER OF JACOB.

9. *And Jacob said*] Here is a preparation for the mystery of the divine Vision, which is about to be related (v. 24). Jacob takes refuge in prayer to God in his difficulties and distresses,—a type of Christ's earnestness in prayer in His Agony in the Garden (Matt. xxvi. 37—39. Luke xxii. 41—46).

This Prayer of Jacob is a beautiful specimen of supplication. It begins with an invocation of God, in His attributes of love and mercy to the forefathers of Jacob; it acknowledges Him to be both God and Lord (*Elohim* and *Jehovah*),—the God of Nature, and of Grace;—it contains a humble confession of unworthiness, and a thankful ascription of praise, and a devout remembrance of God's promises, spiritual and temporal, and an earnest prayer for deliverance, and a charitable intercession for others, the mother and the children, through whom the promised Seed was to come, in whom all are blessed.

† Heb. *I am less than all*, &c.
n ch. 24. 27.

o Job 8. 7.

p Ps. 59. 1, 2.

q Hos. 10. 14.
† Heb. *upon*.
r ch. 28. 13, 14, 15.

s ch. 43. 11.
Prov. 18. 16.

t Prov. 21. 14.

† Heb. *my face*,
Job 42. 8, 9.

u Dent. 3. 16.

† Heb. *caused to pass*.

x Hos. 12. 3, 4.
Eph. 6. 12.
† Heb. *ascending of the morning*.

unto thy country, and to thy kindred, and I will deal well with thee: ¹⁰ † I am not worthy of the least of all the ^a mercies, and of all the truth, which thou hast shewed unto thy servant; for with ^o my staff I passed over this Jordan; and now I am become two bands. ¹¹ ^p Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and ^q the mother † with the children. ¹² And ^r thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

¹³ And he lodged there that same night; and took of that which came to his hand ^s a present for Esau his brother; ¹⁴ Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, ¹⁵ Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. ¹⁶ And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. ¹⁷ And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? ¹⁸ Then thou shalt say, *They be thy servant Jacob's*; it is a present sent unto my lord Esau: and, behold, also he is behind us. ¹⁹ And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. ²⁰ And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will ^t appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

²¹ So went the present over before him: and himself lodged that night in the company. ²² And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, ^u and passed over the ford Jabbok. ²³ And he took them, and † sent them over the brook, and sent over that he had.

²⁴ And Jacob was left alone; and there ^x wrestled a man with him until the † breaking of the day. ²⁵ And when he saw that he prevailed not against

10. *I am not worthy of*] Literally, *I am less than*.

This prayer of Jacob is the more remarkable, because Jacob had been subject to the corrupting influences of idolatry in the family of Laban, in Padan-aram, for twenty years: see xxx. 27; xxxi. 19. 30. 53.

— *with my staff I passed over this Jordan*] As a pilgrim and a stranger. So Christ came to Jordan at His baptism, unknown as to His real dignity, even to the Baptist himself (John i. 31. 33); but afterwards He became two *bands*, or two *camps* (the same word as in v. 2). He was enlarged in the Two Camps of the Jewish and Gentile Church, into which His soldiers are admitted by Baptism, when they are engrafted into the mystical body of Him Who by His own "Baptism in this same river Jordan sanctified water to the mystical washing away of sin," and Who, after His Baptism in the Jordan, began to choose His Apostles, whom He sent to teach and baptize all Nations. Cp. on Ps. lxxviii. 13 the *two folds*.

13. *he lodged there that same night*] This is repeated in v. 21, where it is added, *in the company*, or rather, *in the camp*. He seems to have fortified himself in his position after he had sent the present over to Esau.

— *a present for Esau his brother*] The conduct of Jacob, if judged by mere earthly rules, may be disparaged by some as that of cowardice or craft. But the Gospel says, "Blessed are the meek." "Cogitabat de reconciliatione fraternâ (says S. Ambrose), ita ut humilitate eum invitaret, officiis acquireret, muneribus quoque emendum putaret."

Let us remember, also, that he had weak women, and tender children (twelve of his own under thirteen years of age), to care for; and he knew that the prophecy had said of Esau, "By thy sword shalt thou live" (xxvii. 40); and that Esau had sought to kill him, even at his own home, and that he

was coming "with four hundred men." Well, therefore, might he be fearful; and who shall censure him for it?

22. *rose up that night*] Before daybreak. Perhaps the days were hot, and it was more agreeable to travel by night.

— *and passed over the ford Jabbok*] Rather, *made them pass over the brook*; Jacob himself remained alone that night on the northern side of the brook.

Jabbok was so called, either from *baka*, to gush forth with a gurgling noise, or from *abak*, to *wrestle* (*Gesen.*); or from *chabak*, to *grasp* as in wrestling (*Del.*); and it may indicate the struggle of the river to make its way through the rocks. This etymology seems to be referred to in v. 24, where the Hebrew for *he wrestled* is *yeabek*; and that word seems to suggest that the ford may even have derived its name from the *wrestling* of Jacob on its banks; the place may be here called Jabbok by *anticipation*; and the name *Jabbok* may take its place with other names, such as *Bethel*, *Galeed*, *Mahanaim*, *Peniel*, which are memorials of events in his history.

It rises in the mountains of Bashan, and flows down between *Jebel Adschlun*, and *Jebel Jelaad*, into the Jordan, at a point nearly opposite to Shechem. It is now called *Zerka*, the *blue river*. Cp. *Winer*, i. p. 519; *Raumer*, Pal. 74; *Burekh.*, Syr. 597; *Porter*, in *Smith's B. D.* i. p. 909: cp. Num. xxi. 24.

JACOB'S WRESTLING.

24. *And Jacob was left alone; and there wrestled a man with him until the breaking of the day*]

On this wonderful History it may be noted:—

1. The person of whom it is related is *Jacob*.

Jacob had the promise of the *blessing*; but he had supplanted his brother, and had deceived his father in his endeavour to gain it. He had been therefore punished by God for his

him, he touched the hollow of his thigh; and ^y the hollow of Jacob's thigh was out of joint, as he wrestled with him. ²⁶ And ^z he said, Let me go, for the day breaketh. And he said, ^a I will not let thee go, except thou bless me.

^y See Matt. 26. 41.
^z Cor. 12. 7.
^z See Luke 24. 28.
^a Hos. 12. 4.

lack of faith and trust, and for his sin against his father and brother, by twenty years' exile and service; and having been chastened by adversity, he is now about to enter the Land of promise, and has had a vision of Angels at Mahanaim, and has uttered a devout prayer to God for protection, in great fear and anguish of heart; for he hears at this very point, when he is about to enter the land of promise, after twenty years' absence, that his brother Esau, whom he has deceived and defrauded, and who had threatened to kill him (xxvii. 41, 42), is coming to meet him with four hundred men (v. 7); and "Jacob was greatly afraid and distressed." Jacob was left alone, and wrestled.

2. The time was the latter part of the *night*; and the wrestling was continued to daybreak.

3. The Person with whom he wrestled, saw that he did not prevail against him; and he touched the hollow of his thigh, lit the *socket of the hip*; and it was disjoined; and he said to Jacob, "Let me go; for the day breaketh."

4. Jacob said, "I will not let thee go, except thou bless me;" and therefore Jacob regarded Him with whom he wrestled as having authority to *bless*.

5. He changed Jacob's name from Jacob (*supplanter*) to *Israel* (*prince of God*); for "as a *prince* hast thou power with *God*, and hast prevailed;" and therefore He with whom he wrestled is called *God*.

6. He would not divulge His name, and blessed him.

7. Jacob called the name of the place *Peniel*, the *face of God*; for he said, "I have seen *God* face to face, and my life is preserved."

8. "As he passed over *Peniel*, the sun rose upon him, and he halted upon his thigh;" and, therefore, "the children of Israel eat not of the sinew of the thigh."

Further, it is to be remembered, that the Holy Spirit Himself, speaking by the Prophet Hosea, refers to this history, and gives further insight into it by saying, that "Jacob by his strength had power (or was a prince) with *God*; yea, he had power with the *Angel*, and prevailed; he wept, and made supplication unto Him. He found him in Bethel, and there He spake with us, even the LORD GOD of Hosts."

Here, then, the following important questions arise, viz.

I. What was the purport of this wrestling? What does it represent? And what is it designed to teach?

This inquiry is to be answered by reference to the circumstances, already specified, of the *person*, *place*, and *time*.

Jacob had wrestled with Esau, even in his mother's womb; he had wrestled with him for his birthright and his blessing, and had prevailed against him by *craft*; and now Esau, his brother whom he had wronged, is coming against him. And Jacob is sore afraid for himself, his household, and goods.

At this very time God meets him. God comes against him; God wrestles with him,—God, who has chastened him with exile and hard service for twenty years; God meets and resists him at the very threshold of Canaan. Thus God reminds him that he whom he must fear is *not Esau*, but *God*; and the Holy Spirit, by the prophet Hosea, teaches us (Hos. xii. 4) that Jacob learnt *that* lesson, and that he wrestled with God in faith, with *prayers and tears*, and he continued earnestly in this spiritual wrestling with holy vehemence, from his very inmost heart, showing itself in the struggles and conflicts of his whole body,—even as Christ's spiritual Agony showed itself by "prayers and supplications with strong crying and tears" (Heb. v. 7. Matt. xxvi. 39–44. Luke xxii. 44), and by the drops of blood,—and that Jacob would not cease from this spiritual wrestling until he had gained the *blessing from God by faith*, which he had *stolen from his father by fraud*.

Here was the crisis in Jacob's life. Now he was no more *Jacob the supplanter*, but *Israel the prince of God*. He was baptized into a new name.

The passage of Jabbok,—the brook of *wrestling*,—as its name indicates, was to him like "a laver of regeneration." The sunrise after that lonely night of darkness, dismay, and conflict, was like a bright dawn, a spiritual resurrection from the grave of darkness and sorrow to a life of light and glory.

II. Who was He with whom Jacob wrestled?

He who met Jacob, and was visible and tangible, was an *Angel*, and is called so by Hosea. He is also said to be *God Himself*. He is even called *God* (v. 28. 30), and the *Lord of*

Hosts (see Hos. xii. 3. 5): cp. *S. Augustine* de Civ. Dei xvi. 39; *Serm.* 122; *S. Justin Martyr* c. Tryphon. § 58; *S. Ambrose* de Jacob. ii. c. 7; *S. Jerome* in Hos. xii.

But it may be said, God is Almighty and Invincible; How then could Jacob prevail over Him?

To which it may be replied, That God allows the exercise of His power to be modified by man's acts. He said to Lot, "Haste thee, escape; for I cannot do any thing till thou be come thither" (Gen. xix. 22). It is written of Christ, that "He could there do no mighty work" (Mark vi. 5: see note there), i.e. "because of their unbelief." On the other hand, He says, "All things are possible to him that believeth" (ix. 23). He invests man's faith with divine power; and He, who is Invincible and Omnipotent, exercises His Omnipotence in allowing Himself to be conquered by Faith. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi. 12). The Invincible is overcome by earnest prayer; as Tertullian well says, "*Hæc vis Deo grata est*" (Apol. 30); and *S. Ambrose* (in Luc. xi.), "*Vim facimus Domino, flendo, lacrymis exorando;*" and *S. Gregory*, "*Hæreditatem rapiamus per penitentiam.*"

The Holy Spirit, speaking by Hosea, supplies a refutation of some modern objections and cavils against this history, which proceed on the supposition that the majesty of God is disparaged by gracious concession and voluntary subjection to the devout struggles of His saints in the agony of prayer, such as that of Abraham for Sodom: see xviii. 7. 23–32.

The Patriarch Jacob, penitent for his sins, and having given utterance to the devout aspirations of his spirit in prayer (see v. 9–12), is now humbling himself in his distress, and fear, and anguish to the lowest depths of self-abasement; and therefore "he had power over the Angel, and prevailed," *because "he wept, and made supplication unto him"* (Hos. xii. 4).

Such an appeal was irresistible to the God of all tenderness and mercy. "*Volens victus est!*" exclaims *S. Augustine* (Serm. 122). "*Victor a Victo benedicebatur!*"

When we consider the circumstances now stated, we are brought to the conclusion that the *Angel* who is called *God*, and the *Lord of Hosts*, is no other than the Son of God Himself. This opinion is asserted by the Christian Fathers, who see a foreshadowing of the Incarnation in the fact that this *Angel* is called *God*, and wrestles with Jacob as a man, and touches him. The ancient Fathers agree, that He, who is called here an *Angel* and *God*, and whose Name was not to be revealed, and who blessed Jacob, and whose face Jacob saw, was no other than the SON OF GOD, who was afterwards to become Incarnate, and to bless all who have faith in Him, and to make them the Israel of God. See *Justin M. c. Tryphon.* § 126; *Tertullian c. Marcion.* c. 3; *S. Hilary de Trin.* iv. 31; v. 19; xii. 46; *Euseb.* Hist. Eccl. i. 2; Dem. Ev. v. 11; the Fathers of the *Sirmian Council*, in *S. Hilary de Synodis*, p. 470; *Novatian de Trin.* c. 9; *S. Leo, Epist.* 27, c. 2; *S. Augustine c. Faust.* xii. 26; *Serm.* 5. 122. 204; de Civ. Dei xvi. 39; and in Ps. 147; *S. Chrys.*, Hom. 58; and *Theodoret*, Qu. 92.

But further, on the other side also, *Jacob*, in his tears and prayers, was a figure of Christ; he was a type of Jesus as *Man*,—the *Man of Sorrows*,—in His human humiliation and suffering.

Surely it is worthy of remark, that as the Holy Spirit, speaking by Hosea, mentions Jacob's *tears* in prayer, which are not mentioned by Moses here, so the same Spirit in the Epistle to the Hebrews mentions Christ's *tears* in prayer, which are never mentioned in the Gospels: "In the days of His flesh He offered up *prayers and supplications* with strong crying and tears to Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7). Christ wrestled in His Agony (*ἀγωνία*, Luke xxii. 44). And He prevailed, because He feared. His humility was His path to Glory; His Faith was His Victory; His weakness was His strength.

The Antitype Jesus reflects further light upon Jacob the Type. The prayers of Christ, especially in His Agony, were prefigured by the wrestling of Jacob.

(1) Jacob was *alone* when he wrestled; so was Christ in His Agony (cp. Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40); so on many other occasions when He *prayed* (Luke v. 16; vi. 12; ix. 18), "He trod the winepress alone" (Isa. lxiii. 3).

(2) The place where Jacob wrestled was at *Jabbok*, which

b ch. 35. 10.
2 Kings 17. 34.
|| That is, A
prince of God.
c Hos. 12. 3, 4.
d ch. 25. 31. &
27. 33.
e Judg. 13. 18.

|| That is, The
face of God.
f ch. 16. 13.
Ex. 24. 11. &
33. 20.
Deut. 5. 24.
Judg. 6. 22. & 13. 22.

Isa. 6. 5.

27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, ^b Thy name shall be called no more Jacob, but || Israel: for as a prince hast thou ^c power with God and ^d with men, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, ^e Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place || Peniel: for ^f I have seen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon

signifies wrestling; Christ wrestled in His Agony, *dyawia* (Luke xxii. 44); that was His *Jabbok*.

Jacob wrestled near the ford Jabbok; Christ, near the brook Kedron.

Jacob sent away his wives and children; Christ said to those who came to arrest Him, "If ye seek Me, let these go their way" (John xviii. 8).

(3) Jacob wrestled at night; so Christ in the agony.

(4) Jacob prevailed by prayer; so Christ.

(5) Jacob received a blessing from the Angel; an Angel appeared to Christ and strengthened Him in His Agony (Luke xxii. 43).

(6) The Angel touched Jacob's thigh, and it was disjoined. The fact of the wrestling was thus more clearly *proved*, because its effects remained, just as was the case with St. Paul's Vision of Christ (see on Acts ix. 8). The fact of Jacob's halting, and the fact that a custom thence arose, and has been preserved among his descendants even to this day, are evidences that this history describes a *real act*, and not (as some in modern times have imagined) a dream, or ideal phantom. It is like the cross in every baptism, which attests the truth of the wrestling of our Israel in His Crucifixion, which was His Victory.

And not only the touching, but the touching on the *thigh* of Jacob had doubtless its meaning. Abraham made his servant to put his hand under his *thigh* (xxiv. 2), the reason of which has been already explained (cp. xvi. 26; xvii. 29, where the word is *loins*); when God touched it, it was disjoined, but Jacob prevailed, and held the angel till he received a blessing from him, and was called a valiant Prince of God, a Conqueror, and a King.

The *weakness* of Jacob was his *strength*. By his humility, by his prayers, by his tears he prevailed. God touched his thigh and it shrank; and thus God showed His *power*, and that He had been *willingly* overcome by him; and Jacob by asking Him for a *blessing* confessed his own inferiority, for "the less is blessed of the greater" (Heb. vii. 7). The *thigh* was touched, because *there* was his weakness, and *there* also was his strength. Forth from his thigh, from "out of his loins," was to come the Promised Seed, the true *Prince of God*, Who was to wrestle with God Himself, by prayer, by tears,—even by tears of blood,—by death, and to propitiate Him, and to prevail upon Him to cancel the debt of the sin of the whole world, and to give to all true Israelites the everlasting inheritance of the heavenly Canaan. Christ was weak in His Agony, weak on the Cross, where His head was bruised, and His side pierced, and His sinews shrank, and *all His bones were out of joint* (Ps. xxii. 14), when it pleased the Lord to *bruise Him* (Isa. liii. 10). But out of weakness He was made strong. He was crucified through weakness (2 Cor. xiii. 4), but by that weakness He overcame Satan, and Death, and the Grave, and became Israel indeed, a Mighty Conqueror, King of kings, and Lord of lords.

An ancient Father well says, "Because the faith of Jacob was invincible, and his devotion insuperable, therefore God revealed to him hidden mysteries, and touched his thigh; for from him was to come the Lord Jesus, born of a Virgin, and co-equal with God; through whose Cross and Passion sins are forgiven, and the World is redeemed; and a glorious Resurrection and a blessed immortality are purchased for the world." *S. Ambrose* de Jacob. ii. 7.

On the whole, then, we may arrive at this conclusion: Jacob wrestling with the Angel foreshadowed the Man of Sorrows in His Agony; and He with whom he wrestled, was the Eternal Word, the Son of God. Here is a Mystery; but it receives divine light from the true faith. It is illuminated by the doctrine of the Incarnation of the Everlasting Son of God, and by the history of the Agony of the Man Christ Jesus. There was a wrestling; a wrestling in prayer; a wrestling of the Manhood with the Godhead in Christ; a wrestling of the two Natures in Christ. There was a struggle of God and Man

in the Agony; a wrestling of the two Wills in Christ. The human Will in Christ wrestled with the Divine Will in Him; it prevailed by yielding to the Divine Will when He said, "Not My Will but Thine be done." The Agony was His Jabbok. He wrestled and conquered by suffering. If He had not suffered, He would not have triumphed. By dying He became the Israel of God, the Prince of Life: see Matt. xxvii. 38; Acts iii. 15; v. 31, *Hooker*, v. xlviii. 9—11.

Let it not be said that it is a strange thing, that both Jacob and the Angel here should foreshadow Christ. Christ is the Door of the Sheep, and yet He is the Shepherd who leads through the Door (John x. 9—14). As Man, He is *Israel*, Prince of God. As God, He is *Peniel*, Face of God. As Son of Man, and as Son of God, He unites the two opposite poles of suffering and glory. The Man Christ Jesus triumphs by the humiliation of the Incarnate God.

28. *Thy name shall be called no more Jacob*] the supplanter, but Israel, the Prince of God. The new name shall supersede the old; but the old did not altogether disappear. He is oftentimes called Jacob after this time. It was not as with Abraham and Sarah, where the new name altogether effaced the old (xvii. 5. 15). Some infirmities of the old name still remained. He was Jacob—Israel. So it was with his posterity. So it is with all Christian Israelites in this life. Some infection and infirmity of the old Jacob still cleaves to those who are regenerate (Article IX.), but yet they are the "Israel of God," if they cleave to Christ by faith and love and obedience.

— *Israel*] *Captain and prince of God*, from *sarah*, to marshal in battle; to lead, to command, to fight (whence *Sarah*, a princess, xvii. 15: see *Gesen.*, pp. 370. 794). In the character of Laban, who is the representative of the spirit of this world, there is a gradual moral degeneracy (see on xxxi. 19—29); and on the other hand, in the character of Jacob there is a gradual spiritual improvement, under great trials and difficulties, culminating at last in this transition from *Jacob*, the supplanter of Esau, to *Israel*, the Prince of God.

— *and hast prevailed*] *As a captain and Prince*. The Hebrew word is *saritha*, from *sarah*, to fight: see the preceding note. "Imitate Jacob," says *S. Jerome* in Hos. xii., "wrestle with God by faith in prayer, then thou also wilt prevail and obtain a blessing from Him."

When our Lord said to Mary Magdalene, "Touch Me not (i.e. cling not to Me), for I am not yet ascended," He intimated that He is to be touched *now* that He is ascended; He is to be grasped with the hand of Faith (see on John xx. 17); and they who cling to Him with the yearnings of the heart in spiritual wrestlings with Him, in prayer, and in the holy sacraments, will receive a blessing from Him: cp. on Luke xviii. 1—8.

29. *Wherefore is it that thou dost ask after my name?*] Cp. Judg. xiii. 18, where the Angel of the Lord says to Manoah, "Why askest thou thus after my name, seeing it is secret?" and Rev. xix. 12, where the Son of God is said to have a Name written, which "no man knew but Himself," and to have (xix. 16) "on His vesture and on His thigh a Name written, King of kings and Lord of lords." "His Name is called Wonderful," says *Isaiah*, ix. 6: cp. *Theodore*, Qu. 92, and in Ps. viii.

30. *Peniel*] *Face of God*. *Peniel* is from the obsolete singular *paneh*, face, plural *panim* (*Gesen.*, pp. 679. 682), from the verb *panah*, to turn: cp. *palvus*; and from *El*, God.

The Jewish Nation will cease to be merely Jacob, and will become Israel, when the veil is taken from their hearts, and they see the face of God in Christ (*S. Aug.*).

Peniel was a little south of Mahanaim; and on the northern bank of the ford Jabbok (*Raumer*, *Keil*).

— *I have seen God face to face*] Cp. above, xvi. 13; he saw Christ; see above, on v. 24; and *S. Cyril*, Cat. xii.; and *Athanas. c. Arian*, Orat. 3, de Synod. 52.

31. *as he passed over Peniel the sun rose upon him*] After

his thigh. ³² Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

XXXIII. ¹ And Jacob lifted up his eyes, and looked, and, behold, ^a Esau ^{a ch. 32. 6.} came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. ² And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. ³ And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother. ⁴ ^c And Esau ran to meet him, and embraced him, ^d and fell on his neck, and kissed him: and they wept. ⁵ And he lifted up his eyes, and saw the women and the children; and said, Who *are* those [†] with thee? And he said, The children ^e which God hath graciously given thy servant. ⁶ Then the handmaidens came near, they and their children, and they bowed themselves. ⁷ And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. ⁸ And he said, [†] What *meanest* thou by [†] all this drove which I met? And he said, *These are* ^g to find grace in the sight of my lord. ⁹ And Esau said, I have enough, my brother; [†] keep that thou hast unto thyself. ¹⁰ And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I ^h have seen thy face, as though I had seen the face of God, and thou wast pleased with me. ¹¹ Take, I pray thee, ⁱ my blessing that is brought to thee; because God hath dealt graciously with me, and because I have [†] enough. ^k And he urged him, and he took it. ¹² And he said, Let us take our journey, and let us go, and I will go before thee. ¹³ And he said unto him, My lord

b ch. 18. 2. & 42. 6. & 43. 26.

c ch. 32. 28.

d ch. 45. 14, 15.

† Heb. *to thee*
e ch. 43. 9.
Ps. 127. 3.
Isa. 8. 18.

† Heb. *What is all this band to thee?*
f ch. 32. 16.
g ch. 32. 5.
† Heb. *be that to thee that is thine.*

h ch. 43. 3.
2 Sam. 3. 13. & 14. 24, 28, 32.
Matt. 18. 10.
i Judg. 1. 15.
1 Sam. 25. 27. & 30. 26.
2 Kings 5. 15.
† Heb. *all things*,
Phil. 4. 18.
k 2 Kings 5. 22.

he had received the name of Israel, and a blessing from God, and had seen His face, the Sun rose upon him. "On all that fear God's name the Sun of Righteousness arises with healing in His wings," Mal. iv. 2: cp. Isa. xlii. 6, 7. Matt. iv. 16. Luke i. 78. The Sun that arose on Jacob, when he had been transformed into Israel, by repentance, faith, and earnest prayer, was like the dawn of the new life which rises on all true Israelites in Christ, who is the Resurrection and the Life; it was, as it were, a precursor of the spiritual Life of our first Resurrection by faith in Him, and of our second Resurrection through Him Who is the Resurrection and the Life, to a glorious Immortality.

— *he halted upon his thigh*] Revelations of glory are succeeded by dispensations of infirmity as a corrective against spiritual pride. So it was with the Apostle St. Paul, "Lest I should be exalted above measure through the abundance of the revelations, a thorn in the flesh was given me (see on 2 Cor. xii. 7). For this cause I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me; for when I am weak, then am I strong." *Jacob halted on his thigh*; and thus was reminded of his own weakness, and of the power of divine grace by which he was made strong. St. Paul's thorn in the flesh remained as a memorial of the same truth. The true Jacob, the Man Christ Jesus, bears for ever in His Hands and on His Side the marks of His Crucifixion, which are the trophies of His victory.

Jacob halted on his thigh. The word *Jacob* is still retained here. The *sinew of Jacob that shrank* showed God's power and the weakness of humanity; but the victory, gained in the wrestling, showed the power of God's Spirit given to the prayer of *Israel*, the prince of God; see below on Hosea xii. 3, 4.

^{32.} *the children of Israel eat not of the sinew which shrank*] So *Sept.* and *Vulg.*; others render it *the sinew of the thigh*; the thickest of all the sinews, the *nervus ischiaticus*, which descends to the ankle. The original words are *gid hannasheh*; *gid* is a sinew, a nerve, whence German *Kette*, *Gattung*, &c., and *nasheh* is the bend of the thigh (*Gesen.*, p. 570): the

Sept. seems to have derived the word from *nashah*, to dislocate. The Hebrew Rabbis say that Jacob's sinew being touched became like the fat of what is dead (Pirke, *R. Eliezer*, ch. 37), and he who eats of this sinew in an animal was to be punished: see *Selden* de Synedr. ii. p. 552; *Hottinger* de Leg. Hebr. § 3; and *Ainsworth* here.

This abstinence from the eating of this sinew indicated its sacredness; and it may remind us that from the loins of Jacob came forth the Holy One of God.

CH. XXXIII. 2. *Rachel and Joseph hindmost*] As most beloved. Jacob did not as yet know that the Messiah was to come from Judah: cp. xlix. 10 (*R. Saloman*).

3. *seven times*] In a spirit of fraternal desire for reconciliation and forgiveness: see Matt. xviii. 21, 22 (*S. Ambrose*).

4. *And Esau ran to meet him*] A signal proof of God's mercy, Who has all hearts in His hands. "When a man's ways please the Lord, He maketh his enemies to be at peace with him" (Prov. xvi. 7). "He turneth the heart whithersoever He will" (Prov. xxi. 1). The providence of God overruled the enmity of Laban and of Esau, who came with hostile designs against Jacob, and turned them into amity and peace.

Christ has promised to the spiritual Israel that the gates of hell shall not prevail against His Church (Matt. xvi. 18), and that He will be with her always, even unto the end of the world (Matt. xxviii. 20). No weapon formed against her will prosper (Isa. liv. 17). *S. Cyril* (in *Glaphyr.* v.) suggests that in the turning of the hearts, first of Laban, next of Esau, to Jacob, we may recognize a representation of the future successive conversions of the hearts of hostile and heathen kings and nations to the true Israel, Jesus Christ.

— *and kissed him*] These words are marked with "extraordinary points" by the Masorites, as containing something almost beyond hope; and as if they thought that Esau's affection could hardly be sincere (see *Bereshith Rabba* here). Noticeable indeed they are, as proofs of the power and love of God, Who divided the sea, and turned the Jordan backwards, and can soften the hardest heart.

11. *Take my blessing*] Jacob had taken away Esau's blessing; he now gives back a blessing.

knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

¹⁴ Let my lord, I pray thee, pass over before his servant: and I will lead on softly, † according as the cattle that goeth before me and the children be able to endure, until I come unto my lord ¹ unto Seir. ¹⁵ And Esau said, Let me now † leave with thee *some* of the folk that *are* with me. And he said, † What needeth it? ^m let me find grace in the sight of my lord.

¹⁶ So Esau returned that day on his way unto Seir. ¹⁷ And Jacob journeyed to ⁿ Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called || Succoth.

¹⁸ And Jacob came to ^o Shalem, a city of || ^p Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. ¹⁹ And ^q he bought a parcel of a field, where he had spread his tent, at the hand of the children of || Hamor, Shechem's father, for an hundred || pieces of money. ²⁰ And he erected there an altar, and ^r called it || El-elohe-Israel.

† Heb. according to the foot of the work, &c. and according to the foot of the children.
1 ch. 32. 3.
† Heb. set, or, place.
† Heb. Wherefore is this?
m ch. 34. 11. & 47. 25.
Ruth 2. 13.
n Josh. 13. 27.
Judg. 8. 5.
Ps. 60. 6.
|| That is, Booths.
o John 3. 23.
|| Called, Acts 7. 16, Shechem.
p Josh. 24. 1.
Judg. 9. 1.
q Josh. 24. 32.
John 4. 5.
|| Called, Acts 7. 16, Emmor.

|| Or, lambs. r ch. 35. 7. || That is, God the God of Israel.

14. I will lead on softly] So Christ, the Good Shepherd, does, "bearing the lambs in His bosom, and gently leading those that are with young" (Isa. xl. 11).

— *according—able to endure]* Literally, according to the foot, i.e. the pace, of the work committed to us; i.e. the flock about whom our work is: see Exod. xxii. 8, where the same word is rendered *goods*: cp. xvi. 32. That word (*melachah*, connected with *maleac*, a messenger, an angel) is derived from *laac* (Latin, *lego*, *legas*, *legatus*), to send on an errand or commission, and thence signifies an errand and service, prescribed duty, or work.

The Good Shepherd leads on according to the power of the flock committed to His charge by God. Christ preached as men "were able to hear it" (Mark iv. 33). He adapted the wine to the bottles: cp. Matt. ix. 16, 17. St. Paul became "as weak to the weak" (1 Cor. iii. 2; ix. 22).

17. an house] An intimation that he lingered here, as perhaps he did at Shechem, before his return to Bethel: cp. xxxv. 1.

— *booths for his cattle]* Jacob built a house there, and had booths for his cattle. The true Israel had afterward a house there, and a fold for His flock: see on xxxiv. 25—31.

— *Succoth]* Booths. Watted enclosures, woven with branches of trees, &c. (Exod. xii. 37. Lev. xxiii. 42.) Hence, and from v. 13, it seems that Jacob's flight was in autumn (Thomson, "Land and Book," p. 205).

Succoth was on the south side of the ford Jabbok, in the valley of the Jordan, on the eastern bank of the river (Josh. xiii. 27. Judg. viii. 4, 5. 1 Kings vi. 46. Ps. lx. 8), afterwards the territory of Gad. It is connected with Peniel or Peniel in the history of Gideon (Judg. viii. 4—17). *S. Jerome* (Quæst. Heb.) describes it as on the east of Jordan, in the region of Scythopolis: cp. *Raumer*, Pal. p. 256. *Winer*, R. W. B. ii. 542. *Grove*, in *Smith*, B. D. ii. 1388. From Succoth Jacob crossed the Jordan and came to the city of Shechem.

18. to Shalem] Some expositors interpret this word as meaning *safe and sound*. So the *Arabic* Version, and *Targum of Onkelos*, and *Tuch*, *Baumgarten*, *Gesenius*, *Kalisch*, *Delitzsch*, *Keil*. But the word in that sense seems to come in baldly and abruptly. What reason is there for saying that he came *safe*? It is replied by some that it was important to notice that he had come safe back to Canaan, the land of promise.

The *Septuagint*, *Vulgate*, and *Syriac* render it *Shalem*, a place near Shechem; and so *S. Jerome*, and *Epiphanius*: see note below, on Heb. vii. 1. There is a place still called *Salim*, east of *Nablus* (*Robinson's* Bibl. Res. iii. ch. xiv. *Winer*, ii. p. 359. *Tristram*, Land of Israel, pp. 143—147, where is a good description of the scene).

The authority of the *Septuagint* is not lightly to be set aside; its words here are ἤλθεν Ἰακώβ εἰς Σαλήμ πόλιν Συκίμων, ἢ ἔστιν ἐν γῇ Χαναάν, ὅτε ἐπανήλθεν ἐκ τῆς Μεσοποταμίας Συρίας. There is something emphatic in this assertion, that the first city to which Jacob came in Canaan, when he returned from Syria, was *Salim*. Cp. above on xiv. 10.

— *Shechem]* The first place where God appeared to Abraham in Canaan, and where he built an altar unto the Lord, who appeared unto him (xii. 8—8); and where Joseph and the Patriarchs, his brethren, were afterwards buried (see below,

Acts vii. 16); and where Jesus Christ, God manifest in the flesh, first revealed Himself as the Messiah. See below, on v. 20, and on John iv. 5. 26; and *Preliminary Note* to Acts vii.

— *which is in the land of Canaan]* Said emphatically to denote that Jacob had now returned to the Land of promise.

— *and pitched his tent]* and dwelt there some time, Simeon and Levi were about eleven years of age when Jacob left Padan-aram (cp. xxix. 20. 33, 34; grew up there xxxiv. 25). Jacob ought not to have loitered, but to have gone at once to Bethel. Dinah's history shows this.

19. And he bought a parcel of a field] Near the spot where Abraham had built an altar (xii. 6). The assertion of some modern expositors, that St. Stephen has confounded this purchase with one made by Abraham, has been already examined above, on xii. 6—8; xxiii. 9, and *Prel. Note* to Acts vii. This parcel of ground became the portion of Joseph (Josh. xxiv. 32. John iv. 5, 6; see also Gen. xlviii. 22).

— *Hamor, Shechem's father]* Abraham's transaction mentioned by St. Stephen (Acts vii. 16) was with the son of Hamor, the son of Shechem (ροῦ Συχεύ). The name *Hamor* was probably the official name of the princes of Shechem, as Abimelech was of those of Gerar, and Pharaoh of those of Egypt: cp. Judg. ix. 28; and note on Acts vii. 16.

— *pieces of money]* Heb. *kesitah*, properly an equivalent: see *Gesen.* 746. Some suppose that it means a *lamb* (see *Sept.*, *Vulg.*, *Onkelos*), or a coin having the impress of a lamb; but coined money was not used by the patriarchs. Cp. Job xlii. 11.

JACOB AT SHECHEM.

20. El-elohe-Israel] God, the God of Israel: cp. Exod. xvii. 15.

SHECHEM was the place in which God first revealed Himself to Abraham on his entrance into Canaan, and where Abraham, the father of the faithful, built his first altar, and the first place in Canaan where Jacob erected an altar after his return from Padan-aram, and after his deliverance from Laban and Esau, and after the change of his name, and the reception of a blessing from God; the place to which the bones of the Twelve Patriarchs were carried out of Egypt; and thus preferred even to Hebron and Machpelah, where the bones of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Leah lay (not Rachel); the place to which Joshua summoned the twelve tribes just before his death, to hear a recital of God's gracious dealings with them, and to make a new covenant with God (Josh. xxiv. 1—26); the place where the Son of God, sitting at the well of Jacob, revealed Himself as the Messiah, and foretold the outpouring of the living waters of the Holy Spirit, and the diffusion of His Gospel throughout all the world (John iv. 6—26).

Thus the history of Shechem, combining so many associations, shows the uniformity of the Divine plan, extending through many centuries, for the salvation of the world by the promised Seed of Abraham, in Whom all nations are blessed; and for the outpouring of the Spirit on the Israel of God, who are descended from the true Jacob, through the Twelve Apostles, the Christian Patriarchs; and for their union in the sanctuary of the Christian Church, extended throughout the world, in the worship of the Lord God of Israel; and for

XXXIV. ¹ And ^a Dinah the daughter of Leah, which she bare unto Jacob, ^a ch. 30. 21. ^b went out to see the daughters of the land. ² And when Shechem the son of ^b Tit. 2. 5. Hamor the Hivite, prince of the country, ^c saw her, he ^d took her, and lay with her, and [†] defiled her. ³ And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [†] kindly unto the damsel. ⁴ And Shechem ^c ch. 6. 2. ^d Judg. 14. 1. [†] Heb. humbled her, Deut. 22. 29. [†] Heb. to the heart of the damsel: see Isa. 40. 2. ^e spake unto his father Hamor, saying, Get me this damsel to wife. ⁵ And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob ^f held his peace until they were come. ^f 1 Sam. 10. 27. ² Sam. 13. 22.

⁶ And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷ And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they ^g were very wroth, because he ^h had wrought folly in Israel in lying with Jacob's daughter; ⁱ which thing ought not to be done. ^g ch. 49. 7. ² Sam. 13. 21. ^h Josh. 7. 15. ⁱ Deut. 23. 17. ² Sam. 13. 12.

⁸ And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ⁹ And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. ¹⁰ And ye shall dwell with us: and ^k the land shall be before you; dwell and ^l trade ye therein, and ^m get you possessions therein. ¹¹ And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. ¹² Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. ^k ch. 13. 9. & 20. 15. ^l ch. 42. 34. ^m ch. 47. 27. ⁿ Exod. 22. 16, 17. ^{Deut. 22. 29.} ¹ Sam. 18. 25.

the union of all nations in one household in Christ. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David" (Luke i. 68).

CH. XXXIV. 1. *Dinah*] The daughter of Leah (xxx. 21), and sister of Simeon and Levi (xxix. 33, 34). It would seem that (as ancient writers have observed: see *Euseb.*, *Præp.* ix. 21) she was not more than fifteen or sixteen years of age at this time; she was born about the same time as Joseph (xxx. 21, 24); and Joseph, when he was sold by his brethren, was seventeen years old (xxxvii. 2: cp. *Hengstenberg*, *Auth.* ii. 352). Joseph was born in the fourteenth year of Jacob's sojourn in Mesopotamia, and was five years old when Jacob left it; and Jacob seems to have remained about ten years at Succoth and Shechem: cp. above, xxx. 25. *Keil*, p. 224.

Doubts have been thrown out by some as to the veracity of this narrative. It is objected that it is not credible that Jacob should not have repaired to his own home immediately on his return from Padan-aram. But as he is not related to have come to his father Isaac at Mamre before the events in xxxv. 27, the incidents in this chapter must, it is alleged, have taken place *very soon* after his return to Canaan, and consequently Dinah and her brothers must have been too young at this time for such acts as are here ascribed to them.

This objection arises from want of observation of an important principle in the Scriptural narrative of the lives of the Patriarchs;

The Patriarchs, who are the representatives of the promised Seed, arise in the history of Genesis in succession, one after another. As soon as the successor has appeared, his predecessor disappears. Abraham comes forth in the history, and holds, for a time, the principal place in it; but as soon as Isaac is married to Rebekah, Abraham disappears from it.

So it is with Isaac in his turn. As soon as Jacob has been married to Rachel, Jacob occupies the scene, and Isaac retires into the background; after Jacob's return to Canaan Rebekah is never mentioned, but only the death of her nurse (xxxv. 8).

Thus also, as we shall see, it was with Jacob. As soon as Joseph has been brought into prominence, his father Jacob retires, except so far as he is requisite to reflect lustre on Joseph, and to close the history of Genesis with a blessing on the Twelve Patriarchs, the heads of the Hebrew Nation.

This treatment of the subject is remarkable, and pervades the whole history, and is one of the many evidences of its truth, and of the unity of its authorship.

To apply this principle here. It is by no means certain that Jacob did not return to Isaac soon after his arrival in Canaan. Hebron, where Isaac dwelt, was not above sixty miles from Shechem; and it is probable (as *Delitzsch*, p. 502, and *Keil*, p. 231, have observed) that Jacob visited his father and mother during the period of his sojourn there. The absence of any mention of the event affords no presumption against it. The description of it would have interfered with the unity of the plan of the history. There is no mention of any visit of Isaac to Abraham after his marriage.

These observations are confirmed by a remarkable statement in the Epistle to the Hebrews, and may serve to illustrate it. "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi. 9). In the book of Genesis, however, we never see Abraham, Isaac, and Jacob brought together, and much less as dwelling together. But yet according to the narrative of Genesis it is quite possible, and very probable, that Abraham, Isaac, and Jacob sometimes met and sojourned together.

How is this to be accounted for?

May it not be explained from the fact that Abraham, Isaac, and Jacob were successive types of One Divine Personage in different aspects? Abraham was a type of Christ in His faith and obedience. Isaac, in His meekness, quietness, and resignation, and in His Death and Resurrection. Jacob, in His temptations and trials, as the "Man of sorrows" perfected through suffering; and in His fatherhood of the Twelve Apostles, the Patriarchs of the spiritual Israel, the Universal Church.

The Patriarchs dwell together in Christ. Christ is represented by each of them in succession, in His different attributes and relations to the Church. But the clearness and beauty of the picture would have been much marred and disturbed if they had been brought together into it. Let us not therefore assume that because we do not see them together in the history, therefore Jacob did not return to Isaac and Rebekah as soon as he came back to Canaan.

— *went out to see the daughters of the land*] St. Paul says to Titus (ii. 4, 5), "Teach young women (wives) to be keepers at home." How much more, young maidens at her age!

This history of Dinah seems to have been specially designed by the Sacred Historian as a warning to Hebrew maidens that they should not be desirous of intercourse with the daughters of Canaan.

7. *which thing ought not to be done*] Fornication was a sin before any written law was given against it.

o See 2 Sam. 13.
24, &c.

p Josh. 5. 9.

q 1 Chron. 4. 9.

r ch. 23. 10.

s ch. 49. 5, 6, 7.

¹³ And the sons of Jacob answered Shechem and Hamor his father ^o deceitfully, and said, because he had defiled Dinah their sister: ¹⁴ And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for ^p that *were* a reproach unto us: ¹⁵ But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; ¹⁶ Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷ But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

¹⁸ And their words pleased Hamor, and Shechem Hamor's son. ¹⁹ And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^q more honourable than all the house of his father.

²⁰ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, ²¹ These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²² Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. ²³ *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. ²⁴ And unto Hamor and unto Shechem his son hearkened all that ^r went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, ^s Simeon and Levi, Dinah's brethren, took each man his

^{13.} *the sons of Jacob answered Shechem and Hamor his father deceitfully*] The craft of Jacob's own earlier character is reproduced in his sons, and is a scourge to him: see v. 30.

^{15.} *in this will we consent unto you: If ye will be as we be, that every male of you be circumcised*] And thus instead of propagating religion by gentleness and love, they endeavoured to impose external conformity to its ceremonies by force, and to make religion itself an instrument for the treacherous execution of their malignant passions of anger and revenge on an unsuspecting people; and thus they brought their religion into contempt, and exasperated the Canaanites against it.

This history is therefore a warning to all Churches; and was doubtless recorded by the Holy Ghost for instruction to the Hebrews, that they might not propagate their religion by force, and might not profane it by making it an engine of state-policy and national aggrandizement; and to teach them that their religion did not consist in the outer forms of their ritual, but in the inward affections of the heart.

^{23.} *Shall not their cattle—be ours?*] The Shechemites were also guilty, and were caught in their own snare.

^{25—31.} *two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword*] They had probably many servants with them, but they were the leaders (*S. Aug.*, Qu. 108, 109). Among eastern nations the honour of a sister is specially guarded by *brothers*, who consider themselves as bound to demand satisfaction for any outrage offered to her: cp. xxiv. 29. 2 Sam. xiii. 22. *Niebuhr*, Arab. p. 39. *Burckh.*, Syria, p. 361. The sins of Jacob,—his craft and disregard for the feelings of others, even of his own father,—reproduce themselves in his children here, and recoil upon himself: cp. v. 30. How true to nature this history is!

SIMEON AND LEVI AT SHECHEM.

—*took each man his sword*] In order to understand the spiritual meaning of this history we may note several particulars;

1. The scene of it was Shechem.
2. The Patriarchs, the sons of Jacob, constrained the men of Shechem to a forced external conformity by circumcision (v. 13).
3. The two principal agents in this act of revenge, and the

representatives of the rest, were two of the Twelve Patriarchs, brethren by birth,—*Simeon and Levi*.

4. They went forth from the place where Jacob dwelt; they took each man his sword, and slew Hamor and Shechem, and the men of the city.

5. Jacob said to Simeon and Levi, "Ye have troubled me;" and afterwards, on his death-bed, he said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations [or rather, are their swords]. O my soul, come not into their secret; unto their assembly, mine honour, be not thou united. For in their anger they slew a man, and in their self-will they digged down a wall [or rather, they hamstrung an ox]. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel" (see below, xlix. 5—7, the notes on the passage).

This is the record which the Holy Spirit gives of this action of the *Patriarchs* of the *literal* Israel, and especially of *two* of them.

Let us now turn from the literal Israel to the spiritual Israel; from the Patriarchs to those of whom the Patriarchs were the types,—the Apostles of Christ.

Shechem was afterwards known as Sychar, and was situated in what was called *Samaria* in our Lord's age.

Christ said to His Apostles, just before His Ascension, "Ye shall be My witnesses in *Samaria*" (Acts i. 8). After they had received the Holy Ghost,—the Spirit of love,—the Apostles at *Jerusalem* sent *two* of their number, *Peter and John*, to *Samaria*, in order that they might pray and lay their hands on those who had been baptized, and that they might receive the Holy Ghost (Acts viii. 14—17). Before they had received the Holy Ghost, two of the Apostles had been animated by the vindictive spirit of *Simeon and Levi*. They said, in reference to a village of *Samaria*, "Lord, wilt Thou that we command fire to come down to consume them?" (Luke ix. 54.) They would have enforced the Gospel by violence, as Simeon and Levi enforced circumcision on the men of the same country.

The Twelve Apostles are the antitypes of the Twelve Patriarchs (see below, on xxxv. 18, and the notes on Matt. x. 1, 2, and Acts viii. 17). And there seem to be some points of special resemblance between Simeon and Levi, on the one side,

sword, and came upon the city boldly, and slew all the males. ²⁶ And they slew Hamor and Shechem his son with the † edge of the sword, and took † Heb. *mouh*. Dinah out of Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, ²⁹ And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. ³⁰ And Jacob said to Simeon and Levi, 'Ye have "troubled me *to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ' and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. ³¹ And they said, Should he deal with our sister as with an harlot?

XXXV. ¹ And God said unto Jacob, Arise, go up to ^a Beth-el, and dwell there: and make there an altar unto God, ^b that appeared unto thee ^c when thou fleddest from the face of Esau thy brother. ² Then Jacob said unto his ^d household, and to all that *were* with him, Put away ^e the strange gods that are among you, and ^f be clean, and change your garments: ³ And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^g who

† ch. 49. 6.
u Josh. 7. 25.
x Exod. 5. 21.
1 Sam. 13. 4.
y Deut. 4. 27.
Ps. 105. 12.

a ch. 28. 19.

b ch. 28. 13.
c ch. 27. 43.

d ch. 18. 19.
Josh. 24. 15.
e ch. 31. 19, 34.
Josh. 24. 2, 23.
1 Sam. 7. 3.
f Ex. 19. 10.
g ch. 32. 7, 24. Ps. 107. 6.

and Peter and John on the other. Peter's Jewish name was *Simeon* (see Acts xv. 14); and the name *Levi*, which signifies *joined*, may have its correlative in the close union of the beloved disciple with his Master; and Peter and John are continually *joined* as brethren in the Acts of the Apostles: see on Acts iii. 1.

Further, the Patriarchs of the *literal* Israel are seen in this history as enforcing an external conformity by circumcision on the men of Shechem (*Samaritans* of the patriarchal times) for secular and carnal purposes; and the sword is drawn by the two brethren, Simeon and Levi, to kill and destroy.

But the work of the *spiritual* Patriarchs of the *regenerate* Israel was seen in sending two of their members, *Peter and John*,—the Simeon and Levi of the Gospel,—armed with the *sword of the Spirit* (Acts viii. 25), to bring the *Samaritans* into willing communion and spiritual conformity by prayer and laying on of Apostolic hands, in order that they might receive the *true circumcision of the Spirit* (Acts viii. 14—17), and might become Israelites indeed, and be a part of the ingathering of that harvest which Christ Himself foresaw with His Divine Eye, when He stood by Jacob's well at *Sychar*, in *Samaria*, and near the parcel of ground which Jacob bought; and where the bones of Simeon and Levi and of all the Patriarchs rested; and where He said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John iv. 35). Cp. note below, Acts viii. 15, 18.

The work of Peter and John at Samaria was a work of love; and the words of the Patriarch Jacob might be *changed* into a *benediction* upon it. "Peter and John are brethren; instruments of *love* are in their habitation. O my soul, enter thou into their council; unto their *assembly* (*kahal*, church), mine honour, be thou united. *Blessed be their love*, for it was *tender*; and their *mercy*, for it was *gentle*. I will *unite* them in Jacob, and *join* them together in Israel."

Thus, the Holy Spirit by means of these Scriptures—the Book of Genesis and the Acts of the Apostles—teaches the Church of every age what she ought *not* to do, in her appointed work of extending the kingdom of God. She *ought not* to use force; but she *ought* to endeavour to bring all nations into communion with Christ by the Spirit of Love.

We may also recognize here an unity of design, extending from the age of Abraham to that of the Apostles, having, as it were, its centre in Shechem, where God appeared to Abraham, and where He was worshipped by Jacob; and where the Son of God revealed Himself as the Messiah, and where the Holy Ghost came down from heaven, by the ministry of Apostolic hands, upon the heads of those who had been baptized in the Name of the Ever-blessed Trinity.

^{25. slew all the males} The females were spared; as was the case in the deadly wars with Canaan. Deut. xx. 13, 14: cp. Num. xxxi. 7. 9. 1 Kings xi. 16.

^{29. little ones} Heb. *taph*, from *taphaph*, to trip lightly (Ges. 324).

^{30. Ye have troubled me to make me to stink} Jacob's inmost feelings were afterwards poured out in his dying address, which shows how deep an impression of sorrow and shame this act of his two sons had made upon him: see xlix. 5—7.

His fears were now allayed by the interposition of God (see xxxv. 5), as they had been, when he was in danger from Laban and Esau. Perhaps the remembrance of his own deceitfulness in overreaching his father and his brother, disabled Jacob from exercising paternal discipline over his own children for their sins: see v. 3. He vents his sorrow and anger in words: compare xxxv. 22, where he is silent, when he hears of Reuben's sin. Men are enfeebled by sin. But on his death-bed, Jacob was strengthened by the Holy Ghost, and pronounced an energetic censure on these three sons.

The two Patriarchs, Simeon and Levi, made his name to stink at Shechem; the two Apostolic Patriarchs, Peter and John, were like a fragrant odour (*ὁσμή*) of life unto life (2 Cor. ii. 16) by preaching the Gospel of peace and love in the same region. The Holy Spirit, in foretelling the triumphs of Christ under the Gospel, twice mentions *Sichem* or Shechem, together with *Succoth*, which is connected with it in Jacob's history: "I will rejoice and divide *Sichem*, and mete out the valley of *Succoth*," Ps. lx. 6: cp. viii. 7. *Sichem*, where Jacob dwelt and bought a parcel of ground, and *Succoth*, where he had his booths for his cattle, became, by the preaching of the Apostles, an inheritance of Christ, and a fold for His flock.

—*few in number* Literally, *men of number*, easy to be counted (cp. Deut. iv. 27. Isa. x. 19). "Populus numerabilis, utpote parvus," (*Horat.*) ἀριθμῆ τοι, ἀπὸ πολλῶν (*Theocr.*).

CH. XXXV. 1. *Beth-el* See above, xxviii. 19. About twenty-five miles to the south of Shechem.

^{2. Put away the strange gods} (literally, *gods of the stranger*) *that are among you* A preparation for a solemn thanksgiving to God at Bethel: so ought we to prepare ourselves for access to the Christian Bethel, in prayer and sacraments. *S. Chrys.*

—*be clean* i.e. purify yourselves.

Jacob's servants had come from an idolatrous country (see xxxi. 30), even Rachel had harboured her father's teraphim (xxxi. 34), and there was probably a special reason for the charge now, because they had just taken the spoil of a Canaanitish city (xxxiv. 27), in which would be images of gold and silver (cp. *Ainsworth*, p. 127; and *Blunt*, p. 42). A similar reason may be given for the command "Change your garments;" raiment would have formed a principal article in the spoil: cp. the Babylonish garment in the spoils of Jericho. Josh. vii. 21.

^{3. And let us arise, and go up to Beth-el} The house of God. "What agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will

h ch. 28. 20. &
31 3, 42.

i Hos. 2. 13.

k Josh. 24. 26.
Judg. 9. 6.
1 Ex. 15. 16. &
23. 27. & 34. 24.
Deut. 11. 25.
Josh. 2. 9. & 5. 1.
1 Sam. 14. 15.
2 Chron. 14. 14.
m ch. 28. 19, 22.
n Eccles. 5. 4.

|| That is, *The
God of Beth-el*.
o ch. 28. 13.

p ch. 24. 59.

|| That is, *The
oak of weeping*.
q Hos. 12. 4.

r ch. 17. 5.

s ch. 32. 28.

t ch. 17. 1. & 48.
3, 4.
Ex. 6. 3.
u ch. 17. 5, 6, 16.
& 28. 3. & 48. 4.
w ch. 12. 7. & 13.
15. & 26. 3, 4. &
28. 13.

answered me in the day of my distress, ^h and was with me in the way which I went. ⁴ And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ⁱ earrings which *were* in their ears; and Jacob hid them under ^k the oak which *was* by Shechem. ⁵ And they journeyed: and ^l the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

⁶ So Jacob came to ^m Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. ⁷ And he ⁿ built there an altar, and called the place || El-beth-el: because ^o there God appeared unto him, when he fled from the face of his brother.

⁸ But ^p Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called || Allon-bachuth.

⁹ And ^q God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. ¹⁰ And God said unto him, Thy name *is* Jacob: ^r thy name shall not be called any more Jacob, ^s but Israel shall be thy name: and he called his name Israel. ¹¹ And God said unto him, ^t I am God Almighty: be fruitful and multiply; ^u a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹² And the land ^w which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

receive you" (2 Cor. vi. 16. 18); cp. Rev. xviii. 4, where the words of Jacob are shown to apply to the Church.

Here is a figure of the work of Christ, inviting the Nations of the world to cast away their idols, and to arise and go up to Bethel, the House of God, the Christian Church: cp. Isa. ii. 20; xxx. 22. *S. Ambrose*, de Jacob. ii. 7.

⁴ *earrings*] Probably jewels engraven with symbols of idolatry: cp. *Kalisch*, pp. 172. 464. 585. Hos. ii. 13. Judg. viii. 24—27. Deut. vii. 25; xii. 3.

THE OAK AT SHECHEM.

— *Jacob hid them under the oak which was by Shechem*] Some suppose this tree to be the *terebinth* or *turpentine* tree (*elak*), as the *Sept.* and *Vulgate*, *Arabic*, and *Syriac* render it: cp. Isa. vi. 13. The *terebinth* is a lofty tree, with leaves something like those of the olive, and flowers like those of the vine, growing in purple clusters like the berries of a juniper; and it lives to a great age, and so was of great use in marking a place (*Plin.*, xiii. 12; xvi. 76. Cp. Judg. vi. 11. 19; *Winer*, ii. p. 592; *Gesenius*, p. 48; and *Dr. Thomson*, "Land and Book," pp. 243. 268, on the oak and *terebinth*).

Shechem was a very suitable place for such an act (see xii. 6; xxxiii. 18). Here Jacob covenanted with God; and here Joshua, the type of Jesus, when he had brought the Israelites into the Promised Land, renewed the covenant of Jacob's posterity with God. Then Joshua said,—as Jacob had done, "Put away the strange gods which are among you" (Josh. xxiv. 23); and they made a vow "not to serve strange gods, but God alone" (Josh. xxiv. 16—25). Joshua, when he had made this covenant with the people in God's name, and had "set them a statute and an ordinance in Shechem," wrote these words in the Book of the Law of God, and took a great stone, and set it up there under the oak that was by the sanctuary of the Lord; and Joshua said unto all the people, "Behold, this stone shall be a witness unto us" (Josh. xxiv. 25—27, where see the note).

The acts of *Jacob* having come to Shechem, and at Shechem, are the sequel of the acts of *Abraham* at Shechem (see xii. 6), and are a fit preparation for the acts of *Joshua* at Shechem (Josh. xxiv. 1—27), and for the acts and preaching of *Jesus* at Shechem, and for the acts of His Apostles in that region; and exhibit a specimen of the manner in which the different portions of Scripture are interwoven, and confirm the truth of each other, and mutually illustrate one another.

If the *Salem*, of which *Melchizedek* was king, who blessed Abraham, and was the figure of Christ, our great High Priest and King, was near Shechem (as *S. Jerome* and others supposed; see on xiv. 19; Heb. vii. 1), then we have additional light reflected upon these events, and connecting them more nearly with Him, "Who is the True Light, which lighteth every man that cometh into the world" (John i. 9). Cp. on xii. 6.

⁵ *they did not pursue after the sons of Jacob*] As might have been expected: see xxxiv. 30.

⁶ *Luz*] See xxviii. 19.

⁷ *El-beth-el*] *The God of Bethel*; not simply his own God, *El-Elohe-Israel*, as at Shechem (xxxiii. 20), but the God of *Bethel*, the *house of God*, because God had fulfilled some of the promises He had made to him there (xxviii. 15, 16), and because He had thus given a pledge that He would fulfil the rest (xxviii. 13, 14).

God is *El-Beth-el* in the *singular* number, and is also here called *Elohim*, plural, and the word "appeared" is here *plural* (*niglu*). In vv. 9, 10, and 11 the verbs are *singular* also after *Elohim*, and may have been used by the Holy Spirit in order that they who have gathered from other parts of Scripture the true doctrine of the plurality of Persons in the One God-head, might apply that doctrine to the illustration of this passage, and might feel more persuaded that the vision of the Ladder of Angels reaching from heaven to earth, and the Lord God standing upon it, has been rightly interpreted as typical and prophetic of the Incarnation of the Son of God: see on xxviii. 12.

⁸ *But Deborah Rebekah's nurse died*] Rebekah's nurse was taken away by death at the place where God had specially promised to be gracious to Jacob; and this union of the sepulture of a woman, the nurse of the wife of a Patriarch, with this sanctuary of God, is an intimation of the holiness of the body, and of its hopes of a blessed Resurrection through that Incarnation of the Son of God which had been typically revealed by a Vision in that Sanctuary.

Perhaps (as *Chrys.* suggests) Deborah had come with a message from Rebekah to Jacob, as Rebekah had promised, cp. xxvii. 45. It is remarkable that we hear nothing of Rebekah herself, in connexion with the history of Jacob, after Jacob's departure from his home; she seems to have died before Jacob's return to his father Isaac (xxxiv. 27).

The word for *nurse* here is *meineketh*, from *yanak*, to suck the breast (*Gesen.* 352). It would seem, therefore, that Rebekah the daughter of Bethuel, and the sister of Laban, was not suckled by her own mother, of whom we hear scarcely any thing in Holy Scripture: see above, on chapter xxiv. 29. But it is recorded of her husband Isaac, the son of Abraham, the Child of promise, that he was suckled by his mother Sarah: see on xxi. 7, 8.

— *Allon-bachuth*] *Oak of weeping*.

¹⁰ *thy name shall not be called any more Jacob*] In order to produce greater certainty, the same things are repeated. In order that Jacob might be the more assured of God's favour, and that the former declaration was real and authentic, and not a visionary delusion, this change of name is announced twice: cp. xxxii. 28; and note on xli. 32.

¹³ And God ^x went up from him in the place where he talked with him. ¹⁴ And ^{x ch. 17. 22} Jacob ^y set up a pillar in the place where he talked with him, *even* a pillar of ^{y ch. 28. 18.} stone: and he poured a drink offering thereon, and he poured oil thereon. ¹⁵ And Jacob called the name of the place where God spake with him, ^{z ch. 28. 19.} Beth-el.

¹⁶ And they journeyed from Beth-el; and there was but † a little way to ^{† Heb. a little piece of ground, 2 Kings 5. 19.} come to Ephrath: and Rachel travailed, and she had hard labour. ¹⁷ And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^{a ch. 30. 24. 1 Sam. 4. 20. † That is, The son of my sorrow. † That is, The son of the right hand, b ch. 48. 7.} thou shalt have this son also. ¹⁸ And it came to pass, as her soul was in departing, (for she died,) that she called his name || Ben-oni: but his father called him || Benjamin. ¹⁹ And ^b Rachel died, and was buried in the

13. God went up from him] In visible glory.

14. set up a pillar] See above, on xxviii. 18.

— a drink offering] A libation, *neseq*, from *nasac*, to pour. The drink-offering consisted of wine (cp. Num. xv. 5; xxviii. 7. Judg. ix. 13), an emblem of blood, as well as a consecration of the fruits of the earth; and under the Law it was poured out, in conjunction with the slain sacrifice, to complete the meat-offering: see below, Exod. xxix. 40. Lev. xxiii. 13. Phil. ii. 17.

Jacob pours a *drink-offering* of wine, as well as *oil*, on the *Pillar* at Bethel, which is God's house (cp. Exod. xxiv. 4. Josh. xxiv. 27), where he had a vision of the Incarnation; and thus he seems to have symbolized the outpouring of the blood of the Incarnate Son of God, which alone gave virtue and efficacy to all the drink-offerings under the Patriarchal and Levitical Dispensations, and also to have foreshadowed the outpouring of the oil of gladness of the Holy Spirit, by whose operation Christ, as man, was conceived, and whose Unction flowed on Him; and from Him, the Head, on His Body, the Church, which is also called by St. Paul, "the *House of God*, the *Pillar and Ground of the Truth*" (1 Tim. iii. 15): cp. *S. Ambrose* de Jacob. ii. 7.

16. a little way] Heb. *cibrath ha-arets* (cp. xlviii. 7. 2 Kings v. 19), a space (from *cabar*, to be great) of land; the measure is uncertain (see *Gesen.* 383); about two miles, see v. 19.

— Ephrath] Bethlehem (v. 19), about six Roman miles to the south of Mount Moriah (Jerusalem), near which Jacob must have passed (cp. Josh. xix. 15). Though Bethlehem was built on a rocky site, yet its neighbourhood was such as to procure for it the name of *Ephrath*, from its fruitfulness, and of *Beth-lehem*, the house of bread. Cp. *Mr. Grove*, in *Dr. Smith's Bibl. Dict.* i. p. 202; and note below, on Matt. ii. 1.

17. thou shalt have this son also] In addition to Joseph (xxx. 24), at whose birth Rachel said, "The Lord shall add to me another son;" born about fourteen years after Joseph.

18. Ben-oni] Son of my sorrow.

— Benjamin] Son of a right hand; or, of prosperity and happiness (see *Gesen.*, *Kalisch*, *Delitzsch*, *Keil*). Some ancient Expositors explain it to mean son of days, i.e. of old age (*yamin* for *yamim*, by a Chaldaism; cp. xlv. 20, where this characteristic of Benjamin is referred to).

THE BIRTH OF BENJAMIN.

On the birth of Benjamin it may be remarked:—

1. That by it the number of the Patriarchs was completed.
2. That the other Patriarchs were born to Jacob *themselves* when he was a stranger in a *foreign land*, Padan-aram; but Benjamin was born to him when he had returned to Canaan, — the type of Heaven.

3. That Benjamin's birth was followed by his mother's death; and that he was *Ben-oni* (son of sorrow) to his mother, but *Benjamin* (son of right hand) to his father.

These particulars being borne in mind, we may here observe, that the Apostle St. Paul, when comparing himself with the other Apostles, calls himself by a remarkable name, — the *ἐκρωμα*. This word, which is rendered by our Version "one born out of due time," properly means the child whose birth is the cause of his mother's death, — "partus exsecutus ex utero" (cp. Num. xii. 12). St. Paul calls himself the child that was born in this way: he is the *ectroma* of the family (ῥδ ἐκρωμα); and he intimates thereby that he was born *after* the other Apostolic children to whom he is referring, and that the manner of his birth was different from theirs.

Thus the Apostle St. Paul seems to draw our attention to the circumstances of the birth of Benjamin, and to invite

us to compare him with Benjamin. The Holy Spirit, speaking by him, opens to us a new light in reading the present history;

If we follow His guidance, we may recognize other analogies between the Apostle St. Paul and Benjamin: viz.

(1) Benjamin completed the number of the Patriarchs, the sons of Jacob. So St. Paul completed the number of the Apostles, who were called and sent by Christ.

(2) The other Patriarchs were born to their father Jacob when he was a pilgrim in a foreign land. Benjamin was born to Jacob when he returned to his native land, Canaan, the type of Heaven. So the other Apostles were called by Christ, when He was a Pilgrim upon earth. St. Paul was called by Christ when He had returned to Heaven.

The case of St. Matthias was not similar to that of St. Paul. Matthias had not a direct call from Christ Himself, as the eleven had from Him when on earth, and as St. Paul had from Him when He was in heaven.

(3) Benjamin's birth was a cause of sorrow to his mother. So was St. Paul's spiritual birth to the Apostleship a cause of sorrow to the Jewish Synagogue, under which he was reared. Benjamin's birth was the cause of joy to his father, so was that of St. Paul to Christ. Benjamin means son of a right hand. St. Paul was born to Christ when He was seated on the right hand of God.

Therefore it may be said, with *S. Ambrose* (de Bened. Patriarch. c. 12), *S. Augustine*, and other ancient Expositors, whose words may be seen below, on Acts ix. 1 (cp. note on 1 Cor. xv. 8), that St. Paul was the Benjamin among the Apostolic Patriarchs of the spiritual Israel. And this exposition is confirmed by the consideration that St. Paul was of the tribe of Benjamin (Rom. xi. 1. Phil. iii. 5); that Benjamin is called *little*, and yet a ruler, by the Holy Spirit (Ps. lxxvii. 27); so St. Paul's name signifies *little* ("parvus, parvulus, paullus"); and he calls himself "the least of the Apostles" (1 Cor. xv. 9), and yet he was a ruler; and he says of himself that he was not a *whit* behind the very chiefest Apostles (2 Cor. xi. 5; xii. 11); and he writes as a ruler, "So ordain I in all the Churches" (1 Cor. vii. 17); and he has the care of "all the Churches" (2 Cor. xi. 28). See further, on xliii. 34; xlix. 27, for other resemblances between Benjamin and St. Paul.

Thus, then, we see that the Holy Spirit Himself leads us to see St. Paul foreshadowed in the Old Testament; and that in the Hebrew Scriptures He gives a prophetic testimony to the mission of that Apostolic "Hebrew of the Hebrews," who was rejected by many of his own countrymen.

The Patriarchs are types of the Apostles of Christ; and Israel, the father of the Patriarchs, is a type of Christ, the Spiritual Father of the Apostles, and of their children in the faith, namely, the members of all Apostolic Churches throughout the world.

Here we recognize another proof, that in order to read the Old Testament aright, we must study it by the light of the New Testament; that unless we so read it, we read it with a veil on our hearts, and cannot derive from it that spiritual delight and profit, which it is designed by God to minister to our souls; but that if we regard all the parts of it as interwoven, and forming one harmonious whole from one Divine Hand,—if, in reading the history of Jacob and the Patriarchs, we join it with the history of Christ and the Apostles, and illustrate one by the other, we shall be more and more firmly convinced of the truth and divine origin of both Testaments, and shall be better prepared, by God's grace, to dwell together for ever with Patriarchs and Apostles in the Kingdom of God.

c Ruth 1. 2. &
4. 11.
Micah 5. 2.
Matt. 2. 6.
d 1 Sam. 10. 2.
2 Sam. 18. 18.
e Micah 4. 8.

f ch. 49. 4.
1 Chron. 5. 1.
See 2 Sam. 16. 22.
& 20. 3.
1 Cor. 5. 1.
g ch. 46. 8.
Ex. 1. 2.

way to ^cEphrath, which is Beth-lehem. ²⁰ And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^d unto this day.

²¹ And Israel journeyed, and spread his tent beyond ^ethe tower of Edar.

²² And it came to pass, when Israel dwelt in that land, that Reuben went and ^flay with Bilhah his father's concubine: and Israel heard it.

²³ Now the sons of Jacob were twelve: The sons of Leah; ^gReuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

²⁴ The sons of Rachel; Joseph, and Benjamin: ²⁵ And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: ²⁶ And the sons of Zilpah, Leah's

RACHEL'S GRAVE.

19. *Rachel died, and was buried in the way to Ephrath, which is Beth-lehem*] Rachel's tomb is shown on the right hand of the road from Jerusalem to Bethlehem,—about three hundred yards from the wayside,—and about half an hour's journey on the north of Bethlehem. It is a small square building, covered over with a white Moslem dome, amid a cluster of olives: see Eddrup, in *Smith's B. D.* ii. 989. *Keil*, p. 230.

Rachel, the beloved wife of Jacob, and the type of the Church (see above, on xxix. 16—20), was not buried at *Macpelah* (as Abraham, Isaac, Sarah, Rebecca, and Jacob himself and Leah were), but at *Bethlehem*, the birthplace of Christ, Emmanuel, God with us, God manifest in the flesh, the Resurrection and the Life, the Head and Bridegroom of the Church.

Not without a special fitness (says *S. Ambrose*) did Rachel die and was buried where Christ was born; for the Christian Church died and was buried with Christ in Baptism, in order that she may rise with Him to life and immortality (Col. ii. 12. Rom. vi. 4).

At Bethlehem there was Death and Burial to Rachel, the figure of the Church; and at Bethlehem was the promise of Resurrection to endless life through Him who was born in our nature there; and this was signified by the promise to the holy Innocents, who were murdered by Herod near Bethlehem, at the nativity of Christ, and who are called *Rachel's children*, and for whom she mourned, but was comforted by the words of the Holy Spirit, spoken by Jeremiah (xxxi. 16): "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and *thy children shall come again* from the land of the Enemy" (i. e. shall come again; first, from the captivity of Babylon; and, secondly, and more fully, from the captivity of Death, through the Incarnation and Resurrection of Christ). "And there is hope in thine end, saith the Lord, that thy children shall *come again* to their own border;"—there is hope in *thy death*, and there is *hope* in the death of Rachel, the figure of the Church, and there is hope for the children of the Church; for the Prophet adds, "Thy children shall come again to their own border:" they shall come again by a Blessed Resurrection in Christ, born at Bethlehem, with Whose Birth this prophecy of Jeremiah foretelling "a new thing;" "a *Woman shall compass a Man*" (xxxi. 22) is connected by St. Matthew (ii. 17, 18).

20. *unto this day*] A phrase which does not indicate (as some allege) that it was added *after* the death of Moses, and the entrance of the Israelites into Canaan. It was a remarkable fact, well worthy of record, that a pillar set up near a high road, by Jacob, a stranger in Canaan, with no one left to guard it, had been preserved uninjured among the hostile Canaanites,—even to the day of Moses, who might have heard of its preservation from the spies (Num. xiii. 1—25). It was a site well known in the days of Samuel: see 1 Sam. x. 2.

21. *tower of Edar*] Or tower of the flock, *eder*, from *adar*, to set in order (*Gesen.*). It was probably a tower built by shepherds for protection against robbers (cp. 2 Kings xviii. 8. 2 Chron. xxvi. 10; xxvii. 4). It seems to have been about a mile south of Bethlehem (*S. Jerome, Tobler, Keil*).

Some of the Rabbis and others suppose this to be the tower on the east side of Mount Zion, called *Migdol Eder*, or "tower of the flock," mentioned by Micah (iv. 8) as a place to which the Messiah would come. If so, Jacob would have deviated a little in his course; and it is not altogether improbable, that he should have visited so remarkable a spot as Moriah, when he was so near it. Might he not have gathered comfort there after the death of Rachel, from a remembrance of the death in will, and the resurrection of his own father Isaac in a figure of Christ?

REUBEN'S SIN.

22. *Reuben went and lay with Bilhah his father's concubine*] 146

And was therefore disinherited: see xlix. 3, 4. "*Reuben*, thou art my *firstborn*; thou shalt not excel, because thou wentest up to thy father's bed" (and cp. 1 Chron. v. 1). "*Reuben* was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel. Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

In the record of this sin of Reuben, the firstborn among the Patriarchs, there is a warning to the Christian Church.

The twelve Patriarchs were figures of the twelve Apostles. We read here (v. 23), "*Reuben*, Jacob's *firstborn*;" and in the catalogues of the Apostles, in the Gospel, we read, "the *first Simon*," i. e. *Peter* (Matt. x. 2).

One of the Bishops of the Christian Church claims to be the successor of Peter, and to be the Patriarch of the West, and of the whole World; and he who makes this claim has not hesitated also to put himself in the place of Christ, in His divine office as Head, and even as *Husband*, of the Church. "*Christ*," says *Dr. Isaac Barrow* (on the Pope's Supremacy, Suppos. v. p. 204), "is the one Spouse of the Church; which title, one would think, the Bishop of Rome might leave peculiar to our Lord, there being no Vice-husbands. Yet hath he been bold enough to claim *that*, as may be seen in the constitutions of Pope Gregory X., in one of their General Synods" (Sext. Decret. lib. i. tit. vi. cap. 3) calling himself "*Ecclesie sponsus*."

Let it, then, be granted, for argument's sake, that the Bishop of Rome is the successor of St. Peter; let him be the first of Apostolic Patriarchs, yet if he claims to himself a place which belongs only to Christ (see Eph. v. 28),—if, with reverence be it said, he goes up into his father's bed, and claims the Church as his own Spouse,—then he makes himself like Reuben, the first among the Patriarchs of Israel; and his doom is pronounced by Israel, the type of Christ, the Father of them all,—"*Reuben*, thou art my firstborn. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed, then defilest thou it."

—*Israel heard it*] There is a break left here in the MSS.; and in the printed text of some editions, with a Masoretic circle, referring to a note in the margin, which observes that "there is a hiatus or gap in the middle of the verse," doubtless designed to show that no words could express the feelings of Jacob on hearing of this horrible act of his eldest son.

This hiatus is something like the work of the painter, who muffled up the face of Agamemnon in his robe, when he was in the act of slaying Iphigenia, his own daughter. Perhaps this *silence* is also significant of Jacob's penitent self-humiliation for his *own sins* against his own father, and for having broken the law of God in taking to himself more wives than one: "I became dumb, and opened not my mouth; for it was *Thy doing*" (Ps. xxxix. 10).

However this may be, it may serve to show the unutterable sin of those who put themselves in the place of Christ, as lords and husbands of His Church.

23. *Now the sons of Jacob were twelve*] Cp. 1 Chron. ii. 1; and the lists of the twelve Apostles in the Gospels (Matt. x. 2. Mark iii. 16. Luke vi. 14). For a comparative view of the order in which the Patriarchs and Tribes are arranged in the several places of Holy Scripture where they are mentioned, and for some remarks on the differences in those places, the reader may refer to the note on Rev. vii. 4—8.

Although there came two Tribes out of Joseph (Gen. xlviii. 5, 6), so that there were *thirteen* in all, yet Holy Scripture in naming them generally specifies *Twelve*, omitting sometimes the name of one, and sometimes of another (Deut. xxxiii. 6—24. Ezek. xlviii. 1—23. Rev. vii. 4—8); so the names of the Apostles are called *Twelve* (Rev. xxi. 14), though the number was increased by Matthias, Barnabas, and St. Paul.

handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

²⁷ And Jacob came unto Isaac his father unto ^h Mamre, unto the ⁱ city of Arbah, which is Hebron, where Abraham and Isaac sojourned. ²⁸ And the days of Isaac were an hundred and fourscore years. ²⁹ And Isaac gave up the ghost, and died, and ^k was gathered unto his people, being old and full of days: and ^l his sons Esau and Jacob buried him.

^h ch. 13. 18. &
23. 2. 19.
ⁱ Josh. 14. 15. &
15. 18.

^k ch. 15. 15. &
25. 8.
^l So ch. 25. 9. &
49. 31.

XXXVI. ¹ Now these are the generations of Esau, ^a who is Edom. ² ^b Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And ^d Bashemath Ishmael's daughter, sister of Nebajoth. ⁴ And ^e Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵ And Aholibamah

^c ver. 25.

^d ch. 28. 9.

^e 1 Chron. 1. 35.

26. in Padan-aram] Except Benjamin, born in Canaan (v. 18).

27. And Jacob came unto Isaac his father unto Mamre—where Abraham and Isaac sojourned] Thus Jacob, the last of the three, and the Father of the Twelve Patriarchs, is brought to the place where Abraham and Isaac had dwelt, and where the mortal remains of them all lie together in the cave of Machpelah: cp. below, xlix. 29—31. Isaac had the comfort of hearing before his death that Esau had been reconciled to Jacob (xxxii. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

28. the days of Isaac were an hundred and fourscore years] Then Esau and Jacob were 120 years old (xxv. 26).

Isaac was 138 years old when he blessed Jacob, who was seventy-seven years old when he left Canaan, and was about twenty years in Padan-aram: see above, on ch. xxvii. 1. So that Isaac survived Jacob's return by more than twenty years, when Joseph was about seven years old; and Isaac's death coincided very nearly in time with the elevation of Joseph, then thirty years of age, to be the second ruler of Egypt (xli. 46).

The facts recorded in the next following chapters took place before Isaac's death, which is here mentioned, because the events which the Sacred Historian is now about to describe do not concern him; and in accordance with the principle above noticed (xxxiv. 1) Isaac disappears from the sight.

RETROSPECT.

Two remarks may be made in reference to the events mentioned in the foregoing three chapters.

1. The time which they occupy was at least twenty years. Yet the events mentioned in that period are very few; and some of these at first sight might have seemed hardly to deserve so much notice as they receive, and even to provoke objections, e. g. the history of Dinah (ch. xxxiv.).

But, on reflection, it will be seen that the choice of these events, even because they are few, shows their importance, in the eyes of the Sacred Historian, and naturally suggests a belief that they have a spiritual meaning, extending over many ages, and applicable to the Church of God in all times. As is excellently said by *S. Ambrose* (de Joseph. c. 14), "Gesta Patriarcharum, futurorum mysteria sunt." The acts of the Patriarchs are prophecies of the future.

This belief is confirmed by the closer examination of them, especially when they are contemplated in the light reflected upon them by the New Testament. Viewed by that light, the wrestling of Jacob at Penue!, the sojourn of Jacob at the city of Shechem, the history of Dinah, and of her two brothers, Simeon and Levi, the burial of the strange gods at Shechem, the death of Rebekah's nurse there, the birth of Benjamin, and death of Rachel near Bethlehem, the sin of Reuben,—in a word, all the events recorded in these chapters, assume a new dignity and importance; and, instead of being occasions of stumbling to the reader, as they were to the Manichæans of old, they strengthen our faith in the truth and inspiration of the Scriptures, and in Him, of whom those Scriptures speak.

2. The events related in these and the following chapters are not creditable to those whose history is told in them;

They record the sins of Jacob's children, Simeon, Levi, Dinah, and Reuben; and the history proceeds to speak of the sin of Judah (xxxviii.), and of Joseph's brethren,—sins against God, and against their father Jacob,—sins which were the punishment of their father Jacob's own sins against his own father, and against God.

If this history had been a human composition, designed to do honour to the Hebrew nation, as some have supposed, assuredly it would have said little of these flagrant iniquities of those who hold the principal place in it, and who were the progenitors of the Hebrew nation.

The record of these sins in the history is an evidence of the veracity of the historian. And the subsequent reception of this history by the entire Hebrew nation, as a true and divinely inspired history, and the public reading of it at the Feast of Tabernacles, and in their Synagogues, are proofs that they were not able to resist the evidence of its Truth and Inspiration.

29. was gathered unto his people] His soul was united to theirs in Paradise: cp. xxv. 8.

— his sons Esau and Jacob buried him] As Ishmael and Isaac buried Abraham: see xxv. 9; and hence a belief may be entertained that Esau's reconciliation to Jacob was sincere (xxxii. 4); and we may infer that Esau was reconciled, not only to his brother, but to his heavenly Father also (1 John iv. 7).

ESAU'S WIVES AND PROGENY.

CH. XXXVI. 1. these are the generations of Esau] The Sacred Historian, having recorded the death of Isaac by anticipation (xxxv. 29), in order that he may prepare the way for the history of Jacob and Joseph, now proceeds, with a similar design, to dispose of the genealogy of Esau.

This genealogy is an evidence of the truth of the prophecy concerning the power and extension of the race of Esau in xxv. 23, and xxvii. 39: cp. 1 Chron. i. 35.

There is an important moral in these generations of Esau, as there was in those of Ishmael: see xxv. 13. They show that the families of the carnal race of this world develop themselves more rapidly than the promised seed. Ishmael and Esau come sooner to their possession than Isaac and Jacob. The promised seed is of slow growth. The kingdoms of this world grow rapidly, like Jonah's gourd; the kingdom of heaven "cometh not with observation" (Luke xvii. 20). It is like the grain of mustard seed (Matt. xiii. 31). And the kingdoms of this world soon fade, but the kingdom of heaven will endure for ever: see below, v. 31.

2. Adah] Called also Bashemath (xxvi. 34). Concerning Esau's wives, and the other questions connected with this genealogy, see on xxvi. 34; and Hengstenberg, *Authentie* ii. 273—302. Drechsler, *Einleitung*, pp. 150—160. 244—251; and the articles on Edom and the Edomites in *Dr. Smith's Bibl. Dict.* i. pp. 488—491; and Keil, *Gen.* p. 232.

— Aholibamah] Some suppose that she was the same as Judith, the daughter of Beeri, the Hittite (xxvi. 34); but this is hardly probable. It is more likely that Judith had no children, and therefore is not mentioned here in "the generations of Esau."

— the daughter of Zibeon] i. e. granddaughter. Anah is not the name of a woman, but a man (vv. 20—24). The Samaritan, Septuagint, and Syriac read "the son of Zibeon," but the other reading is preferable, as having the most authority, and because it is not probable that a copyist would have introduced the word daughter here; but it is probable that he would have introduced the word son to harmonize it with vv. 20 and 24; and even the Syriac, which has son here, has daughter in v. 14.

3. Bashemath] Called also Mahalath (xxviii. 9); and so called here in the Samaritan text.

bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

† Heb. *souls*.
f ch. 13. 6, 11.
g ch. 17. 8. & 28. 4.
h ch. 32. 3.
Deut. 2. 5.
Josh. 24. 4.
i ver. 1.
† Heb. *Edom*.
k 1 Chron. 1. 35, &c.
|| Or, *Zephi*,
1 Chron. 1. 36.
l Ex. 17. 8, 14.
Num. 24. 20.
1 Sam. 15. 2, 3, &c.

† persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷ For their riches were more than that they might dwell together; and ⁸ the land wherein they were strangers could not bear them because of their cattle. ⁸ Thus dwelt Esau in ^h mount Seir: ⁱ Esau is Edom.

⁹ And these *are* the generations of Esau the father of † the Edomites in mount Seir: ¹⁰ These *are* the names of Esau's sons; ^k Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹ And the sons of Eliphaz were Teman, Omar, || Zepho, and Gatam, and Kenaz. ¹² And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ^l Amalek: these *were* the sons of Adah Esau's wife. ¹³ And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. ¹⁴ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

¹⁵ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶ Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom; these *were* the sons of Adah. ¹⁷ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife. ¹⁸ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹ These *are* the sons of Esau, who is Edom, and these *are* their dukes.

m 1 Chron. 1. 38.
n ch. 14. 6.
Deut. 2. 12, 22.
|| Or, *Homam*,
1 Chron. 1. 39.
|| Or, *Alian*,
1 Chron. 1. 40.
|| Or, *Shephi*,
1 Chron. 1. 40.
o See Lev. 19. 19.

²⁰ ^m These *are* the sons of Seir ⁿ the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, ²¹ And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. ²² And the children of Lotan were Hori and || Hemam; and Lotan's sister was Timna. ²³ And the children of Shobal were these; || Alvan, and Manahath, and Ebal, || Shepho, and Onam. ²⁴ And these *are* the children of Zibeon; both Ajah, and Anah: this *was* that Anah that found ^o the mules in the

6. And Esau took his wives, and his sons—and went into the country] i. e. into another country, as the *Vulgate*, *Targum of Onkelos*, and *Arabic Versions* explain it. Esau's children were born in the land of promise, but went out of it into another land. Jacob's children (except Benjamin) were all born in another land, but came into Canaan, the land of promise.

8. Seir] See v. 20.

11. Teman] Whence came Eliphaz, the Temanite, in Job ii. 11; xv. 1. Concerning this Idumæan race, see Ezek. xxv. 13. Amos i. 12. Obad. 9. Hab. iii. 3.

12. Amalek] Cp. v. 16. The earliest and most formidable enemy of Israel (Exod. xvii. 8. 14: cp. Num. xxiv. 18—20. Deut. xxv. 17—19). The land of Amalek is so called by anticipation in the history of Abraham (Gen. xiv. 7). The Amalekites separated themselves at an early period from the other tribes of Edom, and formed a separate people, having their head-quarters in the southern part of the mountains of Judah, as far as Kadesh (Num. xiii. 29; xiv. 43). But they roved, like a nomad tribe, over the whole of the northern region of Arabia Petræa, from Havilah to Shur (1 Sam. xv. 3. 7; xxvii. 8), and some of them penetrated into Canaan (Judg. xii. 15).

15. dukes] Heb. *alluphim*. The primary notion of the Hebrew root (*alaph*) seems to be that of association for the sake of teaching, guiding, taming, or friendly intercourse, whence the leader and guide of a tribe was called *alluph*, ἡγούμενος, in Chaldee *Rabba*; and the animals of most use when tamed, *eleph*, an ox, and ἐλέφας, an elephant (*Lucretius* calls elephants "boves Lucas"), thence seem to derive their name, and an aggregate of persons, e. g. a thousand, was called *eleph*: see *Gesenius*, 50. 54.

20. the Horite] A dweller in caves (τρογλοδύτης), which abound in the mountains of Edom.

24. this was that Anah] To distinguish him from Anah the son of Seir (v. 20).

—the mules] So *Arabic*. But with good reason others render it warm springs (*Vulgate*, *Syriac*, *S. Jerome*, *Petrus Damiani*, *Gesenius*, *Kalisch*, *Delitzsch*, *Keil*). The Hebrew *yemim* is probably from root *yom*, heat (*Gesen.* 340): cp. *chamam*, to be hot; whence *hammam*, a warm spring or bath.

When feeding asses he found springs. Animals have often led to discoveries, especially of springs, herbs, pasture, &c.; and there may perhaps be some historical truth lurking in the fabulous story of *Tacitus* (*Hist.* v. 3) concerning the

wilderness, as he fed the asses of Zibeon his father. ²⁵ And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. ²⁶ And these are the children of Dishon; || Hemdan, and Eshban, and Ithran, and Cheran. ²⁷ The children of Ezer are these; Bilhan, and Zaavan, and || Akan. ²⁸ The children of Dishan are these; Uz, and Aran. ²⁹ These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰ Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

³¹ And ^p these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³² And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. ³³ And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴ And Jobab died, and Husham of the land of Temani reigned in his stead. ³⁵ And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶ And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷ And Samlah died, and Saul of Rehoboth by the river reigned in his stead. ³⁸ And Saul died, and Baal-hanan the son of Achbor reigned in his stead. ³⁹ And Baal-hanan the son of Achbor died, and ^q Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

|| Or, *Amram*,
1 Chron. 1. 41.

|| Or, *Jakan*,
1 Chron. 1. 42.

q 1 Chron. 1. 50,
Haddad Padi.
After his death
was an Aris-
tocracy, Ex. 15.
15.

Israelites in their wandering: "Nihil æquè quàm inopia aquæ fatigabat, jamque haud procul exitio totis campis procuruerant, cum grex asinorum agrestium e pastu in rupe nemore opacam concessit; secutus Moyses conjecturâ herbidi soli largis aquarum venas aperit." cp. *Keil*, p. 235, note. The springs here mentioned may have been those in Wady *el Asha*, s.e. of the Dead Sea, or Wady *Hamad*, between Kerek and the Dead Sea (*Seetzen*, *Burckh.*).

28. *Uz*] Cp. x. 23, and xxii. 21.

KINGS IN EDMO BEFORE ANY KING IN ISRAEL.

31. these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel]

Is this a post-Mosaic interpolation?

Surely not. A forger personifying Moses would not have inserted such a sentence as this. He would have known that Moses lived and wrote long before there were any Kings in Israel (there are four centuries between Moses and Saul), and he would have written in accordance with that knowledge.

But is it probable that such a sentence should have come from Moses himself?

Certainly. There was a divine promise to the Patriarchs that kings should arise in Israel (xvii. 6; xxxv. 11), and reign in Canaan; and this promise supported and comforted the Israelites in their long exile in Egypt. When, therefore, Moses was setting down this long catalogue of Kings from *Esau*,—a catalogue written at a time when the promised seed were exiles and wanderers in the wilderness,—he might reasonably anticipate an objection from Hebrew readers of that age of this kind: Where then is the promise to *Jacob*? Has that promise failed? And if some ages were to elapse after Moses, before any king was raised up in the family of Israel (as the Holy Ghost knew would be the case, and as He has intimated by Moses himself, Deut. xvii. 14—20), then there would be more reason for such an objection as that.

Therefore the Holy Spirit, Who foreknows all things, and Who guided the hand of Moses, might well see cause to obviate the objection, by declaring the truth. Our Blessed Lord often replied to the thoughts of His hearers. The Holy Ghost in Scripture often answers the thoughts of His readers. He answers them here, and says to the Hebrew readers of this passage in the age of Moses, "Yes, it is perfectly true, these many kings did arise among the children of *Esau* before a single king arose among yourselves, the more favoured children of Israel. But do not suppose that therefore God's promise to Abraham and Jacob has failed; kings will arise in Israel in God's own time; the promise will be fulfilled, but the accomplishment of it is delayed in order to exercise your faith. Evil

flourishes rapidly, good is of slow growth. Esau has kings before Jacob, and why? In order that you may not dote on earthly things, but seek the heavenly. The fulfilments of all God's promises of great blessings to His people are always long in coming. They were long waited for by your fathers. Sarah was long barren before Isaac was born. Rebekah was long barren before Jacob was born. Rachel was long barren before Joseph was born. Therefore do not be dismayed, nor falter in the faith, because kings reigned in Edom before there was any king in Israel. God is your King; trust in Him; obey Him, and you will be safe." We Christians may add, that the world waited for forty centuries before "the Desire of all Nations" was born. And thus the faith of God's Church was exercised, which "overcometh the world" (1 John v. 4).

The history of the book of Genesis is not mere history. It has a didactic and prophetic character. It looks forward with a prescient eye, illumined by heavenly light, to every age, even to the consummation of all things.

Regarding it in this light, we need not be perplexed and staggered, with *Von Bohlen* and others, who take a lower view of this wonderful and divine work, by such a sentence as that which is now before us; but rather we shall hear in it the Voice of the Holy Spirit, uttering a Divine Oracle, and speaking to the ear of faith of all the true children of Israel since the age of Moses, even to the end of time: cp. *Witsius*, *Miscell.* p. 125. *Hengstenberg*, *Authentie* ii. p. 203. *Delitzsch*, p. 511. *Keil*, 237. See also note below, v. 39.

32. *Bela the son of Beor*] The *Sept.* here has *Balak the son of Beor*.

33. *Jobab*] Supposed by the *Sept.* and some of the Fathers to be Job: see *A Lapide*, who endeavours to confirm this opinion from the mention of *Eliphaz* here and in the book of Job: see above, v. 11.

— of *Bozrah*] A name still surviving in *el Buseireh*, in *Jebel* (*Turner*, *Robinson*).

34. *Temani*] In northern Idumæa, five miles from *Petra* (*Jerome*).

37. *Rehoboth by the river*] Probably *Rachabeh*, on the Euphrates, near the mouth of the *Chaboras* (*Ritter*). The adjunct of the river seems to connect it with the Euphrates.

39. *Hadar reigned in his stead*] It is not added in his case that "he died," as it is in the cases of the preceding kings, and it is added in the list as it stands in 1 Chron. i. 51. May it not therefore be inferred that the Author of this book wrote it when *Hadar* was still alive? and is not this another argument against the notion that this list was written after the age of Saul, the first king of Israel?

r 1 Chron. i. 51.

|| Or, *Aliah*.

† Heb. *Edom*.

† Heb. of his father's sojournings.
a ch. 17. 8. & 23.
4. & 28. 4. & 36. 7.
Heb. 11. 9.

b 1 Sam. 2. 22,
23, 24.

c ch. 44. 20.

|| Or, *pieces*,
Judg. 5. 30.
2 Sam. 13. 18.
d ch. 27. 41. &
49. 23.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke || Alvah, duke Jetheth, 41 Duke Aholibamah, duke Elah, duke Pinon, 42 Duke Kenaz, duke Teman, duke Mibzar, 43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of † the Edomites.

XXXVII. 1 And Jacob dwelt in the land †^a wherein his father was a stranger, in the land of Canaan. 2 These are the generations of Jacob.

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report. 3 Now Israel loved Joseph more than all his children, because he was ^c the son of his old age: and he made him a coat of many || colours. 4 And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated

40. Dukes] After Kings; see below on 1 Chron. i. 51.

43. he is Esau the father of the Edomites] Or rather, this (is) Esau, the father of Edom. These words finish off this section, and prepare the way for the generations of Jacob.

CH. XXXVII. 1.] A new proper Lesson of the Law, as read in the Synagogues, begins here and continues to ch. xl. 23.

The parallel proper Lesson of the Prophets is Amos ii. 6 to iii. 6, concerning the transgression of Israel in "selling the righteous for silver" (Amos ii. 6), with reference also to Reuben's sin, and the mercies of God in the Exodus (ii. 10; iii. 1), and "in revealing His secrets to His servants the Prophets" (iii. 7), as He revealed them to Joseph (Gen. xli. 25).

In the writings of Ephraim Syrus there is a commentary on the history of Joseph, which he opens with a prayer to God for grace to read aright this beautiful history, and to profit by it: de Laud. Patr. Joseph. vol. iii. p. 131; and there he says that this holy young man prefigured Jesus Christ in both His advents, in humility and in glory.

2. These are the generations of Jacob] This is the title of the following portion of Genesis, which extends to the end of the book. These are the generations (Heb. *toledoth*)—the lineage and history—of Jacob: of his family. This is carefully to be observed, because otherwise the next chapter (chap. xxxviii.) concerning Judah's family and the children of Tamar, might seem an abrupt and intrusive interpolation. And, secondly, unless we bear in mind that Jacob, the head of the house of Israel, the heir of Abraham and the progenitor of the Messiah, is the central figure of the history, we might suppose that Joseph is the hero of it. But Judah's history and Joseph's history are subordinate to the history of Jacob.

The history of Judah, in chap. xxxviii., shows the danger to which the promised Seed were exposed in Canaan, of being mingled by marriage with the Canaanites, and of being absorbed in them, and it is therefore a warning to the Hebrew readers of Genesis. It shows also how God overruled all for good in that mysterious history.

Joseph's history displays God's superintending providence in preparing an asylum and a school for the promised Seed in Egypt, where they might be kept separate, protected, and educated by adversity, till they were ripe for admission into the promised land, and for taking possession of it, when the iniquity of its guilty nations was full.

— Joseph with the sons of his father's wives] A silent reference to the evils of polygamy, shown in his history and in his love for Benjamin, "his mother's son."

— unto his father] Jacob is still tried by his children; the moral discipline of his life is not yet complete; here begins a new era in it.

— their evil report] Heb. *dibbah*; from *dahab*, to creep.

JOSEPH'S HISTORY.

3. Israel loved Joseph] "This is the first trait of Joseph's typical foreshadowing of CHRIST, Who is the beloved Son of the Father" (Justin M., Euseb., Severian),

— a coat of many colours] A tunic of pieces, as some suppose (see *Kalisch*), or rather with fringes (*limbi, fimbriae*), from the root *pas*, an extremity, from *pasas*, to separate; and it therefore seems to signify a long robe, with sleeves reaching to the hands, and with folds flowing down to the feet: cp. 2 Sam. xiii. 18; and Joseph., Ant. vii. 8. 1. It was probably a *tunica talaris* (Vulg. in 2 Sam. xiii. 18); or *χιτών ποδήρης*, see Rev. i. 13; hence *Aquila* renders it by *ὑστραγάλειος*, and *Symmachus* by *χειριδωτός*, and the *Septuagint* (in 2 Sam. xiii. 18) by *καρπωτός*: cp. *Gesenius*, p. 683, and *Braunius* de Vestitu Sacerdotali, p. 473; also *Del.* and *Keil*; *Kalisch*, p. 606, who renders it "a long and costly robe." It is very likely that it was also *ποικίλος*, embroidered and variegated, as some Versions render the word, but this does not seem to be the primary notion.

These considerations give more probability to the suggestion, that this act of Jacob, making such a coat for Joseph, is of more significance in this divine history than it at first may seem to be (see *Blunt's* Coincidences, p. 15). It seems to have excited the special jealousy of his brethren. "They dipped it in blood, and sent the coat and brought it to their father, and said, This have we found: know now whether it be thy son's coat, or no; and he knew it and said, It is my son's coat," vv. 31, 32.

Reuben was Jacob's firstborn, and as such had a right to the *priesthood*; but he had forfeited it by his incestuous act; see xxxv. 22, and 1 Chron. v. 1, where it is said that his "birth-right was given unto the sons of Joseph, the son of Israel." Joseph was the eldest son of Jacob's beloved wife, the wife of his first and only choice. Simeon and Levi were also under their father's displeasure: see xlix. 5—7.

The description of the coat which Jacob made for Joseph corresponds to that of the garment which was worn by *priests*; and the making of such a coat for Joseph may have been regarded by his brethren as a designation of Joseph, on his father's part, for the *priesthood*; and he may have therefore been a special object of their envy and jealousy; and, therefore, it is added, immediately after the mention of this coat, that "his brethren saw that his father loved him more than all his brethren." May not that coat have been an evidence of this preference to them all, and of his advancement to the right of *primogeniture*? and when they saw him coming to them, and when they stripped him of that coat, and conspired to slay him (vv. 20—24), was not their feeling like that of those who said "this is the *heir*, come let us kill him, and the inheritance shall be ours?" (Mark xii. 7. Luke xx. 14.)

Joseph is a type of Christ, and this robe, made for him by his father, is regarded by some ancient Christian Expositors as typical of the grace and glory in which Christ, God Incarnate, was invested by His Father (*Cyril Alex.*, Glaphyr. p. 189)—perhaps of His Priesthood (see Ps. cx. 4, and cp. Rev. i. 13). It is not unworthy of remark, that as Joseph's "coat" is introduced in the narrative of his ill-treatment, so is Christ's "coat" in the history of the crucifixion (John xix. 23).

5. a dream] Heb. *chalom*, derived from *chalam*, to be heavy, drowsy; as *somnium*, from *somnus*, ὕπνος; and as *dream*, *Traum*, is cognate with *dormio*.

him yet the more. ⁶ And he said unto them, Hear, I pray you, this dream which I have dreamed: ⁷ For, 'behold, we *were* binding sheaves in the field, ^{e ch. 42. 6, 9. & 43. 26. & 44. 14.} and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. ⁸ And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. ⁹ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, 'the sun and the moon ^{f ch. 46. 29.} and the eleven stars made obeisance to me. ¹⁰ And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^{g ch. 27. 29.} thy brethren indeed come to bow down ourselves to thee to the earth? ¹¹ And ^{h Acts 7. 9. i Dan. 7. 28. Luke 2. 19, 51.} his brethren envied him; but his father ⁱ observed the saying. ¹² And his brethren went to feed their father's flock in Shechem. ¹³ And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. ¹⁴ And he said to him, Go, I pray thee, † See whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^k Hebron, and he came to Shechem. ¹⁵ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? ¹⁶ And he said, I seek my brethren: 'tell me, I pray ^{l Cant. 1. 7.} thee, where they feed *their flocks*. ¹⁷ And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^m Dothan. ^{m 2 Kings 6. 13.}

¹⁸ And when they saw him afar off, even before he came near unto them, "they conspired against him to slay him." ¹⁹ And they said one to another, ^{n 1 Sam. 19. 1. Ps. 31. 13. & 37. 12, 32. & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.}

7. *sheaves*] Heb. *alumim*, from *alam*, to bind.

— *your sheaves stood round about, and made obeisance*] This dream was fulfilled in Egypt, when his brethren bowed down before him, acknowledging him to be as it were the lord of the harvest, and coming to him for corn; see xlii. 6; xliii. 26; xliv. 14.

So it was with Christ, the true Joseph. The eleven bowed before Him after His Resurrection and worshipped Him (Matt. xxviii. 17), and so, much more, will it be at the Great Day. Christ risen from the dead is the *firstfruits* of them that slept (1 Cor. xv. 20). He is the Wave Sheaf (cp. on Matt. xxviii. 1), and at the Day of Harvest, which is the End of the World, the Sheaves of the whole Field, that is, all the risen Saints from all parts of the world, will bow down before Him in lowly adoration; cp. *S. Ambrose* de Joseph. 2; and *Prosper Aquitan.* de Promiss. i. 25—35, where the typical relation of Joseph to Christ is unfolded.

9. *the sun and the moon and the eleven stars*] So we may say of Christ, to whom "all power is given;" "Praise Him, Sun and Moon; praise Him, all ye Stars and Light" (Ps. cxlviii. 3. *S. Ambrose*).

10. *Shall I and thy mother—indeed come to bow down ourselves to thee?*] The dream was the more remarkable, because *his mother Rachel* was now *dead* (xxxv. 19). The interpretation of it, which is here recorded by the Holy Spirit as having been given by his father Jacob, seems to intimate a belief in the Resurrection of the dead.

As the Ancient Fathers observe, this dream, as well as the former one, has a further and deeper meaning; it extends from the Type to the Antitype. It rises from Joseph to Christ. Though not literally fulfilled in the former, it finds its full accomplishment in the latter. The Mother of the true Joseph will worship Him. The Blessed Virgin adores Jesus. At His Name every knee shall bow (Phil. ii. 10). Therefore *S. Ambrose* says, "Quis est ille, quem Parentes et fratres adoraverunt, nisi Christus Jesus?" and *S. Augustine*, Quæst. 123, "Nisi in aliquo divino mysterio dictum accipiatur, quomodo intelligitur de

matre Joseph, quæ erat mortua? In *Christi* personâ facile intelligi potest:" cp. *S. Aug.*, ad Hesych. Ep. 199. And how can the Virgin be rightly adored, who adores Christ?

11. *his brethren envied him*] And *hated him* (v. 4), as His brethren the Jews envied and hated Christ (*S. Cyril*); they hated and envied Him "for *His* dreams," i. e. for His glorious revelations (*Chrysost.*, *Severian*).

— *but his father observed the saying*] As the Blessed Virgin pondered the sayings of Christ and kept them in her heart (Luke ii. 19). This comparison is suggested by the words *διερχόμενος* used here by *Sept.*, and by *συνερχόμενος* used by *St. Luke*.

12. *in Shechem*] Perhaps in the field which Jacob had purchased there (xxxiii. 19). This was probably a year or two after the events in chapter xxxiv. Jacob seems to have been apprehensive of the danger to which they might be exposed there: see v. 14.

13. *I will send thee unto them*] Joseph is sent by his Father to the Sheep of Israel in the wilderness; so Christ was sent by His heavenly Father "to the lost sheep of the house of Israel" (*Cyril*, *Ambrose*, *Prosper Aquit.*).

17. *Dothan*] Perhaps because of the supply of water there; the Heb. *doth* signifies a *well*; and *dothan* is a contraction of the dual of that word, and signifies the *two wells*. Dothan was about twelve Roman miles north of Shechem (*Eusebius*, *Jerome*), toward the plain of Jezreel (*Robinson*), and is probably the south-east part of the plain, four miles west of *Jenin*, a green, beautiful, well-watered vale, still called *Dothan* (*Robinson*, *Van-develde*).

It afterwards witnessed one of the greatest miracles recorded in the history of the prophet Elisha (2 Kings vi. 13—18), at whose prayers the Lord opened the young man's eyes and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha. Perhaps God had vouchsafed, in a degree, such a vision of merciful protection to the eye of faith of the young man Joseph, when he was in distress there.

18. *they conspired against him to slay him*] So the Jews, Christ's brethren, took counsel against Jesus to put Him to

† Heb. *master of dreams*.
 o Prov. 1. 11, 16,
 & 6. 17. & 27. 4.
 p ch. 42. 22.

Behold, this † dreamer cometh. ²⁰ Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. ²¹ And ^a Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. ²² And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

|| Or, *pieces*.

q Prov. 30. 20.
 Amos 6. 6.
 r See ver. 23, 36

s Jer. 8. 22.

t ch. 4. 10. ver. 20.
 Job 16. 18.
 u 1 Sam. 18. 17.
 x ch. 42. 21.
 y ch. 29. 14.
 † Heb. *hearkened*.
 z Judg. 6. 3.

a ch. 45. 4. 5.
 Ps. 105. 17.
 Acts 7. 9.

b See Matt. 27. 9.

²³ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many colours that was on him*; ²⁴ And they took him, and cast him into a pit: and the pit was empty, there was no water in it. ²⁵ And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^a Ishmeelites came from Gilead with their camels bearing spicery and ^b balm and myrrh, going to carry it down to Egypt. ²⁶ And Judah said unto his brethren, What profit is it if we slay our brother, and ^c conceal his blood? ²⁷ Come, and let us sell him to the Ishmeelites, and ^d let not our hand be upon him; for he is ^e our brother and ^f our flesh. And his brethren † were content. ²⁸ Then there passed by ^g Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for ^h twenty pieces of silver: and they

death (Matt. xxvii. 1); they said, "This is the heir, come let us kill him," Matt. xxi. 38 (*Prosper*).

19. *this dreamer*] Heb. *master of dreams*; so our Lord was scoffed at by His brethren the Jews, who said, "He hath a devil and is mad, why hear ye Him?" John x. 20.

20. *Come—let us slay him—and we shall see what will become of his dreams*] In a similar tone the Jews said to Christ, "Thou that destroyest the temple and buildest it in three days, save Thyself. If he be the king of Israel, let him come down from the cross. Let us see whether Elias will come to save him." Matt. xxvii. 40—42, 49 (*S. Ambrose*).

The very methods which Joseph's brethren employed to prevent the fulfilment of his dreams were overruled by God into means for accomplishing them (*S. Basil, Theodoret*). So the means which the Jews, under the instigation of Satan, adopted to destroy Christ, were the methods which were made instrumental in God's hands for fulfilling Christ's prophecies, and for His exaltation to glory.

21. *Reuben*] This was the more kind in *Reuben*, the first-born, because he might specially feel to be supplanted by Joseph.

23—25. *that they stript Joseph out of his coat—and they took him, and cast him into a pit—and they sat down to eat bread*] How Joseph himself behaved under this treatment from his brethren, was afterwards related by themselves, when their consciences smote them, which were now hardened against him, "We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us and we would not hear" (xlii. 21).

Christ was stripped of His coat at the crucifixion (Matt. xxvii. 28, and John xix. 23). And He says, "Thou hast laid me in the lowest pit" (Ps. lxxxviii. 5). Cp. especially notes below, on Jer. xxxviii. 13, and on Zech. ix. 11.

25. *they sat down to eat bread*] In perfect indifference, perhaps even in joy; and it was not till many years afterwards that their consciences were awakened to a sense of their sin; and they said, "We are verily guilty concerning our brother" (xlii. 21). So the Jews exulted after the crucifixion (cp. Rev. xi. 10); but the time will come when they will bewail their sin with bitter tears, and "look on Him whom they pierced" (John xix. 37).

— *a company (or caravan) of Ishmeelites*] Called *Midianites*, v. 28; passing along the caravan track from Gilead and from *Beisan*, past *Jenin*, through the plain of *Dothan*, and leading to the great caravan road which runs from Damascus by *Lejun* (*Megiddo*), *Ramleh*, and *Gaza* to Egypt (*Robinson*).

Many of those merchantmen who were engaged in the traffic between Syria, Arabia, and Egypt were *Midianites*; but as the *Ishmaelites* were the chief and most powerful nation of Arabia, and as they were the principal masters of the trade, they gave their name to all who were concerned in it, and "*Ishmaelite*" became a generic name for these traders, just as

the name "*Canaanite*" became also a generic name for a merchant (Job xli. 6. Prov. xxxi. 24. Ezek. xvii. 4; see *Kalisch*). These ancestors of Mahomet foreshadowed the future.

— *spicery*] Heb. *necoth* (from the verb *naca*, to break, or pound into powder), probably the *styrax* or *tragacanth*, a resinous gum of great use in medicine. *Dioscor.*, iii. 23; *Gesen.*, p. 548; *Kalisch*, p. 612.

— *balm*] Heb. *tseri*, probably *balsam*; used as an ointment for the healing of wounds (Jer. viii. 22; xlv. 11; li. 8), abundant in Gilead. It grew largely in the neighbourhood of *Jericho*. *Strabo* xvi. 763; *Diod.* ii. 48; see *Gesen.*, p. 718; *Kalisch*, 612, and *Drake's* article in *Dr. Smith's Bibl. Dict.* i. p. 164. The original word is derived from *tsarah*, to cleave, to make incisions, as in a tree, in order that the gum may exude.

— *myrrh*] Rather *ladanum*, Heb. *lot* (from root *lat*, to cover or smear over), an adhesive resinous gum collected from the leaves of the *cistus ladanifera*, *Herod.* iii. 112; *Plin.* xii. 36; xxvi. 30.

These and other aromatic spices and gums were doubtless imported into Egypt for the sake of embalming the dead (cp. below, chap. L. 2, 3. *Blunt*, *Coincidences*, p. 50) as well as for lentives; and some of them were also used in banquets on account of their fragrance, and for anointing the hair (*Judith* x. 3. *Wisdom* ii. 7).

26, 27. *Judah said—Come, and let us sell him*] A Judas sold Joseph, and a Judas sold Christ.

JOSEPH AND JESUS CHRIST.

28. *they—sold Joseph to the Ishmeelites for twenty pieces of silver*] His brethren sold Joseph to strangers. So the Jews, His brethren, delivered Jesus to the Gentiles. Cp. Matt. xxvi. 15. They bought Him for thirty pieces, that He might be put to death; the indignity with which Jesus was treated was greater than that of Joseph. Joseph, a lad of seventeen years old (v. 2), was sold for twenty pieces, and he was sold in order to live, and to recover his liberty by service. So that the Divine Antitype of Joseph might well say, "Behold and see if there be any sorrow like unto My sorrow" (*Lam.* i. 12).

The points of resemblance between Joseph and Jesus Christ as presented to us in Holy Scripture are numerous, as we have already seen. The Ancient Church of Christ recognized that likeness, and has declared by her most eminent Teachers that *Joseph was a type of Christ*, and that in reading the history of Joseph we may see a prophetic foreshadowing of the acts and sufferings, and consequent exaltation of Jesus Christ. See *Tertullian* c. Marcion. iii. 18; *S. Ambrose* de Joseph. c. 7—13; and de Spiritu Sancto iii. 121; *Epist. ad Constantium*, § 19—25. *S. Augustine*, *Questiones in Genesim*, § 148; *Serm.* 82, de Tempore. *S. Jerome* in Psalm 80; and in *Zechar.* c. 9, where he says, "Joseph, vir sanctus, in typo præcessit Salva-

Joseph is sold into Egypt. GENESIS XXXVII. 29—36. XXXVIII. 1. *Judah's history.*

brought Joseph into Egypt. ²⁹ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he ^crent his clothes. ³⁰ And he ^c Job 1. 20. returned unto his brethren, and said, The child ^d *is* not; and I, whither shall I go? ^d ch. 42. 13, 36. Jer. 31. 15.

³¹ And they took ^e Joseph's coat, and killed a kid of the goats, and dipped ^e ver. 23. the coat in the blood; ³² And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether *it be* thy son's coat or no. ³³ And he knew it, and said, *It is* my son's coat; an ^f evil beast hath devoured him; Joseph is without doubt rent in pieces. ^f ver. 20. ³⁴ And Jacob ^g rent his clothes, and put sackcloth upon his loins, and mourned ^g ver. 28. for his son many days. ³⁵ And all his sons and all his daughters ^h rose up to comfort him; but he refused to be comforted; and he said, For ^h 2 Sam. 3. 31. ⁱ I will go down into the grave unto my son mourning. Thus his father wept for him. ⁱ ch. 42. 38. & 44. 29, 31. ³⁶ And ^k the Midianites sold him into Egypt unto Potiphar, an [†] officer of Pharaoh's, and [†] captain of the guard. ^k ch. 39. 1. [†] Heb. *eunuch*: But the word doth signify not only *eunuchs*, but also *chamberlains*, or, *chief marshals*.

XXXVIII. ¹ And it came to pass at that time, that Judah went down from

lains, courtiers, and officers, Esth. 1. 10.

[†] Heb. *chief of the slaughtermen, or, executioners.*

[†] Or, *chief marshal*.

toris," and he enlarges on that typical relation. And so Eusebius de Resurrectione. And we may specify the work attributed by some to Prosper Aquilanus, De Promissionibus et Prædictionibus Dei, where the resemblance is traced at length in lib. i. chap. 25—31; vol. i. pp. 75—78, ed. Bass. 1782. See also the remarks of Pascal, on "JÉSUS CHRIST figuré par Joseph," Pensées, pt. ii. art. ix. § 2; and Delitzsch, p. 514.

The Holy Spirit, speaking by the mouth of St. Stephen before the Jewish Sanhedrim, appears to authorize this view of the character of Joseph. "The Patriarchs," says St. Stephen, "*moved with envy, sold Joseph into Egypt*" (as *you, moved with envy, delivered Jesus to Pilate*: Matt. xxvii. 18), "but God was with him" (as He was with Jesus). It is evident from the tenour and scope of the whole speech that Jesus was in St. Stephen's mind, when he was recounting the history of Joseph; and thus the Holy Spirit has taught us how to read this history, which was written by His inspiration for our learning. See below, Acts vii. 9—14, and the Preliminary Note to that chapter.

The most eminent Divines of our own Church have accepted this teaching of the Ancient Church: see for example Bp. Pearson on the Creed, Art. v., vi. pp. 253. 275.

On the points of resemblance between Joseph the Type, and Jesus Christ the Antitype, see also below, xli. 57.

^{31. dipped the coat in the blood} In Scripture (as S. Ambrose observes here) goats are emblems of sinners (cp. above, xxvii. 16. Matt. xxv. 33). Joseph, the beloved son of the beloved Rachel, whose name signifies an *eve*, was innocent and gentle as a lamb; and in the *silence* of Joseph,—for not a single word is uttered by him in this history of his cruel treatment by his brethren,—there seems to be a picture of Him Who was the Lamb without blemish and without spot, and "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth" (1 Pet. i. 19. Isa. liii. 7. Acts viii. 32).

If the opinion above expressed is correct, that the "long and costly robe" (to adopt the translation of a very learned Jewish interpreter) which his father made for his beloved son Joseph, was like an intimation of his investiture in the *priesthood*, then this dipping of that robe in the blood of the kid of the goats may perhaps be a type of the sacrifice of our great High Priest, in the likeness of a sinner, and for sin. "Nobis Agnus est (says S. Ambrose), illis hædus;" for "he was numbered among the transgressors" (Isa. liii. 12). His vesture is described in the Old Testament and in the New as stained with and dipped in blood, and His name is called the Word of God (Rev. xix. 13).

^{32. know now whether it be thy son's coat} Jacob had deceived Isaac his father by a garment; he is now deceived by his own sons by a coat; and perhaps each of these garments was a priestly robe: see xxvii. 15. 27; and above, v. 3.

^{35. all his daughters} See on xxx. 21.

—into the grave] Or rather the place of disembodied souls; for he would not expect to go into the same grave as Joseph, whom he imagined to have been devoured by wild beasts as to his body; but he believed that his *soul* was in a place of peace,

which he calls *Shëol*, probably derived from *shëol, hollow*: cp. German *Hölle* (*Gesen.*, p. 798); and see the learned note of Pfeiffer, Dubia, p. 90.

Here is an evidence of the belief of the Patriarch in a middle state after death, in which the souls of the faithful recognize each other: cp. below, on Luke xvi. 22 and xxiii. 43.

The *Septuagint* uses the word *Hades* here; the same word as is used by our Blessed Lord in St. Luke, where He speaks of the state of the soul of the rich man after death (Luke xvi. 22), and the same word as is used by St. Peter (in Acts ii. 27) to describe the state of our Lord's human soul after death.

^{36. Potiphar} Supposed by some to be an abbreviation from *Poti-phre*, i.e. "one who belongs to the sun" (*phre*), as a votary of his worship: see Rosellini, Mon. Stor. i. 117. Delitzsch, p. 526; cp. below, xli. 45. Winer, R. W. B. ii. p. 268.

On the difference however of Potiphar and Potipherah, cp. Malan, pp. 210—212, who connects *har* in Potiphar with *Horus*.

—an officer] Heb. *saris* (whence the word Rabсарis 2 Kings xviii. 17). Literally, an *eunuch*; but this word has a larger meaning: see on Acts viii. 27. And Potiphar here is married: cp. xi. 2. 7; cp. Kalisch here, p. 617.

—captain of the guard] Literally, *chief of the executioners*, like Nebuzaradan (2 Kings xxv. 8—21. Jer. xxxix. 13). He was answerable for the execution of summary punishment on state-offenders, especially of those guilty of treason, and sometimes executed it himself (the root of the original word is *tabah, to kill*), and was the official guardian of the person of the King; the chief of his body-guard: cp. 2 Sam. viii. 18. 1 Kings ii. 46. Joseph., Antt. x. 10. 3.

JUDAH'S HISTORY.

CH. XXXVIII. 1. *And it came to pass*] This history is not an irrelevant interpolation, as some have supposed, but very pertinent to the main subject of this portion of Genesis (viz. "the generations of Jacob"), as has been already observed: see above, xxxvii. 1, 2. Judah was the person through whom the promised Seed of Israel was to come; and this chapter shows how providentially the family of promise was preserved from the dangers of Canaanitish pollution, to which they were exposed, even in the marriage of Judah himself; and how marvelously God overruled the sins of Judah, to work out His own divine purpose and promise in Christ.

—at that time] After Joseph had been sold into Egypt. Some, indeed, suppose that the time to which the Sacred Writer refers must have been several years *before* the selling of Joseph into Egypt, which was about twenty-two, and certainly not more than thirty, years before the going down of Jacob into Egypt (Del. 538). And they would place the events of this chapter soon after Jacob's return from Padan-aram to Canaan, and during the period of his sojourn at Shechem (xxxiii. 18). So Augustine, Quæst. 128.

The grounds of this opinion are as follows: Jacob was about eighty-eight years old when Judah was born (see on chaps. xxviii., xxix.), and he was 130 years old when he went down into Egypt; and therefore Judah was not more than forty-two years old when Jacob went into Egypt. But as the

a.ch. 19. 3.
2 Kings 4. 8.
b ch. 34. 2.

c 1 Chron. 2. 3.

d ch. 46. 12.
Num. 26. 19.
e ch. 46. 12.
Num. 26. 19.

f ch. 46. 12.
Num. 26. 20.

g ch. 21. 21.

h ch. 46. 12.
Num. 26. 19.
i 1 Chron. 2. 3.
k Deut. 25. 5.
Matt. 22. 24.

l Deut. 25. 6.

his brethren, and ^aturned in to a certain Adullamite, whose name was Hirah. ²And Judah ^bsaw there a daughter of a certain Canaanite, whose name was ^cShuah; and he took her, and went in unto her. ³And she conceived, and bare a son; and he called his name ^dEr. ⁴And she conceived again, and bare a son; and she called his name ^eOnan. ⁵And she yet again conceived, and bare a son; and called his name ^fShelah: and he was at Chezib, when she bare him. ⁶And Judah ^gtook a wife for Er his firstborn, whose name was Tamar. ⁷And ^hEr, Judah's firstborn, was wicked in the sight of the LORD; ⁱand the LORD slew him. ⁸And Judah said unto Onan, Go in unto ^kthy brother's wife, and marry her, and raise up seed to thy brother. ⁹And Onan knew that the seed should not be ^lhis; and it came to pass, when he went in unto his

present chapter relates, he had then been married many years. He had become the father of three sons, Er, Onan, and Shelah (vv. 3—5); and not only so, but Er, the eldest, had been married to Tamar, and died; and after his death Onan had married his widow, and he died; and Tamar had remained a widow till Shelah attained a marriageable age (v. 14), and "she was not given him to wife." Then the events took place recorded in vv. 15—27; and Pharez and Zarah were born to Tamar (v. 30); and Pharez also had become a father of two sons, *Hezron* and *Hamul*; for these two, it is said, *came down with Jacob into Egypt*, inasmuch as the family of Jacob which came into Egypt is stated to consist of seventy souls (xvi. 27), and this number cannot be made out without the insertion of Hezron and Hamul: cp. *Kalisch* (p. 126), and *Baumgarten*.

But on the other hand the history of the selling of Joseph seems to show that Judah had not as yet left his father's house and taken a wife: see xxxvii. 26. And if we consider the very early age at which children arrive at puberty in the East, there seems to be sufficient room between Joseph's deportation and Jacob's going down into Egypt, for the incidents in this chapter: see *Keil's* note, p. 246. *Del.* 538. Further, it cannot be proved that Hezron and Hamul were born in *Canaan*; and it is most probable that they were born in *Egypt* (see below, xvi. 12), and consequently that the events recorded in this chapter took place (as the order of the narrative implies) after that Joseph had been sold into Egypt. See further below on xvi. 12.

SINS OF JUDAH AND OF HIS OFFSPRING.

—*Judah went down from his brethren*] Why are the events related which are set down in this chapter?

When we consider their character,—so sad and so shameful,—we are disposed to ask, Might not a veil have been thrown over them?

(1) Doubtless, since they *have* been written, we may be sure that they *ought* to have been written; and if they serve no other purpose, they may be of great use in exercising our faith, humility, patience, reverence, and self-distrust; and in reminding us that we are not fit judges of what ought to be found in Holy Scripture; and that if we wait in quietness, we shall one day see the meaning of parts of Scripture which now seem mysterious and obscure.

(2) Since Christ was to come of Judah, it was right that we should know who our Lord's ancestors were; and, as many of the Fathers observe, the fact that Christ vouchsafed to come of a line stained with sin, produces a comfortable assurance that His Blood is sufficient to cleanse the foul streams of human pollution; and that He is ready to receive sinners who come to Him with faith and repentance. See the passages from *S. Chrysostom* and others, quoted below, on St. Matt. i. 3.

(3) The history of Judah, going away from his father and his brethren, and marrying a woman of Canaan, and of the evil consequences of that marriage, related in this chapter, was doubtless designed by the sacred Writer as a practical warning to his Hebrew readers against the sin and danger of making marriages with the nations of Canaan, which God had promised to them as a possession: cp. Deut. vii. 3. How natural was it that *Moses* should insert such a history as this in the Pentateuch, as a caution to the Israelites under his guidance, who were on their way to Canaan, and would be exposed to the seductive influence of such marriages as are here described! Here, then, is a silent confirmation of its Mosaic authorship, i. e. of the genuineness of the Pentateuch.

(4) The insertion of the dark details of this history of

Judah, in the midst of the history of *Joseph*, brings out more clearly the beauty of the chastity and holiness of Joseph, the younger brother, surrounded by temptation, in a heathen land, without the cheering help of a mother's eye, and a father's counsels; and displays the power of God's grace and goodness to all who live as in His presence, and in dependence on His aid.

(5) Some persons have made these histories of sin to be an occasion for cavils against the Old Testament. This was the case with the *Manicheans* of old, and with *Tindal* and others in later times. But *S. Augustine* has shown the injustice of such allegations. Scripture is not responsible for what it records. A mirror contracts no stain from any deformities which it reflects. See *S. Aug. c. Faust. Manich.* xxii. 83; and cp. *Dr. Waterland, Scrip. Vind.* pp. 74—76. On the contrary, the truthfulness of the *Author* of the Pentateuch is evident in this melancholy record of the sins of the family of Judah, to which the Hebrew nation looked as having the promise of the royal dignity (xlix. 8—12), and even of the glory of the Messiah, who was to come of its lineage.

(6) The present chapter is also of value, as revealing the corruption of the human heart, and the miserable results to which that corruption leads, and the consequent need of divine grace, which is vouchsafed in the Gospel; and it displays the value of the blessings bestowed upon the world by Almighty God, giving to it the Holy Scriptures as a rule of life.

(7) Yet further. This History is a Mystery. It contains (as the ancient Fathers saw) a typical foreshadowing of the coming of Christ from Judah, and of the birth of the Gentile and Hebrew World into new life by Him; and of the overruling of the sins of men for the greater triumph of the grace and glory of God in Christ. See *S. Augustine c. Faust. Man.* xxii. 84—86; *S. Irenaeus*, iv. 42; *S. Ambrose*, in Luc. iii. 20—29; *S. Jerome*, in Mic. ii. in Epist. ad Ephes. ii.; and below, the note on v. 28.

—*Adullamite*] Adullam was in the plains of Judah, s.w. of Jerusalem, mentioned together with Jarmuth (Josh. xv. 35: cp. xii. 15); a cave near it was afterwards a refuge of David (1 Sam. xxii. 1).

2. *Shuah*] The name of Judah's father-in-law; not of his wife, as is evident from the original, and from v. 12.

5. *Chesib*] Probably the same as Achzib, mentioned together with Adullam (Micah i. 14, 15).

6. *Tamar*] Heb. a palm-tree; a word of Semitic origin, like *Abimelech* and *Melchizedek*, whose daughter some of the Rabbis assert *Tamar* to have been; and for a like reason, because they do not like to imagine that the family of Judah was tainted with Canaanitish blood, some of them render *Canaanite*, in v. 2, by merchant: see the *Targum of Onkelos*.

How different would the Pentateuch have been, if it had been written by the agency of uninspired men, of learned Hebrew Rabbis, such as *Josephus*, *Onkelos*, or *Jarchi*, and not by the Spirit of God guiding the hand of Moses!

7. *wicked in the sight of the LORD*] "Consentiunt Hebraei et Christiani tam Er quam Onan peccasse peccato molitiei et retractus, quod est contra naturam generationis et matrimonii, perdit enim factum . . . et vocatur detestabile" (v. 10: *A. Lapide*).

8. *raise up seed to thy brother*] Cp. Deut. xxv. 5—9. Ruth iv. 10. Matt. xxii. 24. The firstborn of such a marriage was the heir of the deceased brother, and the estate of the house was his. A similar law ("lex leviratus") prevailed among Indian, Persian, African, and even some Italian tribes (*Diod. Sic.*, xii. 18), and is still in use among the Afghans, and some tribes of Abyssinia. See *Redslob* on the "leviratus" of the Hebrews, Lips. 1836; and *Winer*, R. W. B. ii. 19.

brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. ¹⁰ And the thing which he did † displeased the LORD: wherefore he slew ^m him also. ¹¹ Then said Judah to Tamar his daughter in law, "Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^o in her father's house.

¹² And † in process of time the daughter of Shuah Judah's wife died; and Judah ^p was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. ¹³ And it was told Tamar, saying, Behold thy father in law goeth up ^a to Timnath to shear his sheep. ¹⁴ And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ^r sat in † an open place, which *is* by the way to Timnath; for she saw ^s that Shelah was grown, and she was not given unto him to wife. ¹⁵ When Judah saw her, he thought her *to be* an harlot; because she had covered her face. ¹⁶ And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? ¹⁷ And he said, ^t I will send *thee* † a kid from the flock. And she said, "Wilt thou give *me* a pledge, till thou send *it*? ¹⁸ And he said, What pledge shall I give thee? And she said, ^w Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. ¹⁹ And she arose, and went away, and ^x laid ^x by her vail from her, and put on the garments of her widowhood. ²⁰ And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. ²¹ Then he asked the men of that place, saying, Where *is* the harlot, that *was* || openly by the way || side? And they said, There was no harlot in this *place*. ²² And he returned

† Heb. *was evil in the eyes of the LORD*.
m ch. 46. 12.
Num. 26. 19.
n Ruth 1. 13.

o Lev. 22. 13.

† Heb. *the days were multiplied*.
p 2 Sam. 13. 39.

q Josh. 15. 10, 57
Judg. 14. 1.

r Prov. 7. 12.
† Heb. *the door of eyes, or, of Enajim*.
s ver. 11, 26.

t Ezek. 16. 33.
† Heb. *a kid of the goats*.
u ver. 20.

w ver. 25.

x ver. 14.

|| Or, *in Enajim*.

12. *Judah—he and his friend Hirah the Adullamite*] Judah is here presented to the Hebrew reader as a warning of the evils consequent on connexion with the Canaanitish families. He leaves his brethren, marries a daughter of Shuah, a Canaanite; forms a friendship with Hiram, the Adullamite; two of his sons, living among the demoralizing influences of Canaanitish vice, fall into sin, and are cut off by God. He loses his wife, but still he does not return to his home, but goes to Timnath, and falls into other sins. What a striking contrast to the history of Joseph, whom this very Judah, his elder brother, sold to the Midianites going into Egypt!

— *Timnath*] Not far from Ekron (Josh. xv. 10). It was possessed by the Philistines, in the days of Samson (Judg. xiv. 1, 2, 5). *Vandeveldt*, p. 352. Some suppose it to be Timnah, in the mountains of Judah (Josh. xv. 57).

14. *she put her widow's garments off from her*] In considering this act of Tamar, we must not forget the expectation of the *Messiah*,—to be born of the seed of Abraham and Jacob, —and (as perhaps was even then foreseen) of *Judah*. Her act, sinful as it was, was an evidence of a blessed truth, and of faith in the promise of God. Cp. *Theodore's* note here; and *S. Ambrose*, "Non temporalis libidinis usum, sed successionis gratiam, requisivit."

— *a vail*] Probably of a bright colour, to attract notice, and also to disguise herself (who was a widow, and would have been expected to wear a widow's dress) from Judah, her father-in-law.

— *in an open place*] Rather, *in the gate of Enaim*. So *Septuagint* and *Samaritan*. Perhaps the same village as *Enam* (Josh. xv. 34).

15. *he thought her to be an harlot*] Tamar acted a falsehood. Let us not imitate her example, or use it, as some have done (the Priscillianites), as a palliation for equivocation, but let us be warned thereby, and meditate on the mystery; see *S. Augustine* c. Crescon. c. 14.

18. *Thy signet*] Or seal, which hung over the neck, upon the bosom, or on a finger-ring (Gen. xli. 42),—an emblem of

faithfulness and love (Cant. viii. 6. Jer. xxii. 24. Haggai ii. 23. Eccles. xvii. 18). Its impression was a sign of property, and means of security (cp. Matt. xxvii. 66); also the act of sealing was a sign of completion, and mark of approval and sanction. Cp. Matt. xxvii. 66. John iii. 33; vi. 27. Rom. iv. 11; xv. 28. Eph. i. 13; iv. 30. 2 Tim. ii. 19. Rev. vii. 3—8; x. 4. *Winer*, R. W. B. ii. p. 458.

A question has been discussed here by some expositors, whether this seal-ring was engraved with alphabetical characters: cp. *Winer*, R. W. B. Art. "Siegel." Nothing can be decided as to that point; but there is abundant evidence to show that alphabetical writing was known in the Patriarchal times: see *Delitzsch*, p. 639; *Keil*, Einleit. p. 11.

— *thy bracelets*] Or, *thy string* (Num. xix. 15). Heb. *pathil*; from *pathal*, to twist (the root from which the word *naphthali* is derived, xxx. 8). But what was the use of this string? It is supposed by some (*Gesen.* p. 697; *Kalisch*, p. 263), that it was hung round the neck, and that the seal was attached to it, and was worn on the bosom. The *Sept.* translates it *ὀμικλόν*; the *Vulgate*, "armillam;" *S. Augustine*, "monile." If the seal was attached to it, it would have seemed almost superfluous to specify it in addition to the seal. Perhaps, therefore, the translation *bracelet* (in the singular number) is not to be rejected.

— *thy staff*] A staff, having a device carved upon it, was an usual Oriental appendage (cp. Mark vi. 8; *Herod.*, i. 195; *Winer*, R. W. B. ii. 534; *Wilkinson*, iii. p. 385).

21. *Where is the harlot*] Heb. *kedeshah*; literally, "mulier consecrata,"—a significant word, showing that among the Canaanites harlotry was a part of religion, as it was at Babylon (*Herod.*, i. 199), and in Greece at Corinth, and elsewhere (see on Acts xv. 20); and even among the Hebrews, in imitation of the heathen. See Num. xxv. 1. Deut. xxii. 9; xxiii. 17. 1 Kings xiv. 24. 2 Kings xxiii. 7. The harlots of Canaan were *ιερόδουλοι*, consecrated to Astarte, or Ashtoreth: cp. *Keil*, on Deut. xxiii. 17, 18, and *Gesen.*, p. 725; and note below, on 1 Kings xiv. 24.

to Judah, and said, I cannot find her; and also the men of the place said, *th* there was no harlot in this *place*. ²³ And Judah said, Let her take *it* to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her. ²⁴ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath ^v played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ^z and let her be burnt. ²⁵ When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, ^a Discern, I pray thee, whose *are* these, ^b the signet, and bracelets, and staff. ²⁶ And Judah ^c acknowledged *them*, and said, ^d She hath been more righteous than I; because that ^e I gave her not to Shelah my son. And he knew her again ^f no more.

²⁷ And it came to pass in the time of her travail, that, behold, twins *were* in her womb. ²⁸ And it came to pass, when she travailed, that *the one* put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. ²⁹ And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, || How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called || ^g Pharez. ³⁰ And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

XXXIX. ¹ And Joseph was brought down to Egypt; and ^a Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^b bought him of the hands of the Ishmeelites, which had brought him down thither. ² And ^c the LORD was with Joseph, and he was a prosperous man; and he was in the

† Or, Wherefore hast thou made this breach against thee?
|| That is, A breach.
g ch. 46. 12.
Num. 26. 20.
1 Chron. ii. 4.
Matt. i. 3.
a ch. 37. 36.
Ps. 105. 17.
b ch. 37. 28.
c ver. 21.
d ch. 21. 22. & 26.
e ch. 28. & 28. 15.
f Sam. 16. 18. & 18. 14, 28. Acts 7. 9.

²⁴. *let her be burnt*] As an adulteress: cp. Rev. xvii. 16; xviii. 8.

²⁶. *She hath been more righteous than I*] The Septuagint has δεδικαιώται ὁμᾶρ ἢ ἐγώ,—a phrase adopted in the Gospel (Luke xviii. 14), κατέβη οὗτος δεδικαιωμένος ἢ γὰρ ἐκεῖνος.

^{27—30}. *twins were in her womb*] Pharez, breach; *perets*, from *parats*, from Heb. *perets*, to break (connected with ῥήσω, *reissen*: Gesen. 691); and Zarah, Heb. *Zerah*, a rising of light (Isa. lx. 3), from *zarah*, to rise, as the sun (Gen. xxii. 31: cp. Isa. lviii. 10). He was so called, because he appeared first. The word seems originally to mean to scatter rays, to disseminate, or sow them as seed, and is connected with the words σπείρω, *sero*, to spread abroad: cp. Ps. xvii. 11.

David was tenth in generation from Pharez; and both these names, Pharez and Zarah, together with that of their mother, Tamar, are inserted by St. Matthew in the genealogy of Christ (Matt. i. 3). By that insertion, the holy Evangelist (who wrote his Gospel specially for the Jews) taught his own nation not to be proud of their national privileges, nor to exclude the Gentiles from their spiritual inheritance. He reminded them that David himself, and Christ, the Son of David, came from women of foreign origin, such as Tamar, and Ruth, and Rahab: see Theodoret, Qu. 96, in Gen.; and note below, on Matt. i. 3.

PHAREZ AND ZARAH.

²⁸. *scarlet thread*] Heb. *shani*, *scarlet*; from a root *shanah*, to shine; or from another root, *shanah*, to repeat; and thence signifying twice dyed (cp. Gesenius, p. 841).

There are two places in Holy Scripture where *scarlet thread* is mentioned; the present passage, and Josh. ii. 18. 21; and in both places it has been regarded, from primitive Christian times, as typical of the Blood of Christ. This is a pious opinion; and it is submitted as such to the reader's judgment: compare also Lev. xiv. 6, and see note below on Josh. ii. 18.

S. Irenæus (iv. 42) says, that the twins Pharez, and Zarah, are figures of the two Churches, the Gentile and the Jew. The Jewish and Gentile churches are *twins*, both are children of Christ, the true Judah. Gal. iii. 28. Col. iii. 11.

The Jew,—prefigured by Zarah,—appeared first in the Patriarchs and Prophets; and its hands were bound, as it were, with the scarlet thread of faith in the blood of Christ; but afterwards it drew back its hand by unbelief: cp. Rom. iii.

³¹. Then the Gentile broke forth, and took the *kingdom of heaven by a holy violence* (Matt. xi. 12. Luke xvi. 16). And when the Gentile nations of the world shall have been fully born to Christ (who is the true Judah), then shall the Jews themselves profess their faith in Christ's blood, and show again the scarlet thread, and come forth to a glorious light and eternal life in Him (Rom. xi. 11. 25, 26: compare the exposition of *S. Jerome*, on Micah ii.; and on Gal. iii.).

But, as Christ came by Pharez (Matt. i. 3) and of the Jews, we may rather follow *S. Ambrose* (in Luc. lib. iii. c. 20). He agrees with *S. Irenæus* in regarding the twins as types of the two Dispensations. But he regards Zarah as symbolizing the dispensation of Faith and Grace in the earliest Patriarchs: "Prior Gratia quam Lex; prior Fides quam Litera." He supposes that Zarah represents the life of the first Fathers, Enoch, Noah, Melchizedek, Abraham, Job, who believed in Christ to come, and in His Cross. That earlier life (he says) drew back its hand: it wavered from its first faith; and then "the Law came in parenthetically, because of transgression,"—*παρεῖσθηθεν ὁ νόμος* ("subintravit Lex," Rom. v. 20). *Chrysost.*, Hom. 62, says that Zarah is the Church before and after the Law;—before it, in Abel, Enoch, Noah, Abraham, and the old Fathers, who believed in Christ; and after it, in the Christian Church, properly so called; and Pharez is the parenthetical, Levitical Dispensation, cp. Theodoret.

²⁹. *How hast thou broken forth?* *this breach be upon thee*] Or rather, *Why hast thou broken forth for thyself a breach?* The last word has no definite article (*Delitzsch*).

CH. XXXIX. 1. *Potiphar*] See above, xxxvii. 36.

— *bought him*] Evidence of the trade in slaves, by many of whom the Pharaohs executed some of their greatest works, may be seen in the monuments still preserved in that country (*Wilkinson*, Manners and Customs of Egypt, i. 45, 46. 404).

Let slaves here find comfort. Joseph was a slave, and Christ "took upon Him the form of a slave" (Phil. ii. 7). And let masters see the blessing they have in pious servants. God made all in Potiphar's house to prosper because of Joseph, the Hebrew slave (*S. Ambrose*).

2. the LORD was with Joseph]

ON THE NAMES OF GOD IN THIS HISTORY.

There is something remarkable in the manner in which

house of his master the Egyptian. ³ And his master saw that the LORD *was* with him, and that the LORD ^d made all that he did to prosper in his hand. d Ps. 1. 2.

⁴ And Joseph ^e found grace in his sight, and he served him: and he made him e ch. 18. 5. & 19. 19. ver. 21. f ch. 24. 2. 'overseer over his house, and all *that* he had he put into his hand. ⁵ And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ^g the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶ And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph ^h was a h 1 Sam. 16. 12. *goodly person*, and well favoured.

⁷ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, ⁱ Lie with me. ⁸ But he refused, and said unto i 2 Sam. 13. 11. his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; ⁹ *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: ^k how then can I do this great wickedness,* k Prov. 6. 29, 32.

the name of GOD is treated in this last portion of Genesis, forming fourteen entire chapters, i. e. chapters Thirty-seven to Fifty, inclusive.

In the Thirty-seventh Chapter the Name of God does not occur at all.

In the Thirty-eighth and Thirty-ninth the name JEHOVAH occurs *nine* times, and ELOHIM only *once* (xxxix. 9), where the name Jehovah could not have been used, it being a speech of Joseph to a heathen, Potiphar's wife.

At the Fortieth chapter the Name JEHOVAH altogether disappears, and does not appear again till it bursts forth in the divine prophecy of Jacob on his death-bed: "I have waited for thy salvation, O LORD" (xlix. 18).

In the Fortieth to the Fiftieth chapters the name *Jehovah* nowhere occurs, but the names *Elohim*, *ha-Elohim* occur very frequently. *Elohim* occurs eighteen times, and *ha-Elohim* (the God) seven times.

How is this to be accounted for? The reply given by some is, It is to be explained by *difference* of authorship.

But this is mere hypothesis.

When the matter is more closely scrutinized, this variety itself will be seen to afford proof of *unity* of authorship.

The Thirty-eighth and Thirty-ninth chapters contain the Sacred Historian's own account of God's dealing with Judah and Joseph. Here the Name *Jehovah* was to be expected to occur, and here it is found: see xxxviii. 7. 10; xxxix. 2. 5 (*twice*); 21. 23 (*twice*).

But chapters Forty to Forty-eight consist of records of Egyptian affairs, and of speeches of Pharaoh to Joseph, or of speeches of Joseph to his brethren, *regarded as foreigners*; and of his brethren to Joseph, *considered by them as a stranger*.

Here the name JEHOVAH,—the God of the covenant with Israel, the God of the seed of promise, their Redeemer and Sanctifier,—would manifestly have been out of place.

Besides, even after Joseph was made known to his brethren, the Name Jehovah could hardly have been expected to proceed from his mouth or theirs, for the following reasons:

Joseph had been sold by his brethren when only seventeen years of age; he had been made Lord of Egypt, and he had married an Egyptian wife. Two remarkable expressions came from his lips on the birth of his two sons. "God (*Elohim*) hath made me *forget* all my toil and *all my father's house*" (xli. 51). "God (*Elohim*) hath caused me to be fruitful in the land of my affliction" (xli. 52). As yet, God was to him *Elohim*, rather than *Jehovah*. He regarded his own selling into Egypt as a dispensation of Divine Providence,—an act of Elohim,—for the preservation of life: "God (*Elohim*) did send me before you to *preserve life*" (xlv. 5). But he had not as yet learnt to recognize in it the mysterious working of JEHOVAH, the God of Israel, for the protection and discipline of the *promised seed* in Egypt till it should be ripe for Canaan. Joseph had not yet learnt to see in Egypt the husk and capsule in which that promised seed was to be sheltered till it was ready to germinate and blossom in the Exodus from Egypt, and in the entrance into Canaan. Indeed, it might rather seem to him that a long sojourn in *Egypt* would be irrecon-

cilable with the will of Jehovah, who had forbidden Isaac to go into Egypt (xxvi. 2), and had promised *Canaan* to Abraham's seed. God was to him as yet *Elohim*, but He was not as yet JEHOVAH: cp. *Keil*, p. 240.

The more minutely this portion of Genesis is analyzed, the more clearly it will be seen to afford evidence of historical truth and unity of authorship. Such evidence is supplied by the fact that the Sacred Historian himself, whom the Hebrew and Christian Churches believe to be Moses, and who wrote in the full light which was shed by subsequent events on the history of Joseph, describes the events of Joseph's life in Egypt as under the superintendence and guidance of JEHOVAH (chap. xxxix. 2. 5. 21. 23), but does not put *that* name into the mouth of *Joseph himself at that time*; and that after long silence, the sacred Name JEHOVAH comes forth from the lips of Jacob, describing with his dying breath the patient yearning with which he had waited for His salvation, which was then fully revealed to him: "I have waited for thy salvation, O LORD" (xlix. 18).

4. *overseer over his house*] Such persons may still be seen portrayed on Egyptian tombs. In a tomb at *Kum-eb-Ahmar*, the office of a steward, with all its apparatus, is represented,—two secretaries with materials for writing, three rows of volumes,—the account-books of the steward. In a tomb at *Beni Hassan* implements may be seen of domestic economy superintended by the steward, and the inscription calls him the "overseer" (*Rosellini, Wilkinson, Hengstenberg*).

5. *in the field*] Potiphar, being of the military tribe,—“the captain of the guard,”—was, by virtue of his position, a proprietor of land: cp. *Herod.*, ii. 141. 168.

6. *he knew not ought he had*] He knew not any thing that was with *him*, that is, with *Joseph*. So some Ancient Versions and *Keil*. But "he" may best be referred to Potiphar himself: so *Sept.*

7. *his master's wife*] It has been shown from the recently-discovered paintings, which represent Egyptian manners, that this history is in accordance with them. Egyptian women were not secluded, as some have alleged (e. g. *Von Bohlen*), like Oriental women; but were allowed much liberty (see *Sophocles*, *Œd. Col.* 340), and their immodesty was proverbial (*Herod.*, ii. 35. 111; *Diod. Sic.*, i. 59; *Wilkinson*, ii. p. 389; *Hengstenberg*, *Egypt*, chap. i.; *Kalisch*, p. 631).

An Egyptian papyrus has recently been unrolled, and is described by *De Rougé* (*Révue Archéologique*, Année ix.), which has been supposed by some to refer to this history of Joseph and Potiphar's wife.

8. *But he refused, and said unto his master's wife*] The temptation was repeated (v. 10). Joseph was at an age when the passions are strongest. He might have expected rewards for compliance, and he exposed himself to danger by resistance. He was in an idolatrous country, surrounded by vicious examples, far from his home and all the influences of true religion, yet he was enabled to resist; and why? because he had the fear of God before his eyes, and because, fearing God, he honoured his master also; and thus (says *S. Ambrose*) "subibat pro castitate martyrium."

1 ch. 20. 6.
Lev. 6. 2.
2 Sam. 12. 13.
Ps. 51. 4.

m Prov. 7. 13, &c.

† Heb. great.

n Ex. 23. 1.
Ps. 120. 3.

o Prov. 6. 34, 35.

p Ps. 1 5. 13.
1 Pet. 2. 19.
q See ch. 40. 3,
15, & 41. 14.
† Heb. extended
kindness unto
him.
r Ex. 3. 21. &
11. 3. & 12. 36.
Ps. 106. 46.
Prov. 16. 7.
Dan. 1. 9.
Acts 7. 9, 10.
s ch. 40. 3, 4.
t ver. 2, 3.

a Neh. 1. 11.

and ¹ sin against God? ¹⁰ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. ¹¹ And it came to pass about this time, that Joseph went into the house to do his business; and *there was* none of the men of the house there within. ¹² And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. ¹³ And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, ¹⁴ That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a † loud voice: ¹⁵ And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. ¹⁶ And she laid up his garment by her, until his lord came home. ¹⁷ And she ⁿ spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸ And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. ¹⁹ And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^o wrath was kindled. ²⁰ And Joseph's master took him, and ^p put him into the ^q prison, a place where the king's prisoners *were* bound: and he was there in the prison. ²¹ But the LORD was with Joseph, and † shewed him mercy, and ^r gave him favour in the sight of the keeper of the prison. ²² And the keeper of the prison ^s committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of it. ²³ The keeper of the prison looked not to any thing *that was* under his hand; because ^t the LORD was with him, and *that* which he did, the LORD made it to prosper.

XL. ¹ And it came to pass after these things, *that* the ^a butler of the king of

11. *his business*] Literally, what he was commissioned to do: cp. xxxiii. 14.

Joseph, in his beauty, and in his victory over temptations at the beginning of his career, is a type of Christ; Who was "fairer than the children of men" (Ps. xlv. 2), and Who at the beginning of His ministry was "tempted in all points like as we are" (Heb. iv. 15).

12. *and he left his garment in her hand, and fled, and got him out*] Literally, went out of the door into the street. He left his garment in her hand, and fled. If he had struggled, he could probably by his superior strength have rescued his garment, but he might have been a victim to the temptation, which was best overcome by flight (2 Tim. ii. 22): "teneri veste potuit; animo capi non potuit, ac ne ipsa quidem verba diu passus, contagium judicavit si diutius moraretur; ne per manus adulteræ libidinis incentiva transirent" (S. Ambrose).

Observe, says the same author, the difference between Adam and Joseph. Adam, when tempted, hid and covered himself, because he felt that he was naked, for he had lost the robe of innocence. Joseph left his garment, but was clothed with fresh beauty: "non est nudus, nisi quem culpa nudavit."

Joseph, by leaving his garment in her hands, disentangled himself from her grasp, and so overcame her and escaped. This act of his best illustrates a difficult expression of St. Paul, speaking of Joseph's divine Antitype,—CHRIST (Col. ii. 15). The Apostle is describing Him as having *divested* Himself (ἀπεκδυόμενος) of Principalities and Powers by His Death. Christ, the Divine Joseph, disentangled Himself from the grasp of the Enemy, by leaving in his hand the garment of his flesh, which He put off by Death. He overcame Death, and destroyed him who had the power of it: see below, on Col. ii. 15.

14. *he hath brought in* (i.e. one hath brought in) *an Hebrew unto us*] In v. 17 she lays the blame on her own husband: "the Hebrew servant (slave) whom thou hast brought in to us."

True Love is as strong as death (Cant. viii. 6); but Lust soon turns into hate. See 2 Sam. xiii. 15; and cp. the case of

Hippolytus slandered by Phædra, the wife of Theseus (*Eurip.*, Hippolyt. 885), and Bellerophon, by the wife of Proetus (*Homer.*, Il. vi. 160—165); and Peleus, by the wife of Acastus (*Horat.*, Od. iii. 7. 13—17).

20. *into the prison*] Either, the round-house; *sohar*, a prison, from *sahar*, to encircle (*Gesenius*, p. 580); or the house of the tower (*Malan*, p. 184).

21. *the LORD was with Joseph*] The special favour and love of God for Joseph in Egypt,—in his piety, holiness, and sufferings for righteousness' sake,—are shown in a striking manner in the frequent repetition of the Sacred Name *JEHOVAH*,—the Lord,—in this chapter: see vv. 2, 3 (*twice*); 5 (*twice*); 21. 23 (*twice*).

The difference of the two names, *Elohim* and *Jehovah*, is marked by this repetition of the one, contrasted with the use of the other by Joseph in his reply to his master's wife: "How can I do this great wickedness, and sin against God?" (v. 9,) *she* did not know the *Lord*; but no one can plead ignorance of *God*. God speaks in His works, and in the human heart, and therefore Joseph, in his speech to her, appealed to God. The Lord *Jehovah*, the God of Jacob and of Joseph, revealed Himself as such (says the sacred historian) by his care of Joseph, and by blessing Potiphar's house, and even the prison, of which Potiphar was the guardian, for Joseph's sake: see above, *o*. v. 2.

—*mercy, and gave him favour*] ἔλεος καὶ χάρις (*Septuagint*), words often repeated in the New Testament, in connexion with Christ and those who are blessed in Him. But there *χάρις* comes first, and ἔλεος follows, as a consequence (1 Tim. i. 2. 2 Tim. i. 2. 2 John 3).

22. *all the prisoners that were in the prison*] were committed to Joseph's hand. So "all things in heaven, in earth, and under the earth" are given into the hand of the Divine Joseph, CHRIST JESUS (Phil. ii. 10: cp. 1 Pet. iii. 19).

CH. XL. 1. *the butler*] *The cupbearer*; literally, one who makes to drink: cp. v. 11.

Egypt and *his* baker had offended their lord the king of Egypt. ² And Pharaoh was ^b wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³ And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ⁴ And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

⁵ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. ⁶ And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. ⁷ And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore † look ye so sadly to day? ⁸ And they said unto him, ^a We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, ^e Do not interpretations belong to God? tell me them, I pray you.

⁹ And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰ And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: ¹¹ And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. ¹² And Joseph said unto him, ^f This is the interpretation of it: The three branches ^g are three days: ¹³ Yet within three days shall Pharaoh ^h lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. ¹⁴ But †ⁱ think on me when it shall be well with thee, and ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: ¹⁵ For indeed I was stolen away out of the land of the Hebrews: ^l and here also have I done nothing that they should put me into the dungeon.

¹⁶ When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three || white baskets on my head: ¹⁷ And in the uppermost basket there was of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my

b Prov. 16. 14.

c ch. 39. 20, 23.

† Heb. are your faces evil?

Neh. 2. 2.

d ch. 41. 15.

e See ch. 41. 16.

Dan. 2. 11, 28, 47

f ver. 18.

ch. 41. 12, 25

Judg. 7. 14.

Dan. 2. 36. &

4. 19.

g ch. 41. 26.

h 2 Kings 25. 27.

Ps. 9. 3.

Jer. 52. 31.

|| Or, reckon.

† Heb. remember

me with thee.

i Luke 23. 42.

k Josh. 2. 12.

l Sam. 20. 14, 15.

2 Sam. 9. 1.

1 Kings 2. 7.

1 ch. 39. 20.

|| Or, full of holes.

† Heb. meat of Pharaoh, the work of a baker, or, cook.

— his baker] The confectioner and cook. The art of baking was carried to much perfection in Egypt. *Rosellini*, ii. p. 464.

3. the captain of the guard] Potiphar himself (see xxxix. 1). Was he convinced of Joseph's goodness and innocence?

5. each man according to the interpretation of his dream] Not a vain dream, but one which was designedly adjusted to, and significant of, the event, which was pre-announced by its true interpretation, revealed to Joseph by God.

8. Do not interpretations belong to God? Joseph claims no knowledge for himself, but refers all to God. See xli. 16: compare Daniel's answer (Dan. ii. 28; and ii. 18). "The secret of the Lord is with them that fear Him" (Ps. xxv. 14). In the interpretation of dreams, Joseph was a signal type of Christ, Who revealed the hidden things of God. Matt. xiii. 35: cp. below, xli. 45.

9. a vine] The allegation of those (e.g. *Von Bohlen*), who have asserted that the vine did not grow in Egypt in the time of the Pharaohs, and that the use of wine was not then known there, has been fully disproved by recent discoveries of very early Egyptian paintings, in which the whole process of wine-making is represented (*Rosellini*, ii. 365; *Wilkinson*, ii. 142; *Hengstenberg*, Egypt, ch. i.; *Rev. S. C. Malan*, p. 34).

The Psalmist says, "Thou hast brought a vine out of Egypt" (Ps. lxxx. 8): cp. Ps. lxxviii. 47; cv. 33, describing the injury done to the vines in Egypt; and see Num. xx. 5.

11. I took the grapes, and pressed them] This is the right translation. So *Sept.*, *Targ. Onk.*, *Vulg.* It does not follow that the fermentation of the grape was unknown in Egypt.

The process is represented in many ancient Egyptian paintings. The vision compresses into a short space actions which would have required some time to complete: as is the case in the Vision of Zechariah, where olive-trees are represented pouring forth oil into the golden candlestick (Zech. iv. 2. 12).

— Pharaoh's hand] Heb. *caph*, palm, see on Judg. viii. 6. But Joseph uses the word *yad*, v. 13. For the reason of this difference of expression, which confirms the truthfulness of the narrative, see the note on Judg. viii. 6.

14. But think on me] Joseph had faith in God's revelation, and reckons upon it; and neither now, nor before his imprisonment, did he reveal the shameful act of his master's wife, or the cruelty of his brethren; but charitably throws a veil over both. An example for Christians (1 Cor. xiii. 4—7).

15. land of the Hebrews] In which they were sojourners (xxxvii. 1). If Joseph had said "the land of Canaan," it might have been supposed that he professed to be a Canaanite; whereas by owning himself a Hebrew (cp. xxxix. 14. 17; xli. 12), he claimed for the Lord God of the Hebrews all the honour of the revelation of the meaning of the dream, and proclaimed Him to be the only God. How natural this is!

16. three white baskets] Or baskets of white bread. So *Sept.* and *Vulg.*, *Syriac*, *Gesen.*, p. 304; *Kalisch*, p. 639.

— on my head] In Egypt men bear burdens on their heads (*Herodotus*, ii. 35), and women on their shoulders.

17. bakemeats for Pharaoh] Literally, food for Pharaoh, the work of a baker.

in ver. 12.

n ver. 13.

|| Or, reckon thee, and take thy office from thee.

o Matt. 14. 6.

p Mark 6. 21.

q ver. 13, 19.

Matt. 25. 19.

|| Or, reckoned.

r ver. 13.

s Neh. 2. 1.

t ver. 19.

u Job 19. 14.

Ps. 31. 12.

Eccles. 9. 15, 16.

Amos 6. 6.

† Heb. sat.

head. ¹⁸ And Joseph answered and said, ^m This is the interpretation thereof: The three baskets are three days: ^{19 a} Yet within three days shall Pharaoh || lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

²⁰ And it came to pass the third day, which was Pharaoh's ° birthday, that he ^p made a feast unto all his servants: and he ^q || lifted up the head of the chief butler and of the chief baker among his servants. ²¹ And he ^r restored the chief butler unto his butlership again; and ^s he gave the cup into Pharaoh's hand: ²² But he ^t hanged the chief baker: as Joseph had interpreted to them. ²³ Yet did not the chief butler remember Joseph, but ^u forgot him.

XLI. ¹ And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. ² And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. ³ And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. ⁴ And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. ⁵ And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, † rank

19. Yet within three days] Therefore Joseph's interpretation would soon be tested. It proved true: and prepared the way for the other interpretation, i. e. of Pharaoh's dreams, xli. 29. That also was soon proved: and thus his authority was established. So it is with our Divine Joseph, Jesus Christ. The fulfilment of His prophecies on near events (on His Death, &c.), was a pledge of the rest, and conclusive.

21, 22. he restored the chief butler—But he hanged the chief baker] In the interpretations of the ancient Christian Expositors, Joseph in prison (between the two servants of Pharaoh,—the one acquitted, the other condemned), and afterwards raised from prison to princely dignity, is regarded as a figure of Christ, suffering between the two Malefactors,—the one good, the other evil,—and raised from the prison of the Grave to royal majesty and glory (Luke xxiii. 23. 33. 39—43. See below, xli. 40—45).

JOSEPH IN PRISON, AND JESUS CHRIST IN THE GRAVE.

A question may here be submitted to the reader's consideration, with all the reverence which befits so solemn a subject. Joseph was a signal type of Christ, especially in His Crucifixion, Burial, Resurrection, and Ascension: cp. below, xlii. 40—57. Was he not also a type of Christ in one of the most mysterious parts of His office, to which the Apostle St. Peter refers (1 Pet. iii. 19), namely, in *preaching to the spirits in prison*?

Joseph in prison was a type of Christ in the grave. He seems to have been three years in prison. Christ was three days in the grave. He was raised to Pharaoh's right hand, and made Ruler of his household, and of all the land of Egypt. So Jesus, our Joseph, was raised to the right hand of God, Who made Him Head over all things to His body the Church (Eph. i. 22).

While in prison, Joseph prophesied to those who were in prison with him. He revealed the future; he preached to them; he exhorted one of the prisoners to bear him in mind after his release (v. 14). And may we not suppose, that he gave counsels of warning and comfort to the other, in order that he might be better prepared for Death, Judgment, and Eternity? Did he not preach to them in prison?

However this may be, the history of Joseph in prison seems to reflect some light on one of the most mysterious passages of the New Testament; and to confirm the opinion (expressed below, on 1 Pet. iii. 19), that, after His Passion, Christ, in His human spirit, separated from His body, and quickened by death, and never separated from His Godhead, performed, during His three days' Burial, a prophetic and spiritual office of love; that "He went and preached to spirits in prison;" that He went and preached to those spirits which were confined in the prison of disembodied souls; and which "formerly had been disobedient in the days of the Flood:" see the note below, on 1 Pet. iii. 19.

CH. XLI. 1.] A new Proper Lesson of the La v begins here, 160

and continues to xliv. 17. The parallel Proper Lesson from the Prophets is 1 Kings iii. 15 to iv. 1, containing an account of Solomon's accession to the throne, and of his wisdom. Thus two signal types of Christ (namely, Joseph and Solomon) were brought together by the ancient Hebrew Church, in the service of the Synagogue. The Christian Church,—and every Christian reader of the Old Testament,—may do well to profit by this and other similar combinations in the ancient Hebrew Calendar.

— at the end of two full years] After the interpretation of the dream. It has been conjectured from xl. 4, together with this passage, that Joseph was three years in prison (*A Lapidé*). Christ arose on the third day.

— Pharaoh] As to the origin of this name of the Egyptian kings, *Josephus* states (*Ant.* viii. 6. 2), that it is derived from the Egyptian word *ouro*, signifying *king*, with the article prefixed; and so *Jablonsky*, *Scholz*, and *Gesenius*, p. 691; *Malan*, 222. Other modern writers have deduced it from *Phra*, the sun (*Rosellini*, i. 117; *Wilkinson*, i. 43; *Lepsius*, *Lettre à Rosellini*, p. 23: see *Kalisch*, p. 642).

On the Pharaoh, under whom Joseph was brought into Egypt, see *Delitzsch*, p. 619, and *Malan*, p. 217, who shows reason to believe that he lived in the eighteenth century B.C.; the age assigned to him by our ordinary chronology.

This question is connected with another, concerning the *Hyksos*, or Shepherd Kings,—of which three dynasties preceded the eighteenth native dynasty,—on which more will be said below (chap. xlv.).

Some reasons have been adduced for believing that this Pharaoh was one of the Shepherd Kings (*Poole*, *Bib. Dic.* ii. p. 813), and that he was the fifth or sixth King of the fifteenth dynasty. Against this supposition may perhaps be urged what is said below (xlv. 34), "Every shepherd is an abomination to the Egyptians."

— by the river] Nile. The original word *geor*, is from the Egyptian word *yaro*; in *Sahidic*, *yero*, a river, and is almost exclusively applied in Scripture to the Nile: see *Gesenius*, p. 326; cp. *Malan*, p. 188.

The Nile, which was regarded as the prolific Parent of Egypt (cp. *Herod.*, ii. 5. 10), was worshipped by the Egyptians under the title of *Hapi-mou* or *covering water*; as spreading over and fertilizing the land: cp. *Malan*, p. 189.

2. in a meadow] Or rather, in the reed grass, by the river-side: the original word here used (*achu*) is Egyptian. See *S. Jerome*, on Isa. xix. 7; *Woide*, *Lexic. Copt.* p. 10; *Jablonsky*, *Opusc.* i. p. 45. The *Sept.* has ἐν τῷ ἄχαι. The occurrence of Egyptian words in this part of the Pentateuch is a proof of its genuineness and veracity: cp. below, vv. 43. 45. Compare the use of Aramaic words by St. Mark (*Mark* ii. 3; v. 41; ix. 23).

5. seven ears of corn came up upon one stalk] Such was the nature of Egyptian wheat.

and good. ⁶And, behold, seven thin ears and blasted with the east wind sprung up after them. ⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

⁸And it came to pass in the morning ^athat his spirit was troubled; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

⁹Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: ¹⁰Pharaoh was ^dwroth with his servants, ^eand put me in ward in the captain of the guard's house, *both* me and the chief baker: ¹¹And ^fwe dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. ¹²And *there was* there with us a young man, an Hebrew, ^gservant to the captain of the guard; and we told him, and he ^hinterpreted to us our dreams; to each man according to his dream he did interpret. ¹³And it came to pass, ⁱas he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

¹⁴^kThen Pharaoh sent and called Joseph, and they ^l† brought him hastily ^mout of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. ¹⁵And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ⁿand I have heard say of thee, *that* || thou canst understand a dream to interpret it.

¹⁶And Joseph answered Pharaoh, saying, ^o*It is* not in me: ^pGod shall give Pharaoh an answer of peace.

¹⁷And Pharaoh said unto Joseph, ^qIn my dream, behold, I stood upon the bank of the river: ¹⁸And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: ¹⁹And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: ²⁰And the lean and the ill favoured kine did eat up the first seven fat kine: ²¹And when they had † eaten them up, it could not be known that they had eaten them; but they ^rwere still ill favoured, as at the beginning. So I awoke. ²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: ²³And, behold, seven ears, || withered, thin, and blasted with the east wind, sprung up after them: ²⁴And the thin ears devoured the seven good ears: and ^sI told *this* unto the magicians; but *there was* none that could declare *it* to me.

6. east wind] ^tHeb. *kadim*, the s.e. wind (*chamsin*), from the desert of Arabia. On the scorching of this wind in Egypt, see *Ukert*, and others, quoted by *Hengstenberg* (Mos. and Egypt, ch. i.), in reply to Von Bohlen; and cp. *Kalisch*, p. 644.

8. magicians of Egypt] Persons of the priestly caste, professing skill in divination and astrology. Cp. *Exod.* vii. 11; viii. 7, and 18, 19; ix. 11; and 2 *Tim.* iii. 8; and the authorities in *Hengstenberg* (Mos. and Egypt, ch. i.). The original word *chartummin*, is from *cheret*, a *stylus*, for writing (cp. Greek *χαράττω*, to engrave), and they corresponded in some respects to the hieroglyphic writings, and with the arts and sciences of Egypt: cp. *Euseb.*, *Præp.* Ev. ix. 10.

— but there was none that could interpret them] Cp. v. 24, where Pharaoh himself asserts this. By Joseph's interpretation of them, God declared His supremacy over the false deities of Egypt; as at Babylon, by the wisdom of Daniel, He showed His supremacy over the Chaldean deities (*Dan.* ii. and v.).

13. me he restored] i.e. I was restored: cp. xvi. 14; xxix. 34. Some have supplied the word *Pharaoh* as the nominative to the verb; but if any specific person is to be supposed, it would be rather *Joseph*, according to the principle whereby a person is said to do what he declares will be done; as the prophet Jeremiah is said to be set to root out and to plant king-

doms, because he was enabled and appointed to foretell their dissolution or restoration. *Jer.* i. 10.

14. he shaved himself] The beard, though cherished and honoured by the Hebrews (2 *Sam.* x. 4, 5), who shaved their beards in mourning (*Isa.* xv. 2. *Amos* viii. 10), was a mark of degradation among the Egyptians: cp. *Herod.*, ii. 35; and the ancient Egyptian paintings testify to the same national difference; "whenever the artist intended to convey the idea of a man of low condition, or to expose him to ridicule, they represented him with a beard," *Wilkinson*, iii. 357; *Hengstenberg*, Mos. and Egypt, chap. i. This and other minute incidents in the narrative show the knowledge and truth of the writer.

— and changed his raiment] So Christ, the true Joseph, at His Resurrection, left His grave-clothes in the tomb, and came forth from the prison in the attire of a body clothed with heavenly glory.

15. thou canst understand] Literally, *thou hearest*; and so *Sept.* with an accusative, *ἐνίπνια*: cp. on *Acts* ix. 7.

16. It is not in me: God shall give Pharaoh an answer of peace] Cp. xl. 8. Joseph appeals to God, as foreseeing all things, and as ruling all things, and as also enabling him to foretell the future, and so indirectly asserts His supremacy over the false gods of Pharaoh and of Egypt and over his magicians; see *vv.* 25. 28. 32.

* Dan. 2. 28, 29,
45.
Rev. 4. 1.

† 2 Kings 8. 1.

u ver. 25.

x ver. 47.

y ver. 54.

z ch. 47. 13.

† Heb. *heavy*.

a Num. 23. 19.
Isa. 46. 10, 11.
|| Or, *prepared of*
God.

|| Or, *overseers*.
b Prov. 6. 6, 7, 8.
c ver. 48.

† Heb. *be not cut*
off.
d ch. 47. 15, 19.
e Ps. 105. 19.
Acts 7. 10.

f Num. 27. 18.
Job 32. 8.
Prov. 2. 6.
Dan. 4. 8, 18, &
5. 11, 14, & 6. 3.
g Ps. 105. 21, 22.
Acts 7. 10.
† Heb. *be armed*,
or, kiss.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one : * God hath shewed Pharaoh what he *is* about to do. 26 The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream *is* one. 27 And the seven thin and ill favoured kine that came up after them *are* seven years ; and the seven empty ears blasted with the east wind shall be *t* seven years of famine. 28 ^u This *is* the thing which I have spoken unto Pharaoh : What God *is* about to do he sheweth unto Pharaoh. 29 Behold, there come *x* seven years of great plenty throughout all the land of Egypt : 30 And there shall *y* arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine *z* shall consume the land ; 31 And the plenty shall not be known in the land by reason of that famine following ; for it *shall be* very *†* grievous. 32 And for that the dream was doubled unto Pharaoh twice, *it is* because the *a* thing *is* || established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint || officers over the land, and *b* take up the fifth part of the land of Egypt in the seven plenteous years. 35 And *c* let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land *† d* perish not through the famine.

37 And *e* the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man *f* in whom the Spirit of God *is* ? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art* : 40 *g* Thou shalt be over my house, and according unto thy word shall all my people *†* be ruled : only in the throne will I be greater

God made Himself known to Egypt and its King ; and if the Kings and People of Egypt had profited by this knowledge, they would have been spared the Plagues which were afterwards inflicted upon them. These revelations of divine power, in the history of Joseph, may be regarded as messages of love and mercy from God ; but they did not make their due impression, and therefore He visited Egypt with Plagues.

32. *And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God*] An important principle is here asserted, which is of primary use in the interpretation of Scripture : God *repeats* His revelations in order to mark their solemnity, and to excite more attention to them ; and to produce more assurance of their truth. These are the uses of *Repetitions* and *Amplifications* in Holy Scripture ; and we find them in the whole texture of Scripture, from Genesis to Revelation ;

This has not been always borne in mind by expositors of Holy Scripture. Some interpreters have failed to recognize them ; others have imagined them to be signs of diversity of authorship ; see above on ii. 4 ; and note below on Acts x. 15, 16 ; and the *Introduction* to the Gospels, p. xlv., and to the Book of Revelation, p. 151, which, like *Daniel*, cannot be understood but by a constant recollection of this principle.

34. *and take up the fifth part of the land*] That is, to levy a tax of the fifth part of the produce ; so *Sept.* and *Fulgate*.

Thus the foresight of Joseph and the truth of Joseph's God, were made more apparent. He stakes his own credit on what would soon be made manifest. Either the Famine would come and continue for seven years, or it would not ; if not, there was an end of Joseph's influence ; but if it did, then the fulfilment of the prophecy, and the public annual levy consequent upon it, would be like a legislative proclamation, on the part of the Egyptian Government, of the power and truth of Jehovah. The tribute of the fifth part would be a public homage to God. Thus the seven years of Plenty, and the following seven years of Famine, were like Preachers of True Religion, speaking constantly in the ears of the Nation, and de-

claring the majesty of God. The enactment of the Law, recommended by Joseph, and the submission to it on the part of the People, were like confessions of public faith in the truth of what Joseph affirmed, " God hath *showed* to Pharaoh what he is about to *do*," *vv.* 25, 28, and " the thing was good in the eyes of Pharaoh, and in the eyes of all his servants," *v.* 37.

The great abundance of the produce made them scarcely feel the increase of the tax : and in return for it, the large public granaries were constructed, in which the corn (not simply the grain, but the straw also for their cattle) was housed and husbanded for their benefit in the coming years of dearth.

35. *in the cities*] Cp. *v.* 48, a counsel which explains the statement in *xlvii.* 21 ; see note there.

38. *in whom the Spirit of God is*] A public confession from Pharaoh, that Joseph did not speak from his own mind, but by inspiration of God : see also *v.* 39.

40. *according unto thy word shall all my people be ruled*] Literally, *all my people shall kiss thy mouth* : see *Gesenius*, p. 571, a remarkable declaration, especially when taken in connexion with the decree of Jehovah as declared by the Psalmist concerning the divine Joseph, JESUS CHRIST, exalted, as Joseph was, from prison to princely dignity and glory, " Kiss the Son," Ps. ii. 12, where the same word (*nashak*, to *kiss*) is used as here. On the word *προσκυνεῖν*, to *kiss*, to *do homage*, see note below on Rev. xiii. 4.

On Joseph, as a type of Christ in His exaltation, from the prison of the grave to God's right Hand, see *S. Ambrose de Joseph. c.* 7 ; *Apolog. David. c.* 3 ; *S. Aug.*, in Ps. 80 ; *Prosper Aquitan. de Prom. i.* 28, below on *v.* 41, 43, 57.

Observe the reward of Joseph's holiness and patience. He who had been envied by his brethren, is now exalted by the king ; he who had been sold as a slave into exile, is now honoured as a prince ; he who had worn chains, wears now the royal ring, and a chain of gold ; he who had been laid low in a prison, now rides in the chariot of the king ; and all bow before him. If God so rewards piety and virtue in this life, what will He do in that which is to come !

than thou. ⁴¹ And Pharaoh said unto Joseph, See, I have ^h set thee over all the land of Egypt. ⁴² And Pharaoh ⁱ took off his ring from his hand, and put it upon Joseph's hand, and ^k arrayed him in vestures of || fine linen, ^l and put a gold chain about his neck; ⁴³ And he made him to ride in the second chariot which he had; ^m and they cried before him, || † Bow the knee: and he made him ruler ⁿ over all the land of Egypt. ⁴⁴ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. ⁴⁵ And Pharaoh called Joseph's name || Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah || priest of On. And Joseph went out over all the land of Egypt.

h Dan. 6. 3.

i Esth. 3. 10. & 8. 2, 8.

k Esth. 8. 15.

l Or, silk.

m Dan. 5. 7, 29.

n Esth. 6. 9.

|| Or, Tender

father, ch. 45. 8.

† Heb. Abrech.

n ch. 42. 6. &

45. 8, 26.

Acts 7. 10.

|| Which in the

Coptic signifies,

A revealer of

secrets, or, The

man to whom

secrets are revealed.

|| Or, prince, Ex. 2. 16.

2 Sam. 8. 18. & 20. 26.

JOSEPH'S EXALTATION AND MARRIAGE FIGURATIVE OF CHRIST'S.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt] Pharaoh raises Joseph out of prison; Joseph changes his raiment; stands before Pharaoh; reveals the future; and Pharaoh declares that he shall be over his house; over all his people; over all the land of Egypt, and commands that all the people shall kiss his mouth, and do homage to him. Pharaoh takes off his ring from his hand; that is, he takes the royal signet (Heb. *tabbaath*, from *taba*, to press; cp. *deep*, *dip*, *deba*, *taufen*, *Gesen.* 317), which authenticated the royal edicts, and which enabled and authorized its possessor to act in the king's name (cp. 1 Kings xxi. 8. Esther iii. 10; viii. 2; and *Joseph*, Ant. xx. 2. 2); and he puts this ring on Joseph's hand, and arrays him in a robe of fine muslin like cotton (*shesh*, *byssus*) worn by Egyptian Priests and other high functionaries (*Herod.*, ii. 37. 81; *Plin.*, xix. 1; *Wilkinson*, iii. 114; *Rosellini*, II. ii. 13; *Braun*, Vest. Sacerd. Hebr. i. p. 90), and puts a chain of gold about his neck, which declared his investiture in his high princely office. Such chains or necklaces have been found in ancient Egyptian tombs, and are seen on the necks of high dignitaries in ancient Egyptian paintings (*Wilkinson*, ii. p. 215; iii. p. 375; *Rosellini*, ii. p. 404. 412. 420; *Mr. Poole*, in *Dr. Smith's Bibl. Dict.*, Art. "Joseph").

43. And he made him to ride in the second chariot which he had] So Christ, as Man, is now exalted to God's right hand; and exercises His Mediatorial Power, even till the end of the World, when He will give it up to the Father, and God will be all in all: see on 1 Cor. xv. 24—28.

— they cried before him, Bow the knee] or, as it is literally, they cried before his face, *Abrech*.

What is the meaning of the word *Abrech*?

It is most likely an Egyptian word, and if so, affords another proof of the genuineness and truth of the history. Compare the word *Zaphnath-paaneah* in v. 45, and the note above, v. 1; and if the meaning of these two words cannot be clearly established, even this very circumstance is an evidence of the great antiquity of the writing in which it is found; and they show that the composition of the writing does not belong (as some have imagined) to a later age, such as that of Samuel, when the Hebrew nation had been long settled in Canaan. What Hebrew writer would then have inserted unknown Egyptian words into his history?

The word *Abrech* has been regarded as an Egyptian word, and is explained, "bow the head," or "bow to him," by *De Rossi*, *Jablonsky*, *Gesenius*, p. 10, *Malan*, 196. If it were Hebrew, it would have nearly the same sense, the irregular infinitive *hiphil abrech* (from root *barach*) being used for *habrech* (see *Gesenius*, p. 10) in an imperative sense; and this interpretation is favoured by *Vulg.*, *Aquila*, *Arabic*, *Origen*. It is probably the Coptic word *abork*, from *bor*, to prostrate, and *a* prefixed, the sign of the imperative, and *k* added, the sign of the second person, and therefore means bow thou down (*Benfey* in *Keil*, p. 256); cp. *Pfeiffer*, *Dubia*, p. 95.

On the typical relations of this word to Christ Himself, to Whom "every knee shall bow," see below on v. 57.

Joseph (says *Bp. Pearson*, Art. v.) who was ordained to save his brethren from death, who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us, and his being in the dungeon typified Christ's death; his being taken out from thence represented His Resurrection, as his ejection to the Power of Egypt, next to Pharaoh, signified the Session of Christ at the right hand of His Father. And again, That the promised Messiah was to sit at the Right Hand of God was both pre-typified and foretold. Joseph, who was betrayed and sold by his brethren, was an express type of Christ, and though in many things he represented the Messiah,

yet in none more than this, that being taken out of the Prison, he was exalted to the Supreme Power of Egypt. For thus Pharaoh spake to Joseph, "Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in a vesture of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." Thus Joseph had the execution of all the regal power committed unto him; all edicts and commands were given out by him; the managing of all affairs was through his hands only, the authority by which he moved remained with Pharaoh still. This was a clear representation of the Son of Man, who by His sitting on the right hand of God obtained power to rule and govern all things both in Heaven and Earth (especially as the Ruler of His house, that is, the Church) with express command that all things both in Heaven and Earth, and under the Earth, should bow down before Him; but all this in the name of the Father; to Whom the Throne is still reserved, in Whom the original Authority still remains. And thus the Session of the Messiah was pre-typified: (*Bp. Pearson*) cp. *Mather* on the Types, pp. 86—90; and the Authors quoted above on xxxvii. 28.

45. And Pharaoh called Joseph's name *Zaphnath-paaneah*] This name, given by the King of Egypt, is doubtless an Egyptian name. Compare the *Chaldee* names given by the prince of the eunuchs of Babylon to Daniel and his friends (*Dan.* i. 7). *Gesenius*, *Jablonsky*, and others, aided by the *Septuagint* Version and the *Vulgate*, and the statement of *S. Jerome*, regard these two words *Zaphnath-paaneah*, or, as they are in the *Septuagint* Version, *ῥωντομαρῆς*, as equivalent to the Coptic *Protempheneh* (where *p* represents the article; *soté* is saviour; *m* is the sign of the genitive case; *ph* the article; and *eneh* is the world); so that the word signifies "Saviour of the Age, or World," and so *Schol.* Cod. Oxon., which has *σωτηρ κόσμου*, and *S. Jerome*, "Servator mundi" (cp. *Kalisch*, p. 653; *Keil*, p. 256); or the last syllable may be the Coptic *anch*, i.e. life; and then the word would signify "Saviour of Life" (*Rosellini*, *Lepsius*, *Ormsby*, *Delitzsch*: cp. *Poole*, *Bib. Dict.* ii. 1815; *Pfeiffer*, *Dubia*, p. 99; *Malan*, p. 205, who thinks that it means, the God of Life inspires him).

The *Chaldee Paraphrase*, *Syriac*, *Arabic*, *Josephus*, *Origen*, *Chrysostom*, *Theodore*, and other Greek writers trace the words to a Semitic origin, and translate them by "revealer of secrets," from *tsaphan*, to hide, and *paaneah*, perhaps the same as *Arabic*, *phaana*, he revealed; compare the word *pane*, the face, and the Greek *palwa*.

Either of these two etymologies are very appropriate to Joseph, especially as a Type of Him of Whom it is written, "This is Christ, the Saviour of the world" (*John* i. 47), and Who also declared His own office by the Psalmist's voice, as explained by the Evangelist, "I will utter things which have been kept secret from the foundation of the world" (*Matt.* xiii. 35. *Ps.* lxxviii. 2).

— and he gave him to wife Asenath the daughter of Poti-pherah priest of On] This word Asenath is connected with the Egyptian goddess *Neith* (the *Athena* of Egypt), whence *Psamme-nit*, and other Egyptian names: *Gesen.*, p. 67; *Champollion*, *Panth.* Egypt, No. 6; *Malan*, p. 214.

Poti-pherah, i.e. belonging to the Sun (see xxxvii. 36; xxxix. 1, and *Gesen.*, p. 668; *Champollion*, *Précis du Syst.* Hierog. p. 23; cp. *Malan*, p. 210); it occurs often on Egyptian monuments (*Hengstenberg*, *Mos.* and *Egypt*, chap. i.).

The Egyptian High Priests were like hereditary princes, and the priest of On was one of the most eminent, see *Bahr* on *Herod.* ii. 3. As to the objection alleged by some (e.g. *Von*

o 1 Sam. 16. 21.
1 Kings 12. 6, 8.
Dan. 1. 19.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plentiful years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

p ch. 22. 17.
Judg. 7. 12.
1 Sam. 13. 5.
Ps. 78. 27.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

q ch. 46. 20. &
48. 5.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah || priest of On bare unto him.

r Or, prince,
ver. 45.
2 Sam. 8. 18.
|| That is, For-
getting.

51 And Joseph called the name of the firstborn || Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. 52 And the name of the second called he || Ephraim: For God hath caused me to be fruitful in the land of my affliction.

s || That is, Fruit-
ful.

r ch. 49. 22.

53 And the seven years of plentifulness, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, according as

s Ps. 105. 1.
Acts 7. 11.
t ver. 30.

Bohlen) that the High Priest of On would not condescend to give his daughter to a foreign shepherd, see *Hengstenberg*, Mos. and Egypt, chap. i.

On, i. e. Heliopolis, city of the Sun. Beth-shemesh, "house of the Sun," Jer. xlii. 13; cp. *Cyril Alex.*, ad Hoseam v. 8. The word On signifies *light*; it was on the eastern side of the Pelusiac arm of the Nile, about twenty-four miles north of Memphis, where the Pharaohs lived, and it was the stronghold of Egyptian learning and Egyptian religion (*Herod.*, ii. 3. 59. 73; *Joseph.*, c. Apion. ii. 2; *Plin.*, N. H. v. 9; *Tacit.*, Annal. vi. 28; *Heeren*, Egypt, p. 128; *Wilkinson*, i. 44; iv. 300. 307). Some ruins of the Temple of the Sun are still traceable (*Stanley*, Palest. p. xxxiv).

Here is a remarkable incident; Joseph, the Son of Jacob, is united in Marriage to the daughter of an Egyptian Priest. As to the credibility of the history, it may be remembered that, in later times, Mordecai, for providential reasons, counselled the marriage of Esther with a heathen king (Esther iv. 14); and before that time, Solomon, King of Judah, married Pharaoh's daughter; as is related in the chapter from which the Lesson is taken, which is read in the Jewish Synagogues, together with the present chapter (1 Kings iii. 1); and Solomon's Song of Songs is generally regarded as connected with that Union. But surely there is a Mystery here. The Song of Solomon is a part of Canonical Scripture, it is prophetic of the union and love between Christ and the Church espoused from the Gentile world. See below, the *Introduction* to it.

This act of Joseph, after his exaltation,—espousing Asenath, the daughter of Poti-pherah, priest of On,—an act which brings before us the names of two Egyptian deities, and of the city which was most celebrated in the annals of Egyptian idolatry, seems to be symbolical and predictive of the future Christianization of the Heathen World, and of its espousal to CHRIST after His Ascension. Asenath is a figure of the Church, brought to the True Joseph out of heathenism. And the birth of Ephraim and Manasseh from Joseph's union with Asenath, and the adoption of Ephraim and Manasseh by Jacob into the family of Israel (xlviii. 5), and the benediction given by Jacob to them (xlviii. 20) even before he blessed his own sons (xlix. 1—28), seem to be prophetic of the divine dispensation that the fulness of the Gentiles should first come in, and then all Israel should be saved (Rom. xi. 25).

"Who (says an ancient Father of the Church) received a wife from the heathen? Jesus Christ. He has gathered together to Himself a Church from all Nations, and has begotten therefrom a *Manasseh*, through whom He has forgotten the injuries He received from His own flesh and blood (see v. 51), yea, from His own brethren, the Jews. And He has also begotten therefrom an *Ephraim*, by whom He is very fruitful in glory." *S. Ambrose* de Joseph. c. 7. See v. 52.

46. And Joseph was thirty years old when he stood before Pharaoh] Compare the words of the *Sept.* here, and of the Gospel, Luke iii. 23. The *Septuagint* here has ἡσάμηνη ἦν ἐπὶ τῶν τριάκοντα, ὅτε ἔστη ἐναντίον Φαραὶ βασιλέως Αἰγύπτου; and St. Luke, speaking of our Blessed Lord, says, ἡσάμηνη ἦν ἐπὶ τῶν τριάκοντα ἀρχόμενος, that is, *Jesus was thirty years*

of age, at the beginning of His ministry. Joseph was thirty years of age when he stood before the king of Egypt; Jesus was thirty years of age when He stood before God, the King of heaven and earth, and received the divine testimony, "Thou art My beloved Son, in Thee I am well pleased" (Luke iii. 22).

48. and laid up the food in the cities] So Christ, the divine Joseph, has stored up spiritual food, for the sustenance of His people, in Churches throughout the world. It is not unworthy of remark, that the Apostles, instructed by Him, began their missionary labours by evangelizing great Cities, and sending forth Pastors from them. Those Cities became Granaries of the Gospel: from which the Seed of the Word, and the Bread of Life, were dispensed into all lands. See below, Preface to St. Paul's Epistles, p. 11; and Introduction to the Epistles to the Thessalonians, p. 2.

The granaries of Egypt are often represented in ancient Egyptian paintings (*Rosellini*, ii. p. 324; *Champollion*, Letters, p. 228; *Taylor's Note to Hengstenberg*, Egypt, p. 36).

51. *Manasseh*] Making to forget; from *nashah*, to forget.

—God, said he, hath made me forget all my toil, and all my father's house] It may here be asked, Could it be right for Joseph to forget his father's house? *Calvin* says, No, and censures Joseph here. *Luther* observes that it is God Who is said to make him do this; God, Who was to him more than a father and mother and brethren; and Who filled his heart with love and thankfulness, so that in comparison with the love he felt for God, all other things were as nothing. And yet he adds, that the land of Egypt was the land of his sorrow and affliction; and the love which he showed afterwards for his father, brethren, and father's house, proves that this is spoken comparatively; Luke xiv. 26. The Bride, in her love to Christ, is said to forget her father's house, Ps. xlv. 11.

In this name *Manasseh*, the son of Joseph, we have an answer to the question, "Why did not Joseph send a message to Canaan, and announce to his father that he himself was alive and prosperous in Egypt?" See on v. 53.

Here also is another figure of Christ. He endured severe toil, He received cruel injuries from His Father's house (the Jewish People and Priesthood), but He forgot it all for the joy He felt in the spiritual birth of His *Manasseh* from the Gentile Church, espoused to Himself in spiritual wedlock: cp. Heb. xii. 2, see above on v. 45.

52. *Ephraim*] A dual form,—double fruitfulness (*Keil*), from the verb *parah*, to bear fruit. Here is another figure of Christ (see v. 45): fruitful both in Jew and Gentile.

53. And the seven years of plentifulness—were ended] Why, it may be asked, did not Joseph send word to his home, why did he not communicate, during all that time, with his father and his brethren, who were within a few days' journey of him?

Doubtless in all that he did, he had divine direction (see v. 51). If he had sent to his home, all the moral discipline, by which God schooled them in the famine, and in their resort to Joseph for relief, and in their distress, and their pangs of conscience, their humiliation and contrition, and all their consequent moral improvement would have been lost. If Jacob had known of Joseph's slavery and imprisonment, he would have ransomed

Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ⁵⁵ And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. ⁵⁶ And the famine was over all the face of the earth: and Joseph opened † all the storehouses, and "sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷ * And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

† Heb. *all*
wherein was.
u ch. 42. 6 &
47. 14, 24.
x Deut. 9. 28.

him, and Joseph would not have been raised to the high station to which he attained, and by means of which he was an instrument in God's hands for saving his father's house and the people of Egypt from famine, and by which the truth and power of Jehovah were manifested to the King and Nation of Egypt. See the remarks of *Theodore*, Qu. 90; and *Pererius*.

Besides, it is one of the most beautiful features of Joseph's character, that he does not bear malice and render evil for evil. His announcement of his elevation to his father could only have been effected by revealing to him at the same time the heartless cruelty of Jacob's sons, his own brethren, towards himself, and their unfeeling ruthlessness and duplicity towards their own father. He would therefore "tarry the Lord's leisure," with that steadfast faith, calm patience, and perfect trust, and quiet resignation to the Divine Will which are among the most lovely characteristics of his example, and make him so signal a type of Him Who "when He was reviled reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Pet. ii. 23). Here it may be observed, that although God had revealed to Abraham that his seed should serve in a strange nation (xv. 14), He had not revealed that this nation was *Egypt*. If this had been foreknown, perhaps Joseph himself would have been unwilling to bring his brethren thither, and then all God's designs for the glory of the Exodus might not have been fulfilled.

^{54.} *The dearth was in all lands*] Cp. Ps. cv. 16. Acts vii. 11. Famines in Egypt usually extend to the countries around it. These famines are caused by the non-inundation of Egypt by the fertilizing waters of the Nile. The inundation of the Nile is produced by the rains in Upper Egypt. The clouds which send forth these showers travel northwards and irrigate other lands. When the Nile overflows, Palestine and other neighbouring countries also are productive; when it does not overflow, they usually suffer drought (*Hengstenberg*).

The famine was *in all lands*. Whether this is to be understood literally in the history of Joseph, we cannot determine. It was true spiritually in the days of the Divine Joseph, Jesus Christ. *There was then a famine in all lands*; a famine of the soul: cp. Luke xv. 14.

It has been alleged by some (*Von Bohlen*, Genesis p. 421) that a famine was scarcely possible in Egypt, on account of the fertilizing properties of the Nile; but how false this assertion is, may be seen in *Hengstenberg*, Mos. and Egypt, chap. i.

^{57.} *all countries came—to Joseph for to buy corn*] So all countries must come for food to Jesus Christ, and He feeds all. All must come to Him, for He "is the living bread," and there is no life but in Him: see John vi. 51—53. Acts iv. 12.

JOSEPH AND JESUS CHRIST.

We may here briefly review the principal points of resemblance between Joseph and our Blessed Lord and Saviour Jesus Christ in His *human* nature, His suffering, and exaltation.

In Joseph's childhood God revealed his future pre-eminence by dreams, which presignified that his brethren would bow down before him. So even in Christ's infancy at Bethlehem, His future glory was preannounced by the Song of the Angels and by the worship of the Wise Men.

Joseph was sold for envy by his brethren to heathens (cp. Acts vii. 9). So Jesus was sold; He was delivered for envy to the Gentiles. Joseph was severely tempted, and he resisted and conquered the tempter; so Jesus. Joseph was falsely accused and ill-treated by those to whom he had done much good. He is put into prison by Potiphar; though innocent he is numbered among the transgressors; he is between two malefactors,—the one acquitted, the other hanged. But God sends a dream to Pharaoh, and Pharaoh sends for Joseph, and makes him "lord over all his house and ruler over all his substance; to bind his princes at his pleasure, and to teach his senators wisdom" (Ps. cv. 21, 22). So Jesus was falsely accused, and though declared innocent by Pilate, He was condemned to death, and executed

between two malefactors; but He was raised from the prison of the grave, and God has set Him at His own right hand, and has made Him Ruler over all, to make all men wise unto salvation; and "all kings shall fall down before Him, all nations shall do Him service" (Ps. lxxii. 11). "Be wise now, ye kings: be instructed, ye that are judges of the earth: kiss the Son" (Ps. ii. 10).

Joseph was delivered from prison probably in the *third* year after his incarceration. Christ's earthly ministry, of humiliation and suffering, lasted three years; and He arose from the dead on the third day.

Joseph interpreted Pharaoh's dreams, which the magicians of Egypt could not do; so that Pharaoh himself said, "Can we find such an one as this is, a man in whom the Spirit of God is?" and in this respect he was a type of Him to Whom "God gave the Spirit without measure" (John iii. 34).

Pharaoh said to Joseph, "Thou shalt be over my house, and all my people shall kiss thy mouth" (v. 40). So Christ is over "the house of the living God,"—the Church; and God proclaims to all, "Kiss the Son." Pharaoh said to Joseph, "See, I have set thee over all the land of Egypt." So God says of Christ, "I have set My King upon My holy hill;" and Christ says of Himself, "All power is given to Me in Heaven and Earth" (Matt. xxviii. 18). Pharaoh took his ring from his hand; he gave his royal signet to Joseph, and arrayed him in fine linen, and put a gold chain upon his neck, and committed all royal and judicial power to him as his Representative, and said, "Only in the throne will I be greater than thou." So the Father hath committed all judgment unto the Son (John v. 22; cp. Matt. xi. 27. John iii. 35; xvii. 2. Acts ii. 36. Heb. i. 2; ii. 8); and all things shall be subdued unto Him; He "hath set Him at His right hand till He hath put all His enemies under His feet." And when the Mediatorial kingdom, which Christ has as Man, shall have been fully established, "then the Son Himself shall be subject to Him that put all things under Him, that God may be all in all" (1 Cor. xv. 24—28).

Joseph rode in princely majesty in the royal chariot of Pharaoh; Christ rode on the wings of the wind, He rode upon the Cherubim, the chariot of God, and mounted to the right hand of God. And they cried before Joseph, "Bow the knee." So "at the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Pharaoh called Joseph's name "Zaphnath-paaneah," which means "Saviour of the World," or, "Revealer of Secrets" (v. 45). Jesus Christ is both.

After Joseph's exaltation, Pharaoh gave him to wife Asenath, the daughter of Poti-pherah, Priest of On, or Heliopolis. After the Ascension of Jesus, God gave Him "the heathen for His inheritance," and He says to the Church taken from the Gentiles and espoused to Christ, and made to be the Bride at His right hand, "Forget thine own people and thy father's house, so shall the King have pleasure in thy beauty" (Ps. xlv. 10).

Joseph had two sons by Asenath, whom he called Manasseh and Ephraim (see vv. 51, 52), because God had made him to *forget* his toil and his father's house, and because God had made him to be *fruitful*; and Manasseh and Ephraim are admitted to equal privileges with the sons of Israel; they are enrolled among the Twelve Tribes. So Christ has spiritual Manassehs and Ephraims by His Bride, the Gentile Church; and in the joy that He has by their birth, God makes Him to *forget* the labour and affliction that he endured, in His Ministry and Passion, in His Father's house, from the Jews; and God makes Him very *fruitful* in heathen lands; and these spiritual Manassehs and Ephraims, born in heathen countries to Christ, are admitted to equal spiritual privileges with the Jews, the favoured people of God. See above on v. 45, cp. Isa. liii. 10—12.

a Acts 7. 12.

b ch. 43. 8.
Ps. 118. 17.
Isa. 38. 1.

c ver. 38.

d Acts 7. 11.
e ch. 41. 41.

f ch. 37. 7.

† Heb. *hard*
things with them.

XLII. ¹ Now when ^a Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? ² And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^b live, and not die. ³ And Joseph's ten brethren went down to buy corn in Egypt. ⁴ But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ^c Lest peradventure mischief befall him.

⁵ And the sons of Israel came to buy corn among those that came: for the famine was ^d in the land of Canaan. ⁶ And Joseph was the governor ^e over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and ^f bowed down themselves before him *with* their faces to the earth. ⁷ And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [†] roughly unto them; and he said unto them,

Joseph was thirty years old when he stood before Pharaoh; so was Jesus when He began His ministry (Luke iii. 23).

Joseph provided food for all the people of Egypt, and even for those who betrayed and sold him; and after they had confessed their sins, he saved them from perishing by hunger, and gave them an inheritance. So Christ invites all to come to Him for the bread of life (Isa. lv. 1). He feeds and preserves all, even His enemies, if they come to Him with repentance and faith; and He gives them a heavenly inheritance. He brings His brethren from Canaan into *Egypt*, from the land of promise into a heathen land, in order that it may be known "that God is no respecter of persons, and that in *every nation* he that feareth Him and worketh righteousness is accepted of Him" (Acts x. 34, 35). After that Joseph had been sold by his brethren, and had been as one dead in their sight for twenty years, he, being raised to the governorship of Egypt, made himself known to them, and embraced them (xlv. 15). So Christ, who has been sold to the heathen by His brethren the Jews, will one day be recognized by them, and will be reconciled to them, and will settle them in the Goshen of His Church . . . May God hasten the time!

(1) The consideration of these particulars seems to afford a clear proof of the Inspiration of the Book of Genesis.

We can show from other Scriptures, and from internal evidence, that Jesus is the Christ, the Son of God, the Saviour of the World.

We find that the history of Joseph is, as it were, *pre-adjusted* to the history of Jesus Christ. In Joseph's history as in a mirror, we see a reflexion of Christ's history. The *facts* of the history were providentially pre-ordained, so as to be recognized as such by Christian Teachers, beginning with St. Stephen to the present age (see Acts vii. 9—14, and Preliminary Note there). But this is not all. Notwithstanding this providential pre-adjustment of the *facts*, the *history* of those facts *might* have been written in such a manner as *not* to exhibit those facts, or at least not to display them as they are displayed in the Book of Genesis, in *such a manner* as to be a typical reflexion of the history of Christ.

The history of Joseph *might* have been written in Genesis, as it is written by the Jewish historian *Josephus*, who had Genesis before him, and yet has omitted many of the most striking resemblances between Joseph and Jesus; or it might have been written, as it is by a Latin historian, *Justin* (lib. xxxvi. 2); or it might have taken the still more vague and fallacious form of an Egyptian legend, concerning Serapis and Osiris, whose story may have been derived from that of Joseph.

But in the history of Joseph, as it is presented to us in the Book of Genesis, we observe such a choice of *incidents*, and even such a choice of *words*, as cannot fail to remind us, at every step, of the history of Jesus Christ, as narrated by the Holy Spirit in the Gospels. The history of Joseph is a typical Gospel. This effect could not have been produced by mere human agency. It is the work of the Holy Ghost. His Divine hand has sketched the History of Joseph, in the Book of Genesis, so as to be a figurative outline of that divine Portrait, which He Himself has presented to us in the life of Christ in the Evangelic history.

(2) It is generally allowed, that the Patriarchs are types of Christ; that Abraham is a type of Him, in his faith and obedience; Isaac, in his meek submission, in his sacrifice and resurrection, and in the reflexion of his father's life in his

life (see above, on xxvi. 33); that Jacob is a type of Christ in his sufferings, and in being "perfected through suffering," and in his fatherhood of the Twelve Patriarchs, the Types of the Twelve Apostles, the spiritual heads of the true Israel of God, the Christian Church. And, as we have now seen, Joseph was a type of Christ in being envied, rejected, and sold by his brethren. In his imprisonment and exaltation, he was a type of Christ in His Death, Burial, Resurrection, and glorious Ascension to God's right hand in heaven; and in feeding the multitudes he prefigured Jesus, Who is always supplying the Bread of Life to a weary and fainting World.

What may be inferred from these types?

Surely, if we find that the lineaments of the virtues which shone in the Patriarchs, who lived many hundred years before Christ, are blended and magnified with exceeding lustre in Christ; that in Him all that is great and glorious in the Saints of the Old Testament is ripened, amplified, and consummated in perfect beauty and majesty; that in Him all the clouds and mists of their human infirmities vanish before the exceeding brightness of His glory; and that He gathers up and concentrates in a brilliant focus all the beams of the bright examples that have ever shone upon the world in succeeding generations, we recognize here an evidence of a well-ordered divine scheme and plan, preparatory for His Coming; and we see the vast importance of His mission; and we perceive the duty of attending carefully to what He, to Whom every age bears testimony, came into the world to do, suffer, and teach; and we adore in Him, and in Him alone, "the Desire of all Nations;" and we firmly believe and confess that JESUS CHRIST, the SON of GOD, is indeed "He that should come;" and we do *not* "look for another."

CH. XLII. 1. *corn*] Heb. *sheber*; i.e. what is broken, ground in a mill (*Gesen.*).

3. *to buy*] Properly, *to break* (from the same root as *sheber*, in v. 1), to measure off: and thence it comes to mean also to *sell*, as well as to *buy*: see xli. 56.

— *corn*] Heb. *bar* (a different word from that used in v. 1), probably from *barar*, to sever, to purify from chaff; hence the Latin, *far*, *farina*. Another word for corn is *dagan* (xxxvii. 28, 37), from *dagah*, to multiply (*Gesen.* 190).

4. *Benjamin*] He went not with his brethren. The other Patriarchs were sent first without Benjamin. Benjamin was sent afterwards. Benjamin in many respects is a type of St. Paul, who was sent *after* the rest (*S. Ambrose*, Joseph. c. 8). See above, xxxv. 18; below, xliii. 34.

— *mischief*] *The Septuagint* here has *μαλακία*, and in xlv. 29, a remarkable word, adopted in the Gospels (Matt. iv. 23; ix. 35; x. 1).

6. *Joseph was the governor*] Heb. *shallit*; from *shalat*, to rule, whence the word *sultan* (*Gesen.* 827).

— and *Joseph's brethren came, and bowed down themselves before him with their faces to the earth*] They thus fulfilled his dream (xxxvii. 7, 8), which Joseph remembered (v. 9).

7. and he knew them, but made himself strange unto them, and spake roughly unto them] They had come into Egypt to buy corn,—"among those who came,"—that is, as if they had no other concern, and as if they were like other men. They were utterly careless as to the heinous sin they had committed against their younger brother, and their aged father. Their hearts were hardened; but they were to be brought to repentance. This was Joseph's brotherly office. His strangeness and

Whence come ye? And they said, From the land of Canaan to buy food.

⁸ And Joseph knew his brethren, but they knew not him. ⁹ And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye

are spies; to see the nakedness of the land ye are come. ¹⁰ And they said

unto him, Nay, my lord, but to buy food are thy servants come. ¹¹ We are all

one man's sons; we are true men, thy servants are no spies. ¹² And he said

unto them, Nay, but to see the nakedness of the land ye are come. ¹³ And

they said, Thy servants are twelve brethren, the sons of one man in the land of

Canaan; and, behold, the youngest is this day with our father, and one ^h is not.

¹⁴ And Joseph said unto them, That is it that I spake unto you, saying, Ye are

spies: ¹⁵ Hereby ye shall be proved: ⁱ By the life of Pharaoh ye shall not go

forth hence, except your youngest brother come hither. ¹⁶ Send one of you,

and let him fetch your brother, and ye shall be [†] kept in prison, that your

words may be proved, whether there be any truth in you: or else by the life of

Pharaoh surely ye are spies. ¹⁷ And he [†] put them all together into ward three

days. ¹⁸ And Joseph said unto them the third day, This do, and live; ^k for

I fear God: ¹⁹ If ye be true men, let one of your brethren be bound in the

house of your prison: go ye, carry corn for the famine of your houses: ²⁰ But

[†] bring your youngest brother unto me; so shall your words be verified, and ye

h ch. 37. 30.
1. am. 5. 7.
See ch. 44. 20.

i See 1 Sam. 1.
26. & 17. 55.

† Heb. bound.

† Heb. gathered.

k Lev. 25. 43.
Neh. 5. 15.

l ver. 34.
ch. 43. 5. & 44. 23.

roughness were not any effects of a vindictive spirit, but of mercy and love for their souls. By the course of moral discipline begun here, and steadily pursued, Joseph—who had been exalted by suffering—was an instrument in the hands of Almighty God for bringing his brethren to a sense of their sins, and for proving the sincerity of their repentance, and for qualifying them to receive the benefits which God designed to confer upon them by his means.

Thus also Joseph was a type of Christ, who was “made perfect through suffering.” In His mercy, He often tried those whom He loved, by temporary estrangement and rebuffs, as the woman of Canaan (Matt. xv. 22). He chastened His disciples by persecutions, imprisonments, and by martyrdom. He purified them by suffering, and made them meet for glory. He is ever chastening His servants in love, in order that He may bring them to the kingdom of God (Acts xiv. 22. Rom. v. 4. Heb. xii. 6. 11. 1 Thess. iii. 3. James i. 2, 3. 1 Pet. i. 7; ii. 21).

⁸ Joseph knew his brethren, but they knew not him] So Jesus knew the Jews, but they knew Him not.

⁹ Joseph remembered the dreams] See xxxvii. 5. Joseph knew that God was working out the designs which He had revealed to him more than twenty years before; and he had here a pledge of the fulfilment of the other dream which concerned his father (see xxxvii. 10); and he recognized it to be God's will, that his father, as well as his brethren, should come into Egypt; and therefore he acknowledged God's hand in all that had happened to him, as he afterwards declared to his brethren: “Be not angry with yourselves that ye sold me hither; for God did send me before you to preserve life” (xlv. 5. 7. 9).

So the Apostles say of Christ to the Jews: “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 23; iii. 18; iv. 28).

—Ye are spies; to see the nakedness of the land ye are come] It was characteristic of the Egyptians to be suspicious of strangers, especially of those who came from the north-east, on which side their country was most exposed to attack: cp. 1 Chron. vii. 21.

Here is the first trial of Joseph's brethren. They now feel something of that bitter suffering to which they had wantonly exposed him,—that of being falsely accused. But how much more kindly does he deal with them throughout, than they had dealt with him! He gives them an opportunity of clearing themselves: they had exposed him to false accusation, against which he could make no defence. They had deserved to suffer false accusation; and they learnt a lesson of patience from it. This is the discipline of life; and the Christian is perfected by it (Matt. v. 11).

Joseph was falsely accused; and of Christ it is written,

“They laid to My charge things which I knew not, to the great discomfort of My soul” (Ps. xxxv. 11).

¹³ the youngest is this day with our father] How could Joseph be sure of this? They said “One is not.” Here was a suppression of truth; and indeed his own presence showed the assertion to be false. Therefore, he might reasonably think within himself, “May they not have envied my brother Benjamin as they envied me? May they not have killed him, as some of them endeavoured to kill me? (xxxvii. 20). May they not have sold Benjamin, as they sold me?” Benjamin's absence was a suspicious circumstance. Might he not be dead? Joseph could not leave Egypt; he could have no clear evidence of the fact of his brother Benjamin's preservation, except from his presence; therefore he says, “Ye shall not go forth, except your youngest brother come hither.” Cp. Ephraim Syrus, on Joseph, p. 141; and Chrys. here, Hom. 64.

Joseph puts his brethren to the trial,—how they had treated, and would treat their younger brother Benjamin, who now occupied his own place in his father's house,—whether they were the same hard-hearted brethren as had sold him,—or whether time and God's grace had improved them.

¹⁵ By the life of Pharaoh] This is not an oath, as some have supposed. It contains no invocation of any witness, nor any imprecation of any punishment; it is simply an assertion; and it means, as true and certain as that Pharaoh lives, so certain is it that ye shall not go forth, and that ye are spies, and will be treated as such (see v. 16), unless ye bring your younger brother hither. See S. Basil, in Ps. xiv.; Bp. Sanderson, on Oaths, Lect. v. sect. 7; Pfeiffer, Dubia, p. 100.

¹⁶, ¹⁷. ye shall be kept in prison—And he put them all together into ward three days] Here was their second trial; they had sold Joseph into Egypt, where he was put in prison on a false accusation; he now makes them feel a little of the suffering which they had inflicted on their own brother. But again how much more mildly does he deal with them than they had dealt with him! He had been kept in prison for three years; he puts them in ward three days. He gives them a sip of that cup of which they had made him drink the dregs.

Our sufferings are but as three days compared to those to which we exposed our Divine Joseph by our sins, and He was without sin, and yet He was put into the prison of the grave for us three days; but “in many things we offend all” (James iii. 2).

¹⁸ This do, and live; for I fear God] The ruler of Egypt pities the men of Canaan, who first left him to starve in the pit, and then sold him as a slave.

¹⁹ let one of your brethren be bound] Simeon (v. 24); he who with Levi was notorious for his cruelty at Shechem (xxxiv. 25) had perhaps been among the foremost to devise evil against Joseph (Theodore); or because Simeon was the next in age after Reuben, and Reuben was spared on account of his kindness to Joseph (xxxvii. 21).

²⁰ bring your youngest brother unto me] It has been

m Job 36. 8, 9.
Hos. 5. 15.

n Prov. 21. 13.
Matt. 7. 2.
o ch. 37. 21.

p ch. 9. 5.
1 Kings 2. 32.
2 Chron. 24. 22.
Ps. 9. 12.
Luke 11. 50, 51.
† Heb. an interpreter was between them.

q Matt. 5. 44.
Rom. 12. 17, 20, 21.
r See ch. 43. 21.

† Heb. went forth.

shall not die. And they did so. ²¹ And they said one to another, ^m We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; ⁿ therefore is this distress come upon us. ²² And Reuben answered them, saying, ^o Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is ^p required. ²³ And they knew not that Joseph understood them; for [†] he spake unto them by an interpreter. ²⁴ And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

²⁵ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and ^q thus did he unto them. ²⁶ And they laded their asses with the corn, and departed thence. ²⁷ And as ^r one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. ²⁸ And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart [†] failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

²⁹ And they came unto Jacob their father unto the land of Canaan, and told

alleged by some, "to be indisputably clear that Joseph by his obstinate and apparently fanciful request to see *Benjamin in Egypt* almost designedly tormented his aged father" (*Kalisch*, p. 659).

But to this it may be replied,—

(1) The presence of Benjamin in Egypt was necessary to clear his brethren from the suspicion to which they were justly liable (see v. 13).

(2) It is true, that Joseph was informed by his brethren that "if the lad should leave his father, his father would die" (xlv. 22). But might not this statement be an evasion? was it certainly true? and if it were true, then would not the requirement of *Benjamin's presence* procure his *father's presence* also in Egypt? This is what Joseph was very desirous to effect (see xlv. 12), this is what God Himself had led him to expect by his dream (xxxvii. 9, 10), and the presence of Benjamin was the most likely thing to bring it about.

(3) Joseph was an instrument in God's hand; and what he did was providentially ordained for good.

Polygamy is a great evil; paternal favouritism is one of its consequences. The envy, with which Joseph had been regarded by his brethren, and all the bitter consequences of that envy, were fruits of Polygamy. Jacob himself suffered from his partiality towards Joseph; and it was perhaps wisely ordered that he should also endure sorrow for his partiality towards Benjamin.

(4) Joseph had dreamt that the *eleven* stars should make obeisance to him (xxxvii. 9); he now remembered his dream; but he only saw *ten* stars; the presence of the *eleventh* was necessary in order to fulfil the divine will, as revealed in his dream. Benjamin, the *eleventh* brother, must therefore come to Egypt where Joseph ruled, and in which country alone he could expect such homage to be paid to himself: on this subject see further below, xlii. 11.

21. *And they said one to another, We are verily guilty concerning our brother*] Here is a proof of the wisdom and love of Joseph's dealing with his brethren; and of the peculiar fitness of that dealing, in reference to their special sins against himself. It had awakened the voice of their Conscience, which had slumbered for many years: it filled them with remorse (cp. Herod's exclamation in Matth. xiv. 2); and brought forth from their lips a confession of their guilt, "We are verily guilty concerning our brother," "his blood is required" (v. 22). When Peter preached Christ to the devout Jews at Pentecost, "they were pricked to the heart and said, Men and brethren, what shall we do?" (Acts ii. 37;) And the day is coming when the thoughts of Jesus and of His sufferings will touch the hearts of His own brethren the Jews; and they will turn to Him with contrite hearts, and will confess that they were "verily guilty concerning their Brother, in that they saw the anguish of His soul and would not hear."

"Therefore is their present distress come upon them," which will pass away when the Jews turn to the true Joseph, with contrite hearts and weeping eyes, and "look on Him whom they pierced" (Zech. xii. 10).

22. *his blood is required*] "His blood be upon us and on our children," was the imprecation of the Jews on themselves and posterity (Matt. xxvii. 25); and *that blood is required*.

24. *and wept*] Another proof that in all that he did (however harsh he might appear) Joseph was moved by the strongest and tenderest feelings of love to his brethren; and how much more, therefore, to his father! Here is a sufficient answer to those who charge him with want of affection (see v. 20) in requiring the presence of Benjamin: cp. xlii. 30; xlv. 1.

— *Simeon*] For the probable reason see v. 19.

— *and bound him before their eyes*] Simeon's entreaties may be supposed; and the whole scene was such as to remind them of the binding of another brother, Joseph himself, not only before their eyes, but probably with their own hands. Joseph thus tried them, whether they were the same heartless brethren, who had bound him, or whether they would have pity on Simeon, and would free him by returning with Benjamin (*S. Chryst.*).

He kept Simeon as a hostage in order to secure their return, and he felt sure that, according to his dream, his *eleven* brethren would bow before him, and as yet he saw only *ten*.

25. *Joseph commanded*] Here are further proofs of Joseph's love to his brethren; he fills their vessels with corn, and restores *each man's money into his sack*, and gives them provision for the way; and this is made more emphatic by the addition "*thus did he unto them*."—How different from their conduct to him!

So Jesus Christ, our Joseph, rendered good for evil, blessing for cursing; and He gives back with abundance all that is given to Him.

— *their sacks*] Rather, *their vessels* (Heb. *celethem*); it is not the same word as that rendered *sack* in v. 25; or as that rendered *sack* in v. 27. The corn (*bar*, see v. 3) was kept separate in a *vessel*; the *provender* was put in a *sack* (Heb. *sak*, v. 27, probably of hair), also called *amtachath*, v. 27, from *mathach*, to extend (*Gesen.* 52).

26. *their asses*] Asses were regarded as unclean by the Egyptians, in a religious sense, and were offered as sacrifices to their evil deity, Typhon; but it is not true, as some have alleged, that the Egyptians did not use them, and abominated those that did. On the contrary, the Egyptian breed of asses was famous, and they are often represented in ancient Egyptian monuments: *Wilkinson*, iii. p. 34; *Hengstenberg*, Mos. and Egypt, chap. i.; *Kalisch*, p. 664.

27. *the inn*] Heb. *malon*, from *lun*, to lodge; where, as is still usual in the *Khans* of the east, nothing was supplied but lodging.

him all that befell unto them; saying, ³⁰ The man, *who is* the lord of the land, ^s spake † roughly to us, and took us for spies of the country. ³¹ And we said unto him, We *are* true *men*; we are no spies: ³² We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. ³³ And the man, the lord of the country, said unto us, 'Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone: ³⁴ And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall "traffick in the land. ³⁵ And it came to pass as they emptied their sacks, that, behold, ^{*} every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid. ³⁶ And Jacob their father said unto them, Me have ye ^v bereaved of my children: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me. ³⁷ And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. ³⁸ And he said, My son shall not go down with you; for ^z his brother is dead, and he is left alone: ^a if mischief befall him by the way in the which ye go, then shall ye ^b bring down my gray hairs with sorrow to the grave.

XLIII. ¹ And the famine *was* ^a sore in the land. ² And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. ³ And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your ^b brother *be* with you. ⁴ If thou wilt send our brother with us, we will go down and buy thee food: ⁵ But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. ⁶ And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother? ⁷ And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down? ⁸ And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. ⁹ I will be surety for him; of my

^s ver. 7.
† Heb. *with us*
hard things.

^t ver. 15, 19, 20.

^u ch. 34. 10.

^x See ch. 43. 21.

^y ch. 43. 14.

^z ver. 13.
ch. 37. 33. &
44. 28.
^a ver. 4.
ch. 44. 29.
^b ch. 37. 35. &
44. 31.

^a ch. 41. 54, 57.

† Heb. *protesting*
protested.
^b ch. 42. 20. &
44. 23.

† Heb. *asking*
asked us.

† Heb. *mouth.*
† Heb. *knowing*
could we know.

30. *the lord of the land*] An avowal of Joseph's dominion, and of the fulfilment of his dreams; see v. 33.

33. *leave one of your brethren*] They do not mention to their father that Simeon had been bound, and was kept in prison, but Jacob suspects mischief, see v. 36. How natural all this is!

36. *all these things are against me*] Literally, *all this cometh upon me*. I alone have to bear the weight of all this distress; no one shares it with me.

37. *Reuben spake*] Here *Reuben* is the spokesman; in xliii. 8 it is *Judah*. Simeon was in Egypt, as to Levi (the next), see v. 19.

Why did *Reuben* and *Judah* come forward specially and singly, to plead with Jacob that he would entrust *Benjamin* to their care? The consciences of the other eight brethren had just been awakened to the conviction, that they had been, in will, the murderers of their brother Joseph (see xlii. 21), and, while their remorse was fresh, they could not venture to put themselves forward as the guardians of Benjamin. But Reuben had desired to save Joseph (xxxvii. 22), and Judah had pleaded for his life (xxxvii. 27). And Reuben was the firstborn.

How natural therefore was it for the other brethren to hold back, and for *Reuben* and *Judah* to come forward,—and perhaps they were put forward by the rest,—to offer themselves as guarantors for Benjamin.

38. *My son shall not go down*] Jacob will not trust him with Reuben, after Reuben's sin against his father, which is described in xxxv. 22; xlix. 3.

— *his brother is dead, and he is left alone*] An evidence of Jacob's partiality for Joseph and Benjamin, and of the evil effects of Polygamy, producing paternal favouritism (see above, v. 20). It pleased God to chastise Jacob for this frailty by the loss of Joseph for many years (as his mother Rebekah had been punished before for a similar weakness), and now he is about to be chastened again for the same partiality, in order that he may be corrected by moral discipline, and be weaned from earthly things, and be perfected in the love of God.

CH. XLIII. 3. *Judah spake*] Judah, who had been instrumental in selling Joseph into Egypt (xxxvii. 26) is now made the principal agent in the work of reparation of the injury to him and of the reconciliation (cp. v. 8; and below, xlii. 18).

May there not be something typical and prophetic here?

Judah is the representative of the rulers of Judaea, who delivered the true Joseph into the hands of the Gentiles; and the prophets speak of the future reconciliation of the Jews to God, when the veil is taken from their eyes, and "they look on Him whom they have pierced," and the prophets mention with special emphasis the house of *Judah*; "The Lord shall save the tents of *Judah* first" (Zech. xii. 7; ii. 12).

c ch. 44. 32.
Philem. 18. 19.

|| Or, twice by
this.

d ch. 32. 20.
Prov. 18. 16.
e ch. 37. 25.
Jer. 8. 22.
f ch. 42. 25, 35.

g Esth. 4. 16.
|| Or, And I, as I
have been, &c.

h ch. 24. 2. & 39.
4. & 44. 1.
† Heb. kill a
killing, 1 Sam.
25. 11.
† Heb. eat.

† Heb. roll him-
self upon us, Job
30. 14.

i ch. 42. 3, 10.
† Heb. coming
down we came
down.
k ch. 42. 27, 35.

hand shalt thou require him: ^c if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: ¹⁰ For except we had lingered, surely now we had returned || this second time. ¹¹ And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and ^d carry down the man a present, a little ^e balm, and a little honey, spices, and myrrh, nuts, and almonds: ¹² And take double money in your hand; and the money ^f that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: ¹³ Take also your brother, and arise, go again unto the man: ¹⁴ And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ⁵ || If I be bereaved of my children, I am bereaved.

¹⁵ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. ¹⁶ And when Joseph saw Benjamin with them, he said to the ^h ruler of his house, Bring *these* men home, and † slay, and make ready; for *these* men shall † dine with me at noon. ¹⁷ And the man did as Joseph bade; and the man brought the men into Joseph's house. ¹⁸ And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bondmen, and our asses. ¹⁹ And they came near to the steward of Joseph's house, and they communed with him at the door of the house, ²⁰ And said, O sir, ⁱ † we came indeed down at the first time to buy food: ²¹ And ^k it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. ²² And other money have we brought down in

10. *this second time*] Literally, *these two times*.

11. *And their father Israel*] Israel said—Observe the propriety of the language here. In the preceding chapter, when speaking the words of human weakness and despondency, the patriarch is called *Jacob* (xlii. 36). But now he is resigned to God's will, and he submits his beloved Benjamin to God's disposal, and he provides for the journey of his children into Egypt, and enters into the consideration of little details such as the present of honey, nuts, and almonds, for their favourable reception; and commands them to do what is honest, and to take back the money in their sacks; and invokes God's blessing upon their journey, and prays God to restore Simeon and Benjamin; and he is now called *Israel* (v. 8. 11), he has been disciplined by sorrow, and has given himself up to the will of God, and so rises to victory; and *Jacob* becomes *Israel*, a prince of God.

Here is the justification of the act of Joseph (which has been censured by some) in requiring the presence of *Benjamin* in Egypt. Joseph did what he did by the direction of God. He who was enabled by divine illumination to interpret the *dreams of others*, was guided by that illumination in *his own dreams* (see above, on xlii. 20). God's providence, acting by Joseph's instrumentality, elevated and spiritualized the character of *Jacob*; and he became *Israel*, a Prince of God.

This modification of language in the *name of Jacob* may serve also to illustrate the more important question as to the modification of the name of *Jacob's God*; and is one of the many arguments against the theory of those who infer two different authors of the Pentateuch, because in some portions God is called *Elohim*, and in others He is called *Jehovah* (see above, on xxxix. 2). Are we to imagine two different writers of *Jacob's* history also? are we to call one a *Jacobite*, and the other an *Israelite*? Would not this be quite as reasonable as to divide the Author of the Pentateuch into two writers, and to call one "the Elohist," and the other "the Jehovist?"

— *the best fruits in the land*] Literally, *the song of the*

land, "*fructus terræ decantatos*;" κάρπους ἀοιδίους, fruits lauded in songs: cp. Jer. li. 41.

— *balm*] See xxxvii. 25.

— *honey*] Heb. *debash*; not from bees, but from fruits, grapes or dates boiled down into syrup (sapa, defrutum, Virg. Georg. i. 295; Ovid, Fast. iv. 780), called in Arabic *dibs*, which is still prepared in many parts of Palestine, especially near Hebron, where Jacob lived; xxxvii. 14: cp. Ezek. xxvii. 17.

— *spices*] *Tragacanth*: see above, xxxvii. 25.

— *myrrh*] *Ladanum*: see xxxvii. 25.

— *nuts*] Pistachio nuts.

14. *If I be bereaved of my children, I am bereaved*] An expression of sorrow and resignation: cp. xlii. 36, and Esther iv. 16.

Jacob in his old age was bereft of all that he loved best, Rachel, Joseph, Benjamin. Thus he was weaned from earthly things; and was drawn more closely to God, and was gradually prepared for heaven. But when he was most sorrowful, then he was nearest to joy. Benjamin and Joseph would be restored to him; he would see the peace and love and prosperity of his children before he died, and would then be gathered to his fathers in peace; and in that earthly joy he would have a foretaste of eternal bliss.

16. *And when Joseph saw Benjamin with them*] He felt that his dream was now nearer to its fulfilment. He had only seen *ten* stars before him in the former visit, but now the *eleven* were gathered before him: see above, xxxvii. 9.

— *he said to the ruler of his house*] This seems to be a mark of Joseph's tenderness. After the sight of Benjamin, Joseph could hardly trust *himself* to speak to them (see *vv.* 29, 30), and therefore he employed his steward to converse with them.

— *slay*] Literally, *slay a slaying*. Hence it is clear that animal food was prepared by the Egyptians, and, indeed, was eaten by them, though this has been denied by some: see *Kalisch*, p. 670.

18. *that he may seek occasion against us*] Literally, that he may roll *himself* upon us; be, as it were, "a burdensome stone" to us (Zech. xii. 3).

our hands to buy food: we cannot tell who put our money in our sacks.

²³ And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: † I had your money. And he brought Simeon out unto them.

† Heb. *your money came to me.*

²⁴ And the man brought the men into Joseph's house, and ¹ gave *them* water, and they washed their feet; and he gave their asses provender. ²⁵ And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. ²⁶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^m bowed themselves to him to the earth.

¹ ch. 18. 4. & 24. 32.

²⁷ And he asked them of *their* † welfare, and said, † *Is* your father well, the old man ⁿ of whom ye spake? *Is* he yet alive?

† Heb. *peace*, ch. 37. 14.

† Heb. *Is there peace to your father?*

n ch. 42. 11, 13

²⁸ And they answered, Thy servant our father *is* in good health, he *is* yet alive.

²⁹ And they bowed down their heads, and made obeisance. ³⁰ And he lifted up his eyes, and saw his brother Benjamin, ^p his mother's son, and said, *Is* this your younger brother, ^q of whom ye spake unto me? And he said, God be gracious unto thee, my son.

m ch. 37. 7, 10.

o ch. 37. 7, 10.

p ch. 35. 17, 18.

q ch. 42. 13.

³¹ And Joseph made haste; for ^r his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^s wept there.

r 1 Kings 3. 26.

s ch. 42. 24.

³² And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat

t ver. 25.

with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* ^u an abomination unto the Egyptians.

u ch. 46. 34. Ex. 8. 26.

³³ And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. ³⁴ And he took *and sent* messes unto them from before him: but Benjamin's mess was ^x five times so much as any of theirs. And they drank, and † were merry with him.

x ch. 45. 22.

† Heb. *drank largely*: see Hag. 1. 6.

John 2. 10.

23. *your God, and the God of your father, hath given you treasure in your sacks*] Such language from the steward of Joseph's house seems to show that Joseph, even after many years' banishment in a heathen country, took care to follow the example of Abraham, and to train up *his household* in the knowledge of the true God (see xviii. 19); and it suggests as most probable, that Asenath, the daughter of the priest of On, whom Pharaoh gave him to be his wife (xli. 45), the mother of Manasseh and Ephraim, did not remain in idolatry. As has been before remarked, she appears to be a type of the Christian Church reclaimed from heathenism, and joined in spiritual wedlock to Christ: see xli. 45. 50—52.

— *I had your money*] Joseph restores with abundance whatever is given to him by his brethren; and yet he counts it as received, and as possessed by himself. So, whatever is given to Christ, is kept by Him in perpetual remembrance, and will be restored a hundredfold to those who give to Him.

25. *they made ready the present*] for Joseph. So all the Apostolic Churches bring presents to Christ. The Patriarchs bowed down before Joseph (cp. v. 28), and fulfilled his dream; so all will bow down before Christ. "The kings of Tarshish and the isles shall *give presents*; the kings of Arabia and Saba shall bring *gifts*. All kings shall bow down before Him; all nations shall do Him service" (Ps. lxxii. 10, 11).

— *noon*] Lit. *two lights*: at noon God came to Abraham at Mamre, and promised him a son from Sarah in a year from that time (Gen. xviii. 1—10). It was noonday when Joseph's brethren bowed before him. It was noonday when the Benjamin of the Apostles, *St. Paul*, was brought to the knowledge of Christ (Acts xxii. 6. *S. Ambrose*).

32. *And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves*] Probably for the same reasons of difference of caste as still prevail among the Hindoos (*Kalisch*).

— *that is an abomination unto the Egyptians*] i.e. to eat with strangers: cp. *Herod.*, ii. 41; *Wilkinson*, i. 236; ii. p. 1. The Chaldee Paraphrase specifies here as the reason,

"because the Hebrews eat the cattle" (especially the cow: cp. Exod. viii. 26) "which the Egyptians worshipped;" and the *Septuagint* states it to be because the Hebrews were shepherds: cp. xlv. 34.

33. *they sat before him*] An incident which shows the Author's knowledge of Egyptian manners. In the ancient pictures men are generally represented as *sitting* at meals (*Rosellini*, ii. 439; *Wilkinson*, ii. 201; *Hengstenberg*, Egypt, chap. i.).

— *the firstborn according to his birthright*] By this arrangement Joseph showed his knowledge of them, and this knowledge excited their astonishment.

In this respect, also, Joseph was a figure of Christ, Who, though unobserved, sees all His brethren, and reads their inmost hearts. "He knoweth all his own sheep by name" (John x. 3. 14). Joseph placed the firstborn according to his birthright. So Christ came to the lost sheep of the house of Israel, and commanded His Apostles to preach the Gospel to them first (Matt. x. 6. Acts i. 8).

34. *he took and sent messes*] Dishes from his own table; a custom observed also in other nations (*Homer*, *Iliad* vii. 321; cp. 1 Sam. ix. 23).

— *Benjamin's mess was five times so much as any of theirs*] By placing Benjamin last (v. 33), and by sending to him five times (literally, five *hands*: cp. xlvii. 24) more than any of the rest, he made the preference more remarkable. The number *five* appears frequently in this history (xli. 34; xlv. 22; xlvii. 2. 24).

Joseph did this to try his brethren, whether they were now free from that spirit of envy, which had moved them to sell him (xxxvii. 4. 8. 11. 19). Perhaps also he did it to protect Benjamin, and that his brethren might see, that if they injured Benjamin they would incur the displeasure of the ruler of Egypt.

Were not these acts of Joseph also typical of Christ? Christ gave the first place to the eldest, the Jew; but He said that the last should be first (Matt. xx. 16), and the abundance

† Heb. him that
was over his
house.

XLIV. ¹ And he commanded † the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. ² And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

|| Or, maketh
trial?

a ch. 43. 21.

³ As soon as the morning was light, the men were sent away, they and their asses. ⁴ And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? ⁵ Is not this it in which my lord drinketh, and whereby indeed he || divineth? ye have done evil in so doing. ⁶ And he overtook them, and he spake unto them these same words. ⁷ And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: ⁸ Behold, ^a the

of His grace was poured forth on the Gentile world, and the younger was preferred to the elder: see Rom. ix. 8—13. 30, 31; x. 3. 19. Christ still tries the Jews, whether they are cured of their envy against the Gentiles. When the Jew, the elder brother, is ready to embrace the returning prodigal, the Gentile, then he will be received with joy into the Father's house: see Luke xv. 25—32.

Besides, Benjamin was in many respects a type of St. Paul the Apostle of the Gentiles (see xxxv. 18). Benjamin was brought last of all to Joseph, but Joseph gave to him more than any of the rest (cp. below, xlv. 22). So Christ, after His Resurrection, appeared to the Apostles, and “last of all He appeared to me,” says St. Paul: see on 1 Cor. xv. 8. And he, “the least of the Apostles,” received more grace than the rest; he had “a Benjamin's mess” of spiritual gifts (1 Cor. xv. 9, and notes; and *S. Ambrose* de Joseph. cap. 10).

JOSEPH'S CUP.

CH. XLIV. 2. *put my cup*] Heb. *gabia*, from the root *gaba*, a word which means roundness and height, whence *Gibeah*, *Gibeon*; and it is connected with the words *κεφαλή*, *caput*, *cap*, *cup*, *goblet* (*Gesenius*, p. 154, 155).

The cup, *gabia*, was a bowl, and was distinguished from the *cosoth*, or smaller cups (*cyathi*), into which the liquid was poured from the *gabia*: cp. Jer. xxxv. 5. This act of putting the cup into Benjamin's sack was done by Joseph, as appears from the sequel, to try his brethren, whether, and how much, they loved his brother Benjamin, and their father, who specially loved Benjamin (*S. Chrys.*: see v. 5).

—*in the sack's mouth*] The sack in which the provender was, not the vessel in which the corn was: see xlii. 25.

5. *Is not this it in which my lord drinketh, and whereby indeed he divineth?*] Hebrew, *nachash yenchash*, i. e. *divining*, *he divineth*, literally, whispers, mutters incantations; from *nachash*, a serpent; either because diviners imitated the sound of serpents (cp. Isa. viii. 19), or because they divined by means of serpents (cp. on Acts xvi. 16; and above, xxx. 27).

The Egyptians practised divination by cups (*κυλικομαντεία*, *λεκανοσκοπία*, *ὄδρομαντεία*); pieces of metal, and precious stones, engraved with mystical characters, were thrown into cups, and then the familiar spirit was invoked, who was supposed to answer questions by pointing to some of the characters on the pieces of metal or stone, or by articulate sounds. Sometimes the cup was filled with water, and the answer was given by means of imagery, produced by the sun on the water in the cup: cp. Varro, in *S. Augustine* de Civ. Dei vii. 35; *Strabo*, xvi. p. 762; *Iamblichus*, iii. § 14; *Julius Sirenus* de Fato ix. 18; *Plin.*, N. H. xxx. 2; xxxvii. 73; *Norden*, *Travels* iii. p. 68; *Hengstenberg*, Mos. and Egypt, chap. i.; *Kalisch*, p. 673. There is a copy of one of these Egyptian divining-cups in the British Museum (*Sharpe*, Egypt. Ant. p. 37).

But did Joseph actually practise divination by cups?

There is no reason to think so. He interprets dreams, but we never hear that in so doing he resorted to any such practice. He said to his fellow-prisoners, when speaking to him of their dreams (xl. 7), “Do not interpretations belong to God?” And to Pharaoh he said, “It is not in me; God shall give Pharaoh an answer of peace” (xli. 16). If he had resorted to divination by cups he would have been untrue to his sacred character as a worshipper and prophet of the one God, and would have degraded himself to the level of the Egyptian

magicians, and would have given countenance to their superstitions, which he was commissioned by God to expose and to confound, by displaying the supremacy of Jehovah (see xli. 8); and he elicited from Pharaoh the question, “Can we find such an one as this is, a man in whom the Spirit of God is?” (xli. 38).

Why, then, did Joseph instruct his steward to say, “Is not this it in which my lord drinketh, and whereby indeed he divineth?”

All that Joseph did to his brethren, was adjusted to their former conduct towards himself. He remembered his dreams (xlii. 9); he traced the working of God's providence in all the history of his former life; he saw that he was appointed by God to be a minister of good to his brethren; he endeavoured to correct them by gentle discipline; he gave them a taste of the evil they had inflicted on him; he made them feel some of the pain they had inflicted on himself,—the pain of false accusation (xlv. 9. 14; xliii. 4. 15), and of imprisonment. He remembered that they had mocked at God's revelations to himself; that they had said in mockery, “Behold, this dreamer cometh . . . come now, let us slay him, and we shall see what will become of his dreams” (xxxvii. 19, 20).

Joseph, therefore, will place himself for a while on this low level of a mere dreamer of dreams. He will be to them as a diviner. He will ask them, why they have robbed him of the instrument of his magical art? why they have taken the cup by which he divined, and have thus divested him (if he were an enchanter) of his power of enchantment?

All this was said in a tone of fine and delicate irony, something like that with which the prophet Elijah addressed the worshippers of Baal, when he entered into their thoughts and adapted himself to their language: “Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud” (1 Kings xviii. 27).

Joseph in like manner adopts the supposition which might have suggested itself to his brethren when they saw him lord of the land, dressed in the costume of an Egyptian prince, speaking to them through an interpreter, charging them with being spies, and when they felt his mysterious power and knowledge, by which he arranged them at table according to their several ages, and when “they marvelled one at another,” and mused within themselves, and inquired, as the people afterwards asked concerning the true Joseph, “Whence hath this man this wisdom?” (Matt. xiii. 54.) Perhaps, also, we might infer from the language of the people concerning Christ, that Joseph's brethren also may have surmised that his mysterious power was due to some enchantment,—some evil spiritual agency: cp. Matt. ix. 34; xii. 24. Mark xi. 28.

Joseph would adopt for a time these suppositions; but it was in order to refute them, and in order to establish the truth, and to vindicate the glory, of God.

He would suppose the case of his being a mere dreamer and diviner. The diviner may be robbed of his cup, and then his magical spell is broken. Joseph thus exposes the folly and weakness of such divination. But the true prophet can divine without a cup; and therefore he says afterwards, “Wot ye not that such a man as I”—(not an Egyptian magician, but a prophet of the true God)—“can certainly divine?”—even though I be robbed of my cup (xlv. 15).

There was also an inner spiritual meaning in the question

money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? ⁹ With whomsoever of thy servants it be found, ^b both let him die, ^{b ch. 31. 32.} and we also will be my lord's bondmen. ¹⁰ And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. ¹¹ Then they speedily took down every man his sack to the ground, and opened every man his sack. ¹² And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

¹³ Then they rent their clothes, and laded every man his ass, and returned to the city. ¹⁴ And Judah and his brethren came to Joseph's house; for he ^{c ch. 37. 29, 34. Num. 14. 6. 2 Sam. 1. 11.}

which Joseph put into the mouth of his steward, "Is not this it in which my lord drinketh, and whereby indeed he divineth?"

They had seen him drinking with this cup at the table when "they drank and were merry with him" (xliii. 34). They would now feel him divining with it.

The cup was to be like an instrument of God in his hands, for the trial of their character, for a good work of genuine moral divination.

And how was this?

Joseph had treated Benjamin, their youngest brother, with special affection. "Benjamin's mess was five times so much as any of theirs" (xliii. 34). He would now try them. Were they jealous of Benjamin? Were they envious of him, as they had been of Joseph? Were they still the same envious, cruel, and heartless brethren, who had conspired to kill Joseph, and had sold him as a slave into Egypt? Or had they been amended by the corrective influence of time, by the famine, by the discipline administered to them in Egypt? Were they now qualified to receive the benefits which God would bestow upon them by his means? Joseph would try this; he would test their character by this moral divination; and the instrument by which he would do it would be his cup. As soon as they had left the city, he despatched the steward after them to overtake them; he would not exonerate them by any long and painful agony of suffering, such as they had inflicted on him. No; the trial, though severe, was short. He would not allow them to proceed to any distance from the city, lest, in case they had evil designs against his beloved Benjamin, they might be able to execute them. They were overtaken, and overtaken speedily, and the question was then put, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth?" "And they said unto him, God forbid that thy servants should do according to this thing . . . with whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." But the steward offers them better terms: "he with whom it is found shall be my servant" (he speaks as Joseph,—my servant), "but ye shall be blameless." "And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack."

Here was their trial. It was effected by means of the cup. The cup was their touchstone. If they had been in the same evil frame of mind as when they sold Joseph into Egypt,—envious and unmerciful,—then they would not have been sorry to be rid in this way of Benjamin, the object of their jealousy, and to avail themselves of the proffered impunity for themselves.

But no; they would not accept such terms; and the happy result is told in those few simple words: "Then they rent their clothes, and laded every man his ass, and returned to the city;" and they came to Joseph's house, where he was waiting to receive them.

They had so far stood the trial. By means of the cup,—the silver cup,—Joseph had divined, and he had found that they had now been corrected and purified; that envy and jealousy, hard-heartedness and selfishness, had been rooted out of their hearts, and that, instead of being animated with such evil passions, they were filled with love to their brother Benjamin (though he had been preferred before them), and with love to their father, whose life was bound up in his life.

But this was not all. The result was made more clearly manifest by Joseph's own offer to them, and by Judah's reply. They did not accuse Benjamin, though the cup was found in his sack; they did not exculpate themselves; but they identified themselves with Benjamin, and would not be separated from

him: "God hath found out the iniquity of thy servants." It is God who has enabled thee to divine: "Behold, we are my lord's servants, both we, and he also with whom the cup is found." "And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

But they would not accept these terms, even from Joseph himself, "the lord of the land" of Egypt. They were brought back to the city, and were immediately introduced to Joseph, for he was yet there in the house (v. 14), waiting for them, and ready to receive them. He did not put them in prison, but listened to their appeal.

The speech of Judah which followed (vv. 18—34),—a speech of inimitable pathos,—declared the success of Joseph's experiment; it showed that Judah, he who had been the person to propose to his brethren to sell Joseph into Egypt for profit to themselves (xxxvii. 26), was now foremost in devoting himself as a bondsman in Egypt to Joseph (v. 33), in order that Benjamin might be rescued, and restored in safety to his father.

Joseph had divined, and he had not divined in vain. Their repentance was now manifest; they had nobly stood the test: their true character was now visible; they had been purified by the salutary discipline of suffering, and were qualified for reconciliation with him, and to receive the blessings which God, Who reads the heart, and who had enabled him to prove them, was now about to bestow upon them by his means.

This result was attained by true divination, not by magical arts, such as were practised in Egypt, but by revelations from the One True God, who had foreshown to Joseph by dreams his future elevation, and the subjection of his brethren to him, and had enabled him to interpret the dreams of his fellow-prisoners, and of Pharaoh, which none of the Magicians of Egypt could do (xli. 8. 15); and had endued him with an abundance of the ordinary gifts of prudence and wisdom, which are far better than magical arts and enchantments, as even some of the heathen confessed, "Qui bene conficiet, vatem perhibebo optimum" (Cicero de Divinat. ii. 5), and which Joseph himself magnified to Pharaoh, even when he was exercising supernatural gifts. "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt" (xli. 33); and so by commending ordinary gifts, Joseph proved that he was no fanatical enthusiast, but that he recognized human reason as working together with divine revelation.

Thus in the presence of his brethren, and of his own servants the Egyptians, Joseph asserted the majesty of God as the only fountain of truth.

Here, also, Joseph teaches what we learn more fully in CHRIST. This trial of his brethren by his cup was a type, a prophecy, and a sermon. By it Joseph tried his brethren whether they loved their father, and their brother, and having proved them, and having received sufficient evidence of their affection, he revealed himself, and was reconciled to them. So it is that Christ tries His brethren the Jews. When they have proved their love to God and their brother—Christ—He will embrace them.

The true Joseph, Jesus Christ, searches the spirits of all His brethren. He has a cup whereby He divines. Are they ready to drink of the Cup of suffering of which He drank? If not, they are not worthy of Him (Matt. x. 37). Are they thankful partakers of His "Cup of blessing" in the Holy Eucharist? This also is a cup by which He divines. Will they drink it? And how do they drink of it? He tries them thereby. And if they stand these trials well, He will make them drink of His Cup of everlasting bliss in His house in heaven.

d ch. 37. 7. was yet there : and they ^d fell before him on the ground. ¹⁵ And Joseph said unto them, What deed is this that ye have done ? wot ye not that such a man as I can certainly || divine ? ¹⁶ And Judah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, ^e we *are* my lord's servants, both we, and *he* also with whom the cup is found. ¹⁷ And he said, ^f God forbid that I should do so : *but* the man in whose hand the cup is found, he shall be my servant ; and as for you, get you up in peace unto your father.

¹⁸ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^g let not thine anger burn against thy servant : for thou *art* even as Pharaoh. ¹⁹ My lord asked his servants, saying, Have ye a father, or a brother ? ²⁰ And we said unto my lord, We have a father, an old man, and ^h a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him. ²¹ And thou saidst unto thy servants, ⁱ Bring him down unto me, that I may set mine eyes upon him. ²² And we said unto my lord, The lad cannot leave his father : for *if* he should leave his father, *his father* would die.

²³ And thou saidst unto thy servants, ^k Except your youngest brother come down with you, ye shall see my face no more. ²⁴ And it came to pass when we came up unto thy servant my father, we told him the words of my lord. ²⁵ And ^l our father said, Go again, *and* buy us a little food. ²⁶ And we said, We cannot go down : if our youngest brother be with us, then will we go down : for we may not see the man's face, except our youngest brother *be* with us. ²⁷ And thy servant my father said unto us, Ye know that ^m my wife bare me two *sons* : ²⁸ And the one went out from me, and I said, ⁿ Surely he is torn in pieces ; and I saw him not since : ²⁹ And if ye ^o take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. ³⁰ Now therefore when I come to thy servant my father, and the lad *be* not with us ; seeing that ^p his life is bound up in the lad's life ; ³¹ It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. ³² For thy servant became surety for the lad unto my father, saying, ^q If I bring him not unto thee, then I shall bear the blame to my father for ever. ³³ Now therefore, I pray thee, ^r let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren. ³⁴ For how shall I go up to my father, and the lad *be* not with me ? lest peradventure I see the evil that shall [†] come on my father.

XLV. ¹ Then Joseph could not refrain himself before all them that stood by

† Heb. *find my father*, Ex. 13. 8. Job 31. 29. Ps. 116. 3. & 119. 143.

18. *Then Judah came near*] For Judah had engaged to Jacob for Benjamin's return (xliii. 8, 9). This speech of Judah to Joseph, the father of *Ephraim*, by which the reconciliation of Joseph and his brethren is consummated, begins a new Parashah, or Proper Lesson of the Law (marked with three *samechs*, signifying it to be *closed*; see Buxtorf, Abbrev. p. 175; Hottinger, p. 217), and is continued to ch. xlvii. 27.

Cp. the parallel Lesson from the Prophets, "Thou, son of man, take thee one stick, and write upon it, 'For *Judah*, and for the children of Israel his companions.' Then take another stick, and write upon it, 'For *Joseph*, the stick of *Ephraim*, and for all the house of Israel his companions.' And join them one to another *in one stick*, and they shall become *one in thine hand* (Ezek. xxxvii. 15—28).

The promise there is, that the children of Israel will be gathered from among the heathen, and be made one nation, under one King, and one Shepherd, namely, Christ (v. 24); and that God will make a covenant of peace with them,—an

everlasting covenant,—and will set His Sanctuary in the midst of them for evermore (v. 26); and that He will be their God, and they shall be His people.

Thus, then, the ancient Hebrew Church itself, by this union of the prophecy of Ezekiel concerning Christ, the Restorer of Israel, and the Gatherer together of the scattered tribes, with this History of Joseph, in its Calendar of Scripture, leads us to regard Joseph as a figure of Christ, and to recognize in this reconciliation of Joseph with his brethren a figure of the future reconciliation of Israel with the Christian Church (cp. *S. Ambrose* de Joseph. c. 11, 12). The speech of Judah to Joseph may be regarded as figurative and prophetic of the future confession and supplication of the Jews to CHRIST.

27. *my wife*] Jacob was not a willing polygamist.

28. *Surely he is torn in pieces*] Here Judah revealed to Joseph the secret of what had passed since they had sold him, and how they had deceived their father in their own story concerning him (xxxvii. 31, 32).

him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. ² And he † wept aloud: and the Egyptians and the house of Pharaoh heard. ³ And Joseph said unto his brethren, "I am Joseph; doth my father yet live? And his brethren could not answer him; for they were || troubled at his presence. ⁴ And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, ^b whom ye sold into Egypt. ⁵ Now therefore ^c be not grieved, † nor angry with yourselves, that ye sold me hither: ^d for God did send me before you to preserve life. ⁶ For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. ⁷ And God sent me before you † to preserve you a posterity in the earth, and to save your lives by a great deliverance. ⁸ So now *it was* not you *that* sent me hither, but God: and he *hath* made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹ Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰ And ^f thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹ And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. ¹² And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^g my

† Heb. gave forth his voice in weeping, Num. 14. 1.

a Acts 7. 13. || Or, terrified, Job 4. 5. & 23. 15. Matt. 14. 26. Mark 4. 50. b ch. 37. 28.

c Isa. 40. 2. 2 Cor. 2. 7. † Heb. neither let there be anger in your eyes. d ch. 50. 20. Ps. 105. 16, 17. See 2 Sam. 16. 10, 11. Acts 4. 27, 28. † Heb. to put for you a remnant.

e ch. 41. 43. Judg. 17. 10. Job 29. 16.

f ch. 47. 1.

g ch. 42. 23.

CH. XLV. 3. *I am Joseph*] Repeated in v. 4, "*I am Joseph your brother, whom ye sold into Egypt.*" So will the true Joseph hereafter reveal Himself to those who sold Him, and crucified Him. In the Garden of Gethsemane, He said twice, "I am He" (John xviii. 5. 8); and those who came to take Him went backward, and fell to the ground. When in heaven, He revealed Himself to the persecuting Saul: "I am Jesus, whom thou persecutest" (Acts ix. 5). He will reveal Himself to the Jews when the veil is taken from their hearts (2 Cor. iii. 16); and in the great day He will reveal Himself to all, both quick and dead. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him," Rev. i. 7. Cp. *S. Ambrose* de Joseph. c. 12; and *Ephr. Syr.*, de Laud. Jos. p. 132.

— *doth my father yet live?*] Joseph had heard from them before as *strangers*, that he was alive (xliii. 28); but he repeats the question to them now as *brethren*; and though they had answered him readily as strangers, yet now *his brethren could not answer him*. How true to nature is this!

4. *whom ye sold into Egypt*] Words adopted by St. Stephen (Acts vii. 9).

5. *be not grieved*] In similar terms the true Joseph, who, when on the Cross, prayed for His enemies, "Father, forgive them," speaks by His Apostle to those who murdered Him; "And now, *brethren*, I wot that through ignorance ye did it, as did also your rulers; but those things, which God before had shewed by the mouth of all His Prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, *when* (or rather, *in order that*) the times of refreshing *shall* (or rather, *may*) come from the presence of the Lord" (Acts iii. 17).

— *God did send me*] How applicable are the words of Joseph to the divine Antitype, the Saviour of the world! "God did send me before you to preserve life . . . to preserve for you a posterity (or remnant) on the earth, and to save your lives by a great deliverance." Cp. Zech. xii. 10. Rom. xi. 5. 26. Luke iv. 18. "God so loved the world, that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

6. *earring*] Heb. *charish*; Gr. *ἀποσις*; Lat. *aratio*; Saxon, *erian*.

8. *a father to Pharaoh—lord—and a ruler*] Titles which are applicable in a far higher degree to Him, on whose shoulder the government is; and "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6).

9. *God hath made me lord of all Egypt*] So God has

delivered all things into the hand of the true Joseph JESUS CHRIST (Matt. xi. 27; xxviii. 18. John v. 22).

10. *Goshen*] In Lower Egypt, not far from Memphis. It was situated in the Province now called *el-Sharkiyeh* (i. e. *the Eastern*), and is bounded on the East by the wilderness of Arabia, which stretches towards Philistia, and it was therefore called "Goshen of Arabia" by ancient writers, e. g. by the *Septuagint* here, and xlv. 34; and westward, by the Tanitic arm of the Nile, whence the Israelites were well supplied with fish (cp. Exod. ii. 3. Num. xi. 5. Deut. xi. 10); and the miracles of Moses are said to have been wrought "in the field of Zoan," i. e. *Tanis* (Ps. lxxviii. 12. 43). It was favourable for corn and flocks. *Goshen* means *grain*. See xlv. 18; xlv. 34; xlvii. 4. 6. 11. Exod. ix. 26—32. Num. xi. 5; xx. 5; and *Robinson* i. 86. It was also called *Rameses* (xlvii. 11. Exod. xii. 37); and included the cities *Pithom* and *Rameses* (Exod. i. 11); and probably *On*, or *Heliopolis* (see *Josephus*, Antt. ii. 7. 6. Cp. *Wilkinson*, i. 222; *Winer*, R. W. B. i. 439; and the description of Goshen by *Hengstenberg*, Mos. and Egypt, ch. i. 40—45; *Keil*, p. 276; *Poole*, Bib. Dict. i. 712.) In xlv. 28, 29, *Sept.* renders it *Heriopolis*.

The planting of his brethren in Goshen, the best part of the land, near to himself, is typical of the true Joseph bringing us into the Goshen of His Church upon Earth, and assuring her of His perpetual presence (Matt. xxviii. 20), and afterwards bringing His brethren into the Goshen of their heavenly inheritance, which He is gone before to prepare for them, that where He is they may be also (John xiv. 2, 3. *S. Ambrose*).

11. *I will nourish thee*] On the Hebrew word here used, see *Gesen.* 386 and 1 Kings iv. 27; xvi. 4, 9; xviii. 4.

12. *your eyes see, and the eyes of my brother Benjamin*] How manifest is the mystery here, says *S. Ambrose*. The work of trial being over, Joseph embraces his brother Benjamin, and falls on his neck, and kisses him; and so Christ, the true Joseph, having completed the work of the Gospel, fell on the neck of the Apostolic Benjamin (see above, xxxv. 18), and kissed him, and embraced him with the arms of His mercy (Acts ix. 4); and Benjamin wept upon Joseph's neck. So the Apostolic Benjamin—St. Paul—wept on Christ's neck,—wept tears of repentance, and tears of love and joy. How blessed was that embrace!

Compare Luke xv. 20, where Christ describes the returning Prodigal, ἐπίπεσεν (ὁ πατήρ) ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. The *Septuagint* has here, ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμὴν ἔκλαυσεν, καὶ καταφιλήσας πάντας τοὺς ἀδελφοὺς.

mouth that speaketh unto you. ¹³ And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^hbring down my father hither. ¹⁴ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. ¹⁵ Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

¹⁶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [†]pleased Pharaoh well, and his servants. ¹⁷ And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; ¹⁸ And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ⁱthe fat of the land. ¹⁹ Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ²⁰ Also [†]regard not your stuff; for the good of all the land of Egypt *is* yours.

²¹ And the children of Israel did so: and Joseph gave them wagons, according to the [†]commandment of Pharaoh, and gave them provision for the way. ²² To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^kfive changes of raiment. ²³ And to his father he sent after this *manner*; ten asses [†]laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. ²⁴ So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

²⁵ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, ²⁶ And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. ¹ And [†]Jacob's heart fainted, for he believed them not. ²⁷ And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: ²⁸ And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

XLVI. ¹ And Israel took his journey with all that he had, and came to

15. *after that his brethren talked with him*] They were not jealous of Benjamin.

16. *and it pleased Pharaoh well, and his servants*] Literally, *it was good in the eyes* (or presence) of Pharaoh, and in the eyes of his servants. As at the reconciliation of Joseph and his brethren there was rejoicing in Pharaoh's presence, so, "there is joy in heaven, in the presence of the angels of God, over one sinner that repenteth" (Luke xv. 7. 10).

17. *And Pharaoh said unto Joseph, Say unto thy brethren*] Joseph had already promised the land of Goshen to his brethren (v. 10), and the royal invitation is given through Joseph to his brethren. Joseph is as Pharaoh, and Pharaoh speaks by Joseph. God the Father has committed all judgment to the Son (John v. 22); but the Son says, that to sit on His right hand is not for Him to give, except to those for whom it is prepared by the Father: see on Matt. xx. 23. Mark x. 43.

22. *to Benjamin he gave three hundred pieces of silver*] Cp. xliii. 44. So St. Paul, the Apostolic Benjamin, had gifts of grace more than the rest of his brethren: "I thank God I speak with tongues more than you all" (1 Cor. xiv. 18); and he had abundance of revelations (2 Cor. xii. 7: cp. 1 Cor. xv. 10).

24. *See that ye fall not out by the way*] In Heb. *be not angry*. So Sept., Vulg., Arabic, Syriac; and this seems to be the true meaning. The root (Heb. *ragaz*, the word here used, whence Sanscrit *rag*, Gr. *ῥῆγῃ*, Lat. *irascor*, *rabies*, Eng. *rage*, connected, perhaps, with *ῥῆγῃ*, *frango*) signifies any violent emotion or agitation, especially that of anger: see Prov. xxix. 9. Isa. xxviii. 21. Some render it here "do not fear;" but this is less appropriate. Joseph was now reconciled to his brethren; but still they might quarrel among themselves: he

therefore warns them: "Ne quisque se purgando crimen transferre in alios studeret" (*Calvin*). So Christ says to His brethren, "Have peace one with another" (Mark ix. 50).

26. *Joseph is yet alive*] Joseph, who was supposed to be dead, lives. This was their message. The first article of Apostolic preaching was the Resurrection of Christ from the dead (Acts i. 22; ii. 24). "Primum et maximum fidei fundamentum in Resurrectionem Christi credere; credit omnis quod ipse non morietur, si credit in Resurrectionis Auctorem" (*S. Ambrose*).

27. *when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived*] The wagons or chariots (*agáloth*, so called from *agal*, to roll) were probably royal vehicles, which by their peculiar form and beauty were distinguished from ordinary carriages, and convinced Jacob of the truth of the report, that Joseph, whom he had supposed to be dead, was alive, and lord of Egypt; and these princely chariots were sent to bring him to Joseph, and to the settlement prepared for him in the land of Goshen.

So the true Joseph, when He was risen from the dead, and was ascended into heaven, received gifts for men, and sent down spiritual graces, in order to convince us of His Ascension (John xvi. 7, 8. 14. Acts ii. 32—36); and in order to raise us up from earth to heaven, and to bear us on the wings of divine grace, and on the chariots of love, to the heavenly Goshen, which He has prepared for us. When we see with the eye of faith those chariots, our hearts revive, and glow with joy, and we ascend in heart and mind to the gates of His royal City and Palace, and dwell with Him in heaven.

CH. XLVI. 1. *And Israel took his journey*] Observe the transition from the *Jacob* of the last chapter (v. 26) to *Israel*

"Beer-sheba, and offered sacrifices ^b unto the God of his father Isaac. ² And God spake unto Israel ^c in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. ³ And he said, I *am* God, ^d the God of thy father: fear not to go down into Egypt; for I will there ^e make of thee a great nation: ⁴ I will go down with thee into Egypt; and I will also surely ^f bring thee up again: and ^h Joseph shall put his hand upon thine eyes. ⁵ And ⁱ Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^k which Pharaoh had sent to carry him. ⁶ And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ^j Jacob, and all his seed with him: ⁷ His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

a ch. 21. 31, 33. & 28. 10.
b ch. 26. 24, 25. & 28. 13. & 31. 42.
c ch. 15. 1.
d ch. 28. 13.
e ch. 12. 2.
Deut. 26. 5.
f ch. 28. 15. & 48. 21.
g ch. 15. 16. & 50. 13, 24, 25.
Ex. 3. 8.
h ch. 50. 1.
i Acts 7. 15.
k ch. 45. 19, 21.

j Deut. 26. 5.
Josh. 24. 4.
Ps. 105. 23.
Isa. 52. 4.

in this (cp. xliii. 11). Such was the effect of the sight of Joseph's wagons, and the news of his life; Joseph's life was new life to Jacob; he comes down into Egypt, which becomes to Israel and his seed a place of discipline for Canaan. There is no crown without the cross; no Canaan without Egypt; no heavenly glory without a pilgrimage of suffering on earth.

— and came] From Hebron (xxxvii. 14).

— to Beer-sheba] Where Abraham and Isaac had built altars (see xxi. 14. 33; xxvi. 25) on his way from Hebron into Egypt.

2. God spake unto Israel—and said, Jacob, Jacob] God calls *Israel* by his former name *Jacob*, and reminds him of what he had been, and of the mercies he had received, from his birth.

3. fear not to go down into Egypt] Though Isaac had been forbidden to go thither (xxvi. 2). Jacob and his fathers had now been pilgrims and strangers in Canaan for 215 years, and he knew that his seed would be afflicted in a strange land (xv. 13, 14). Egypt was a heathen and idolatrous land; and if Jacob's seed settled there, it might never come to the promised inheritance in Canaan. Jacob therefore needed assurance and direction from God, before he could accept the invitation of Joseph to go into Egypt; and this is what God gave him at Beer-sheba; and Jacob went into Egypt in faith, and obedience to the will of God, and was to consent to *die there*.

4. Joseph shall put his hand upon thine eyes] Joseph, thy beloved son, the ruler of Egypt, shall close thine eyes in peace.

On the happiness of such a death, see what is said even by heathens, *Homer*, II. xi. 453; *Odys.* xi. 426; *Virgil*, *Æn.* ix. 487: "nec te, tua funera, mater, Proximi, pressive oculus." *Ovid*, *Epist.* i. 162: "Ille meos oculos comprimet, ille tuos."

An ancient Christian Father suggests, that the promise of God that Joseph shall put his hands upon Jacob's eyes in Egypt, may be typical of the act of the true Joseph, Jesus Christ, placing His divine hands on the eyes of the literal Israel, when received into the Church of the Gentiles, of which the land of Goshen in Egypt seems to be a figure; and imparting to them spiritual sight; and he applies here the words of the Apostle (Rom. xi. 25), "Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (*S. Ambrose* de Joseph. c. 14).

5. 7. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father—and all his seed brought he with him into Egypt] This *Exodus* of Jacob and his seed from Canaan into Egypt, and their settlement in Goshen by Joseph, is regarded by some of the Fathers as prophetic of the future going forth of the literal Israel from Judæa, and of their admission into the Church of the Gentiles.

"The sons of Israel carried Jacob their father." Observe the peculiar language of the sentence, The sons of *Israel*, the Prince of God, carried their father *Jacob*: his sons are called "sons of *Israel*," the new name; and he, their father, whom they carry into Egypt, bears his old name, *Jacob*. The new race carries the aged father. The hearts of the fathers are turned to the children, in the promised seed which is Christ. "*Jacob*," says *S. Ambrose*, "is carried by his own children; the ancient people of the Jews is borne by its own children (by Peter, Paul, and John) to Christ, the true Joseph; it crosses the boundaries of Judaism and migrates into the Gentile Church, collected from all nations in one spiritual Goshen."

The Gentiles are children of *Israel*; Jacob is brought down by his children and on the carriages of Pharaoh. The Gentiles were spiritual children of the Apostles who were Jews;

and having been converted to Christ, they will convert the Jews. By their spiritual ministry God will bring the Jews to Christ; "when the fulness of the Gentiles is come in," then the Jews will be brought to Christ, and thus Jews and Gentiles will be united in one Church, Rom. xi. 26. See on Cant. viii.

6. came into Egypt, Jacob, and all his seed with him]

On the connexion of the ISRAELITES with the HYCSOS or SHEPHERD KINGS.

An interesting question arises in connexion with this immigration of the family of Jacob into Egypt. Did the Egyptian historian *Manetho* intend to refer to it?

Manetho was a priest of Heliopolis, and flourished in the age of Ptolemy Philadelphus, to whom he dedicated his historical work, written about 250 B.C.; some fragments of his history have been preserved by *Josephus* (cp. *Apion.* i. 14; and i. 26).

Manetho there states, that in the days of an Egyptian King, called *Timaus*, certain persons of an obscure origin invaded Egypt from the east, and occupied the country, and reduced the people to subjection, and established a new dynasty. He enumerates six of their kings, who vied with one another in endeavours to extirpate the ancient Egyptian race. He says that the name of these immigrants and usurpers was *Hyc-sos*, which means Shepherd Kings; *Hyc* being equivalent to *King*, and *sos* to *Shepherd*. Some, he adds, asserted that they were Arabs. They ruled in Egypt 511 years. In course of time the Egyptians rebelled against them, and a prince of the native Egyptian dynasty, called *Alisphragmuthosis*, led an attack upon them, and succeeded in expelling them from Egypt, and shutting them up in a fortified place which they called *Anaris*. His son *Thummosis* besieged them in this fortress; at length they capitulated with him, under the condition that they should quit their position. Accordingly they left Egypt in a body of 240,000, and marched through the wilderness and came into Syria, and settled in Judæa, and built a city there and called it Jerusalem. In another part of his work *Manetho* says that these *Hycsos* or *Shepherds* were also called *captives*.

Josephus (c. *Apion.* i. 14), commenting on these statements, ascribes them to an adulterated Egyptian tradition concerning the immigration of *Jacob* and his family into Egypt; he explains *Hycsos* as applied to them, from their occupation as *shepherds*, and says that they were also called *captives*, because Joseph told one of the kings of Egypt that he was a captive.

Josephus also (c. *Apion.* i. 26) quotes another tradition from *Manetho* to this effect: that these *Hycsos* or *shepherds* were afterwards invited to come from Judæa, and to join a mixed multitude of Egyptians, who had been driven out of that country because they were polluted by leprosy, and were sent by the King of Egypt to work in the granaries, to the east of the river Nile, and were afterwards permitted by him to dwell in *Anaris*, from which the *Shepherds* had been ejected. *Manetho* says, that a combination was thus effected between these leprous people and the *Hycsos*, and that they overran Egypt, and prevailed for a time over the old Egyptian dynasty, and destroyed the images of the Egyptian gods, and used them in roasting those sacred animals which were worshipped in Egypt; and "it was also reported," he says, "that the priest who instituted the polity and laws of these invaders, was himself a native of Heliopolis, and that his name was *Osarsiph*, a word derived from *Osiris*, god of Heliopolis; and that when he put himself at the head of this foreign confederacy of invaders, his

m Ex. 1. 1. &
6. 14.
n Num. 26. 5.
1 Chron. 5. 1.
o Ex. 6. 15.
1 Chron. 4. 24.
|| Or, *Nemuel*.
|| Or, *Jarib*.
|| Or, *Zarah*.
1 Chron. 4. 24.
p 1 Chron. 6. 1,
16.
|| Or, *Gershon*.

⁸ And ^m these are the names of the children of Israel, which came into Egypt, Jacob and his sons: ⁿ Reuben, Jacob's firstborn. ⁹ And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. ¹⁰ And ^o the sons of Simeon; || Jemuel, and Jamin, and Ohad, and || Jachin, and || Zohar, and Shaul the son of a Canaanitish woman. ¹¹ And the sons of ^p Levi; || Gershon, Kohath, and Merari. ¹² And the sons of ^q Judah; Er, and Onan, and Shelah,

q 1 Chron. 2. 3. & 4. 21.

name was changed, and that he was called *Moses*" (*Manetho* as quoted by *Josephus*, c. Apion. i. 26).

Two different opinions have been maintained with regard to these statements of Manetho.

(1) Some have supposed, that when the Books of Moses had been translated into Greek by the Septuagint Interpreters in Egypt, and were circulated in that country, Manetho endeavoured to counteract the effects of the Mosaic writings, which displayed the Egyptians in an unfavourable view; and that his account of the *Hycsos* and of those who were expelled from Egypt for leprosy, is designed to be an apology for the Egyptians; and that Manetho, writing with this view, composed a fabulous story, blended with some admixture of truth. This is the opinion of *Perizonius* in his learned volume, *Origines Egyptiacæ*, p. 336: Lug. Bat. 1711, cap. xix.; so also *Grotius*, *H. Witsius*, *Basnage*; see also *Thorlacius* de *Hycsosorum* Abari, Copenhagen, 1794, quoted by *Hengstenberg* (*Egypt*, Appendix i. and ii.), who adopts this opinion, with some modifications, especially as to the age of Manetho, whom he supposes to be later than the reign of Ptolemy Philadelphus: see also *Prideaux*, *Connexion*, Part ii. book i., and *Hofmann* and *Seyffarth*, and *Uhlemann*, quoted by *Delitzsch*, p. 520.

(2) Others contend, that the *Hycsos* had no connexion with the Israelites, and were not supposed by Manetho to have had any relation to them (*Rosellini*, i. pp. 5. 115; and so *Champollion*; cp. *Malan*, 215), and that they were foreign invaders who came either from Phœnicia (*Sealiger*, *Bochart*, *Marsham*, *Ussher*, *Spanheim*) or from Scythia, and established a dynasty in Egypt, that of the Shepherd Kings; and that they had dominion in Egypt in the days of Joseph, and were afterwards expelled from it. *Wilkinson*, i. pp. 2. 23—38. Others (*Ewald*, *Lepsius*, and *Bunsen*) suppose them to have been of Semitic origin—but not Israelites: see *Delitzsch*, pp. 522—525, where is a valuable summary of the various opinions on this question.

On the whole, it seems probable, that there may have been an ancient Egyptian dynasty of invaders, called *Hyc-sos* or *Shepherd-Kings*; and there may be a trace of the Egyptian antipathy to their conquerors in the statement in this chapter of Genesis, v. 34, "Every shepherd is an abomination unto the Egyptians." It is also probable that *Manetho* and other Egyptian priests and historians took advantage of the traditions which were preserved of the *Hycsos* to the prejudice of those *Shepherd Kings*, and that they connected those traditions with the *Israelites*, a pastoral race which came from a foreign country, and who after a struggle with the Egyptians went forth victorious from Egypt through the wilderness of Arabia, into Palestine, after a signal overthrow of the Egyptians.

Something of the same admixture of truth with falsehood is found in other histories concerning the Israelites in Egypt. An ancient writer of Egyptian history, *Chæremôn*, combines Joseph with Moses, and says that the leprous persons, to whom he refers as *Manetho* does, were led out of Egypt by Moses and Joseph (*Josephus*, c. Apion. i. 32).

An obscure tradition of their migration under Moses toward Palestine, and of their settlement in Judæa, and of the building of Jerusalem, is also preserved by another ancient writer, *Lysimachus*, quoted by *Josephus*, c. Apion. i. 34: see also *Diodorus Siculus*, *Eclog.* xl. p. 542; ed. *Wesseling*.

Whatever else may be thought of these statements, they appear to afford evidence of the truth of the Pentateuch.

The Pentateuch displays to us a young Hebrew captive, Joseph, put in prison on a false accusation, and excelling the Magicians of Egypt in knowledge and wisdom, which he ascribes to the God of the Hebrews; and raised by the Ruler of Egypt to the highest place in the kingdom, and delivering the inhabitants by his prudence from the miseries of a seven years' famine, and strengthening the power of the Egyptian monarchy by his administration, and imparting to his father and family a share in the territory of Egypt.

The Pentateuch exhibits the Egyptians as forgetful of their benefactor; as oppressing his posterity; and as chastened by the God of the Hebrews with plagues, and with a signal overthrow in the Red Sea, on account of their cruelty to Israel, and of their rebellion against Israel's God.

This Hebrew record, so unfavourable to the Egyptians, was not only revered by the Israelites as true, and as divinely inspired, but in course of time it was communicated to the Egyptians. It was shown to the successors of the Pharaohs, namely, to the Ptolemies, the kings of Egypt. At their command the Pentateuch was translated into the Greek language—the almost universal language at that time. That Greek translation still exists, and is called the *Septuagint*. It was publicly read in Jewish Synagogues in Egypt on their weekly sabbaths, and throughout the civilized world.

The Jews, therefore, challenged inquiry into the truth of the Pentateuch. If the history of the Pentateuch was not true, the Egyptians were bound to refute it. Their national character was involved in its authenticity. But did they refute it? No. Doubtless they desired to do so, but they could not. Here is the peculiar value of the fragmentary remnants of *Manetho*'s work. *Manetho* had all the literary resources of Egypt at his disposal. He was the representative of Egyptian Priests and Egyptian Historians in the learned age of Egyptian Kings, the Ptolemies. He was an exponent of the feelings of Egypt, vain-glorious of its Antiquity and Wisdom, zealous for the honour of its national deities. The history of Israel in Egypt under Joseph and under Moses nearly concerned all these. But *Manetho* did not venture to deny the truth of the Pentateuch. He did not confront it openly by any direct contradiction. But he endeavoured to undermine its influence by secret suggestions and covert insinuations. He thus betrayed the bias of his wishes, and the weakness of his cause. He showed that he would have gratified his own desire, and the wishes of his countrymen, by a circumstantial refutation of the Pentateuch, if he had been able to do so. In this way the historical remains of *Manetho*, with their sarcastic allusions to the history of Joseph and the Exodus, and their legendary fables mingled with truth, afford indirectly a strong testimony to the Pentateuch.

7. *his daughters*] And yet only one daughter is mentioned, Dinah (v. 15); but this may be only an "usus loquendi:" see v. 23, where the word *sons* is used, but only one son is mentioned.

8. *Jacob and his sons*] Those who became heads of families: cp. Num. xxvi.: and see *Keil*, pp. 271, 272.

Many names are omitted from the following list, viz. the wives of the sons of Jacob, and the names of the daughters of Jacob, and of the daughters of his sons; none of these are mentioned but Dinah, and Serah, the daughter of Asher. The following catalogue is formed not only of the sons and grandsons of Jacob, who were born when he went down into Egypt, but in addition to the sons who were fathers of the twelve tribes, it contains such grandchildren and great-grandchildren as were founders of independent families, and such as were adopted into the place of Jacob's grandchildren: see *Keil*, p. 272, and below, v. 12.

9. *Hanoch, and Phallu, and Hezron, and Carmi*] From whom, as heads of their father's house, the families of the tribe of Reuben are named (Exod. vi. 14. Num. xxvi. 5—7. 1 Chron. v. 3).

The same principle applies, in greater or less degree, to the other names that follow; they are names of the heads and founders of the families of the people of Israel.

10. *Jemuel*] Called also *Nemuel*, Num. xxvi. 12. 1 Chron. iv. 24.

— *Ohad*] Not mentioned in the families of Simeon, Num. xxvi. 12. 1 Chron. iv. 24.

— *Jachin*] Whence the *Jachinites* (Num. xvi. 12). He is called also *Jarib* (1 Chron. iv. 24).

— *Zohar*] Called also *Zerah*, and his family *Zarhites* (Num. xxvi. 13. 1 Chron. iv. 24).

11. *Gershon*] Called also *Gershon* (1 Chron. vi. 16).

— *Kohath*] Grandfather of Moses and Aaron and Miriam (Exod. vi. 18. 20); and from him came the Priests of Israel (1 Chron. vi. 3, 4); and the *Kohathites* had the principal place in the service of the sanctuary (Num. iii. 31), and they are placed before the *Gershonites* in Num. iv. 34.

12. *Er and Onan died in the land of Canaan*] See xxxviii. 7—10.

and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And ¹³ the sons of Pharez were Hezron and Hamul. ¹⁴ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. ¹⁵ And the sons of Zebulun; Sered, and Elon, and Jahleel. ¹⁶ These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. ¹⁷ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. ¹⁸ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. ¹⁹ These are the sons of

ch. 38. 3, 7, 10.
ch. 38. 29.
1 Chron. 2. 5.
1 Chron. 7. 1.
Or, Puah, and Jashub

Num. 26. 15
&c. Zephon.
Or, Ozni.
Or, Arod.
1 Chron. 7. 30.

ch. 30. 10.

HEZRON AND HAMUL.

— And the sons of Pharez were Hezron and Hamul] Here, it has been objected by some, is an anachronism. These two sons of Pharez could not have been born till after Jacob's going down into Egypt: see above, chap. xxxviii. 29, 30.

Judah was born when Jacob was about 88 years of age (see xxviii. 1; xxi. 38, 41), and Jacob was 130 years old when he came into Egypt (xlvii. 8). Therefore at that time Judah was only 42 years old. Judah had then become the father of three sons, Er, Onan, and Shelah (xxxviii. 1—5); and it was not till after these three sons had all passed the age of puberty, that Judah became the father of Pharez (xxxviii. 11—30), who was the father of Hezron and Hamul. Therefore Hezron and Hamul could not have been born when Judah was only 42 years old, that is, when Jacob and his sons went down into Egypt.

Is there not therefore a mistake here? Some critics assert that there is.

But let us examine what the Writer himself states;

He says that "the sons of Pharez were Hezron and Hamul;" or as it is in the Hebrew and Septuagint, the sons of Pharez were born (or became, ἐγένοντο) Hezron and Hamul.

Observe, the Historian adopts here a different mode of expression from that which he had used before.

He had before said, the sons of Reuben, Hanoch, &c.; the sons of Levi, Gershon, &c.; the sons of Judah, Er and Onan, &c. But now he alters his phrase, and inserts the verb were, or were born, became, or were raised up, before the names of the sons, who are here Hezron and Hamul. This is the only instance of such an insertion throughout the list.

Evidently the Historian means to mark a difference between Hezron and Hamul and the other names in the catalogue. And what can be the ground of that difference? Clearly it is this, that in the other cases (with the exception of Er and Onan, whom he specially mentions as having died before the going down into Egypt, v. 12), the sons of the several Patriarchs are described as having gone down into Egypt with Jacob, or as having been already born when he went down, or as being already in Egypt, as Ephraim and Manasseh, the sons of Joseph. But in the case of Hezron and Hamul he intends only to say that they were born to Pharez, their father; he does not say where they were born. The verb were, or were born, would not have been inserted, if they had been already born when Jacob went down into Egypt.

But it may be objected, Does he not say that these are "the names of the children of Israel which came into Egypt" (v. 8)? Does he not say, "All the souls which came with Jacob into Egypt . . . were threescore and six" (v. 26); and does he not count Hezron and Hamul among them?

Certainly he does. But then it may be observed, that the preposition here rendered with, signifies belonging to; and next, that it is his usual manner to speak of children as identified with their parents, according to the explanation of the author of the Epistle to the Hebrews: "Levi paid tithes in Abraham to Melchizedek; for Levi was yet in the loins of his father, when Melchizedek met him" (see Heb. vii. 9, 10). So Hezron and Hamul came down in Pharez their father into Egypt.

We have a remarkable illustration of this Scriptural usage, according to which children are regarded as contained in their parents, in this same catalogue. In v. 15 Jacob is said to have had thirty-three sons by Leah. And in xxv. 26 he is said to have had twelve sons in Padan-aram, though the history had just told us that Benjamin was born near Bethlehem, in Canaan (xxxv. 16—19). And further, not only are children regarded in Scripture as contained in their parents, but parents are identified with their children. Thus in the present chapter,

where God encourages Jacob to go down into Egypt, He says, "I will surely bring thee up again" (v. 4). The Exodus of his posterity was his Exodus.

Perhaps some may say, that the Author has forgotten himself, or that he did not know that Jacob had only six sons by Leah in Padan-aram. But they who "compare spiritual things with spiritual," and know that Scripture is its own best interpreter, will see here an assertion of a great principle, namely, that children are included in their parents; and they will use this passage as a clue to the interpretation of many others of like character.

But why (it may be asked) are not other children, who were born after the going down into Egypt, reckoned with their fathers? For the following reason, viz.;

1. There was something special in the cases of Hezron and Hamul, the two sons of Pharez. The sacred Historian had just related that two sons of Judah, viz. Er and Onan, were cut off before that event. They did not go down into Egypt; and Shelah, their brother, was not given as a husband to Tamar, the widow of Er (xxxviii. 14, 26). Pharez and Zarah were raised up as seed to Er, the firstborn of Judah, whose wife was dead (xxxviii. 12). Therefore Hezron and Hamul, the sons of Pharez, were the representatives of Judah's house; they succeeded in the stead of Er and Onan, who were born in Canaan, but died there, and they are inserted in the catalogue accordingly. Perhaps there is a reference to this substitution, in the name Hamul, which means spared.

This insertion explains the previous mention of such details as the death of Judah's wife (xxxviii. 12), and the peculiar circumstances of the birth of Pharez the firstborn, and Zarah, his brother, by Tamar (xxxviii. 27—30).

The tribe of Judah had a special claim to the enumeration of its chief representatives: for of Judah came the Messiah. And was there not something of divine direction in this specification of the three generations of the ancestors of Christ here, —viz. Judah, and his son Pharez, and his grandson Hezron, all of whom have a place in the genealogy of Jesus Christ (Matt. i. 2, 3)?

2. Other children, who were born after the going down into Egypt, are inserted in this list: see on v. 21, where grandsons of Benjamin are reckoned as his sons.

The question here considered was examined in ancient times by S. Augustine, de Civitate Dei xvi. 40 (who says that the going down into Egypt is to be interpreted as including the time in which Jacob lived there); and in more recent times by A. Lapidé, and Baumgarten, and Delitzsch, and Hengstenberg, Authentie, ii. pp. 354—359; Kurtz, Gesch. i. 299; Dr. McCaul, Examination of Dr. Colenso's Difficulties, chap. ii.; and Keil, Commentar., p. 271; and by Rev. Thomas Lund; Rev. W. H. Hoare; and Dr. A. Benisch, 1863.

13. Issachar] Issachar and Zebulun are placed immediately after Judah, and before their elder brethren Dan, Naphtali, Gad, and Asher, in order that the sons of the same mother may be joined together: cp. xlix. 3. 14. Exod. i. 2, 3. Num. i. 5. 9. 26. 28. 1 Chron. ii. 1; and in this order their names were engraven on Aaron's Ephod (Exod. xxviii. 10, 21).

— Job] Called Jashub, Num. xxvi. 24. 1 Chron. vii. 1.

15. These be the sons of Leah, which she bare unto Jacob in Padan-aram] See above, on v. 12.

— were thirty and three] Including Jacob himself (see v. 8), not Leah (see xlix. 31). The word "were" (which is not in the original) ought not to be inserted. The number thirty-three makes up the whole family from Jacob by Leah,—including Jacob himself.

16. Ziphion] Called also Zephon (Num. xxvi. 16).

— Ezbon] Called Ozni (Num. xxvi. 15).

— Arodi] Called Arod (Num. xxvi. 17).

17. Ishuah] Not mentioned in the list, Num. xvi. 44: cp. v. 10, the case of Ohad.

- z ch. 29. 24. Zilpah, ^z whom Laban gave to Leah his daughter, and these she bare unto
a ch. 44. 27. Jacob, *even sixteen souls.* ¹⁹ The sons of Rachel ^a Jacob's wife; Joseph, and
b ch. 41. 50. Benjamin. ^{20 b} And unto Joseph in the land of Egypt were born Manasseh
|| Or, prince. and Ephraim, which Asenath the daughter of Poti-pherah || priest of On bare
c 1 Chron. 7. 6. & unto him. ^{21 c} And the sons of Benjamin *were* Belah, and Becher, and Ashbel,
8. 1. Gera, and Naaman, ^d Eli, and Rosh, ^e Muppim, and || Huppim, and Ard.
d Num. 26. 38, ²² These *are* the sons of Rachel, which were born to Jacob: all the souls *were*
Ahiram. e Num. 26. 39, fourteen. ^{23 f} And the sons of Dan; || Hushim. ^{24 g} And the sons of Naphtali;
Shupham. 1 Chron. 7. 12, Jahzeel, and Guni, and Jezer, and Shillem. ^{25 h} These *are* the sons of Bilhah
|| Hupham. which Laban gave unto Rachel his daughter, and she bare these unto Jacob:
Num. 26. 39. all the souls *were* seven.
f 1 Chron. 7. 12. ^{26 k} All the souls that came with Jacob into Egypt, which came out of his
|| Or, Shuham. † loins, besides Jacob's sons' wives, all the souls *were* threescore and six;
Num. 26. 42. ²⁷ And the sons of Joseph, which were born him in Egypt, *were* two souls:
g 1 Chron. 7. 13. all the souls of the house of Jacob, which came into Egypt, *were* threescore
h ch. 30. 5, 7. and ten.
i ch. 29. 29. ²⁸ And he sent Judah before him unto Joseph, ^m to direct his face unto
k Ex. 1. 5.
- † Heb. thigh, ch. 35. 11.
- 1 Deut. 10. 22. See Acts 7. 14.
- m ch. 31. 21.

19. *Rachel Jacob's wife*] Rachel only is called Jacob's wife in this list, because Jacob's purpose was to marry her only (xxix. 21. 25). Here is a silent protest against polygamy.

20. *Ephraim*] The *Septuagint* inserts here the names of the son of Manasseh, Machir; and the son of Machir, Galaad; and the sons of Ephraim, Manasseh's brother, Sutalaam and Taam; and the son of Sutalaam, Edem (cp. Num. xxvi. 28—37. 1 Chron. vii. 14. 20); and thus it makes seventy-five persons with Jacob in Egypt: see below, on Acts vii. 14.

21. *And the sons of Benjamin*] Ten in number. How is this to be explained?

1. Some of them may have been twins; or he may have had several wives. Benjamin, though called a *lad* in our version (xliv. 33, 34), was about twenty-four years old, or (as some suppose) thirty years of age when he went down into Egypt.

2. But it is more probable that here are included some sons who were born *afterwards* to Benjamin in Egypt. Indeed, two of these ten (Naaman and Ard) were *grandsons* of Benjamin, and sons of Belah: see Num. xxvi. 40. And from this case of the sons of Benjamin, and from the case of Hezron and Hamul (see on v. 12), and from a comparison of this list with the list in Num. xxvi., it may be inferred that Moses is here setting down the names of those sons and grandsons of Jacob who became *Founders and Heads* of the *Houses or Families* into which the Twelve Tribes were distributed in his own time: cp. *Keil*, p. 271.

The only objection to this opinion is, that the names of Ohad, son of Simeon, and of Ishuah, son of Asher, and of three sons of Benjamin (viz. Becher, Gera, and Rosh), who are mentioned in this list, are not found in the list in Num. xxvi.

But in these special cases, the rule of succession may have been set aside for reasons unknown to us; or in some of these cases a failure of issue may have occurred in the interval of time between the composition of Genesis and Numbers.

— *Becher*] Not mentioned in Num. xxvi. 38; but his children are mentioned in 1 Chron. vii. 8.

— *Eli—Muppim, and Huppim*] Called *Shupham, Hupham, Ahiram*, in Num. xxvi. 38, 39.

27. *all the souls of the house of Jacob, which came into Egypt, were threescore and ten*] These 70 are made up of the 66 summed up in v. 26, and of Jacob himself, Joseph, Ephraim, and Manasseh.

St. Stephen speaks of 75, because he comprehends Joseph's issue to the second generation, Machir, Galaad, Sutalaam, Taam, and Edem (see above, on v. 20); and because Jacob said concerning the sons of Joseph born in Egypt, "as Reuben and Simeon they shall be mine" (xlvi. 5); and because it was relevant to the argument of St. Stephen (the *Hellenistic* deacon pleading the cause of the *Gentile* Church before the *Jewish Sanhedrim*), to show that the children and grandchildren of Joseph, who were born in *heathen Egypt*, were not less *συγγεγενῆς*, or *kindred of Jacob*, than the children who were born to his sons in *Canaan*: see the Preliminary Note to Acts vii.

The names here set down, including Jacob himself, amount to 70. The Jews regard this as a sacred number: see *R. Menachem* here; and note above on x. 1; and below, Deut. xxxii. 8.

In the Christian Church, it has a religious character: see on Luke x. 1, where the Evangelist speaks of the *seventy* disciples sent forth by Christ, and returning to Him with joy (Luke x. 17).

The family of Jacob's *Twelve* sons, with the Patriarch at their head, and growing out into *Seventy* souls, seem to have foreshadowed both the *Twelve Apostles* and the *Seventy Disciples*; all sent forth by Christ, the Head of the whole family of the Israel of God. The fact also,—that Abraham's seed, which was slow in making its appearance in the world, and came forth after patient waiting, in Isaac, the child of promise, made *rapid progress in Egypt*, so that at the time of the Exodus it had increased to six hundred thousand men (Exod. xii. 37. Num. i. 46),—was prophetic and figurative of the wondrous increase of the Christian Church, after it was sent forth from Canaan into the heathen world, typified by Egypt; and had received the benediction of Christ, and the gifts of the Holy Ghost. The grain of mustard-seed became a great Tree. The Church says, in a spirit of astonishment at her own increase, "Who hath begotten me these?" (Isa. xlix. 21.) Soon after the Ascension we hear of the conversion of 3000 (Acts ii. 41), and 5000 (Acts iv. 4), and "of many thousands of Jews that believed" (Acts xxi. 20). Here was the spiritual Antitype of the *marvellous increase* of Israel at the Exodus.

Thus, to the *spiritual Israel* may be applied, in a certain sense, what Moses said to the literal Israel, "Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude" (Deut. x. 22), and the Holy Spirit's voice is heard in the words of Balaam (Num. xxiii. 10), "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Cp. *Chrysostom* here.

The *growth of the Israelites in Egypt* was sudden and marvellous. Some modern critics have doubted the fact. But we know that the growth of its spiritual Antitype, the Christian Church, from its Twelve Apostolic Patriarchs and Seventy Disciples, was marvellous also. Who can doubt that fact? "We are but of yesterday," said the Christian father, at the end of the second century, and "we have filled the world." "Hesterni sumus, et orbem implevimus" (*Tertullian*, Apol. 37). In this fact let us see a confirmation of the truth of the Mosaic history. Let us see the Type verified in the Antitype.

On this subject see further below, Exod. xii. 37.

28. *And he sent Judah before him*] Judah had formerly advised his brethren to sell Joseph into Egypt (xxxvii. 26), and he is now sent by Jacob to Joseph, who came from Egypt to meet him. An ancient Father has remarked that there seems to be here a figurative foreshadowing of the future coming of the Jews to the true Joseph, Whom they once rejected and sold, but Who will go forth to meet them and welcome them with joy to Himself. "Occurrit Josepho Judas, hoc est con-

Goshen; and they came ⁿ into the land of Goshen. ²⁹ And Joseph made ⁿ ch. 47. 1. ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^o fell on his neck, and wept on his neck a ^o So ch. 45. 14. good while. ³⁰ And Israel said unto Joseph, ^p Now let me die, since I have ^p So Luke 2. 29, 30. seen thy face, because thou *art* yet alive. ³¹ And Joseph said unto his brethren, and unto his father's house, ^q I will go up, and shew Pharaoh, and say unto ^q ch. 47. 1. him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; ³² And the men *are* shepherds, for [†] their trade hath been [†] Heb. they are men of cattle. to feed cattle; and they have brought their flocks, and their herds, and all that they have. ³³ And it shall come to pass, when Pharaoh shall call you, and shall say, ^r What *is* your occupation? ³⁴ That ye shall say, Thy servants' ^r ch. 47. 2, 3. 'trade hath been about cattle ^s from our youth even until now, both we, *and* ^s ver. 32. also our fathers: that ye may dwell in the land of Goshen; for every shepherd ^t ch. 30. 35, & 34. 5. & 37. 12. is ^u an abomination unto the Egyptians. ^u ch. 43. 32. Ex. 8. 26. a ch. 46. 31.

XLVII. ¹ Then Joseph ^a came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in ^b the land of Goshen. ^b ch. 45. 10. & 46. 28. ² And he took some of his brethren, *even* five men, and ^c presented them unto ^c Acts 7. 13. Pharaoh. ³ And Pharaoh said unto his brethren, ^d What *is* your occupation? ^d ch. 46. 33. And they said unto Pharaoh, ^e Thy servants *are* shepherds, both we, *and* also ^e ch. 46. 34. our fathers. ⁴ They said moreover unto Pharaoh, ^f For to sojourn in the land ^f ch. 15. 13. are we come; for thy servants have no pasture for their flocks; ^g for the famine ^g ch. 43. 1. is sore in the land of Canaan: now therefore, we pray thee, let thy servants ^g Acts 7. 11. dwell in the land of Goshen. ⁵ And Pharaoh spake unto Joseph, saying, ^h ch. 46. 34.

fessio; hunc sui venturus Judæorum populus prænuntium mittit" (S. Ambrose de Joseph. c. 14: cp. above, on xlv. 14).

— Goshen] See above, on xlv. 10.

32. the men are shepherds] Not simply feeders of sheep, but also keepers of cattle, as appears from what follows.

Joseph in his modesty does not disguise the lowly character of his own kindred; he says to Pharaoh that they are shepherds, although he well knows that "every shepherd is an abomination unto the Egyptians" (v. 34). He does this also with a wise purpose, that they may dwell in the land of Goshen (v. 34) and not in the capital city, or in any other city of Egypt, and so may be kept apart as a holy people, and not be contaminated by the idolatry of the Egyptians, and adopt their worship.

It was providentially ordered, that they were placed as shepherds in Goshen. As shepherds, leading a nomad life, they would be more ready to migrate, than if they had been devoted to manual arts in towns; and as shepherds in Goshen, in the north-eastern region of Egypt, they would be better prepared to migrate and return to Canaan, than if they had been placed in any other district of Egypt.

This choice, on Joseph's part, was prospective of, and preparatory to, the Exodus. It was like an act of faith.

34. for every shepherd is an abomination unto the Egyptians] This is attested by Herodotus, who says that the swineherds were most despised, but they were associated with the cowherds in the seven castes of Egypt (Herod., ii. 47. 164), and in the ancient Egyptian Monuments, shepherds and herdsmen are always represented with a mean appearance, and withered and emaciated figure (Graul, Reise ii. 171).

They were held in abomination because they killed the animals which the Egyptians worshipped, especially the cow (see Herod., ii. 41, and above, xlii. 32, and Exod. viii. 26), and perhaps also on account of the hatred which the Egyptians bore to the memory of the Hyksos, or Shepherd Kings, who had invaded Egypt, and tyrannized over it; see on v. 6.

The Egyptians kept cattle (xlvii. 6, Exod. ix. 3), but not for ploughing and food, but for milk, wool, manure, and for sale to other nations (Grotius); and to some among them, see on Exod. ix. 26, they paid devout honours.

The Christian Israelite is an abomination to the heathen Egypt of this world. "This sect is every where spoken against" (Acts xxviii. 22). Particularly is this too often the case with "the Good Shepherd," and with Christian Shepherds.

The words of the Septuagint are remarkable, "every shepherd of the sheep is an abomination to the Egyptians;" *πᾶς ποιμὴν προβάτων* (cp. John x. 2, our Lord speaking of Himself; and His charge to His Apostles, John xxi. 16); *ἐστὶ βδέλυγμα Αἰγυπτίοις*. And observe that idols and false gods are specially called *βδελύγματα* in Scripture (see Rev. xvii. 4, 5: cp. Rom. ii. 22, *βδελυσσόμενος τὰ εἰδωλα*). The Christian Pastors may expect to be an abomination to the Egyptians, especially because they destroy the gods which this world worships; and which are an abomination to God. But the divine Joseph, Jesus Christ, has prepared a Goshen for them here, and a heavenly Canaan hereafter.

CH. XLVII. 1. in the land of Goshen] Watered by the overflow of the Nile, and therefore not affected by drought, as Canaan was.

2. And he took some of his brethren] Literally, he took from the end of his brethren (cp. Num. xxii. 41). Some suppose that he chose the weakest, those who were least likely to be chosen by Pharaoh for the service of the camp or of the court. So the *Rabbis*, and *Oleaster*, *Pererius*, and others. *Gesenius* and *Kalisch* render it "from the sum, or whole number, he chose five;" see *Gesenius*, p. 739; *Kalisch*, p. 697: cp. Dan. i. 2. Ezek. xxxiii. 2.

Joseph being raised from the prison, and restored, as it were, to life (for his father supposed him dead), and being exalted to the right hand of Pharaoh, King of Egypt, was not ashamed of his brethren, but presented them to the King, who settles them in Goshen, "the best of the land." So our Joseph, Jesus Christ, being raised from the prison-house of the grave, and exalted to the right hand of God, is the one Mediator between God and Men (1 Tim. ii. 5), and being crowned with glory and honour brings his own brethren, being made sons of God in Him, to glory (Heb. ii. 10), whom He is "not ashamed to call His brethren" (*ibid.* ii. 11), and presents them as His own to God, Who settles them in their heavenly inheritance.

Why did Joseph choose five?

That number seems to be a favourite one in this history. Benjamin's mess was five times as much as that of his brethren (xliii. 34). Joseph gave him five changes of raiment (xlv. 22). Joseph received his father and brethren when there were yet five years of famine (xlv. 6. 11); he took up a fifth part of the land (xli. 34; xlvii. 24. 26). Had it any special significance to the mind of the Egyptians? Cp. 2 × 5 in xlv. 23.

1 ch. 20. 15.

Thy father and thy brethren are come unto thee: ⁶ The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; ^k in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

k ver. 4.

† Heb. *How many are the days of the years of thy life?*
1 Ps. 39. 12.
Heb. 11. 9, 13.
m Job 14. 1.
n ch. 25. 7. &
35. 28.
o ver. 7

⁷ And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. ⁸ And Pharaoh said unto Jacob, † How old art thou? ⁹ And Jacob said unto Pharaoh, ¹ The days of the years of my pilgrimage are an hundred and thirty years: ^m few and evil have the days of the years of my life been, and ⁿ have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. ¹⁰ And Jacob ^o blessed Pharaoh, and went out from before Pharaoh.

p Ex. 1. 11. &
12. 37.
q ver. 6.

¹¹ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^p Rameses, ^q as Pharaoh had commanded. ¹² And Joseph nourished his father, and his brethren, and all his father's household, with bread, || † according to their families.

|| Or, as a little child is nourished.
† Heb. *according to the little ones,*
ch. 50. 21.
r ch. 41. 30.
Acts 7. 11.

¹³ And there was no bread in all the land; for the famine was very sore, ^r so

6. any men of activity] of strength, *chayil*, from *chul*, to twist (*εἰλῶ, ἐλίσσω*), the idea being that of strength, as of twisted rope. Gesen. p. 265.

7. And Joseph brought in Jacob his father] who is called Jacob throughout the history of this interview. Joseph in his exaltation brings the aged Jacob to the king. So Christ, being exalted, will bring the Jewish nation, aged and weary, to God. S. Ambrose.

9. of my pilgrimage] Literally, of my sojournings. Jacob, more than any of the Patriarchs, led the life of a pilgrim, never being settled in any one country; and in this respect, as in his sorrows and sufferings, he was a type of Him who had "not where to lay His head" (Matt. viii. 20). Jacob, now near the end of his life, confesses himself to be a stranger and pilgrim upon earth (Heb. xi. 9. 13), but looks forward with the eye of faith, and embraces the promises of God; see v. 29; xlix. 18. 29; and cp. Ps. xxxix. 13; cxix. 54. The saints of old conceived themselves to be pilgrims and sojourners upon earth; here was not their rest; here they had no continuing city; they sought another and better country. But worldly and ungodly men are called in Scripture "*dwellers upon the earth.*" S. Jerome: see Rev. iii. 10; vi. 10; viii. 13; xi. 10.

— an hundred and thirty years] Joseph was then thirty-nine years old; Reuben forty-six; Simeon forty-five; Levi forty-four; Judah forty-three (see above, on chap. xxix. and xxx.). This descent of Jacob into Egypt was two hundred and fifteen years after Abraham's call from Chaldaea; for he was then seventy-five years old, and Isaac was born when Abraham was one hundred years old, and Jacob was born when Isaac was sixty years old; and $25 + 60 + 130 = 215$: compare note below on Exod. xii. 40.

— evil have the days of the years of my life been] His life had been a life of suffering; in his banishment from his father and mother and his home, and in the anger of his brother Esau against him; in his hard service in Padan-aram, in the frauds practised on him by Laban; in the shame of Dinah; in the cruelty of Simeon and Levi; in the death of Rachel; in the sin of Reuben; in the loss of his beloved son Joseph, by the envy of his brethren; in the Famine; in his anxiety concerning Benjamin and Simeon; in the necessity of leaving Canaan, the land of promise, for Egypt.

But all these things, though they seemed to be "against him," worked together for good; Jacob saw Joseph's glory in Egypt; and he blessed his children, and died in peace, and he was buried with Abraham and Isaac in Canaan.

10. Jacob blessed Pharaoh] How true and consistent this is! The Patriarch felt himself to be the heir of the promise, the progenitor of the Blessed One, who is the Priest, Prophet, and King of all Nations; and in a sense of his inherent dignity as such, Jacob, the guest and dependent of Pharaoh, blessed him. "The less is blessed of the better" (Heb. vii. 7), and Jacob, the progenitor of Christ, was greater than the King of Egypt. So, Moses did not *thank* the "cunning workmen" who had laboured for the Tabernacle, but he *blessed* them (Exod. xxxi. 43).

12. families] Heb. *taph*: see Gen. xxxiv. 29; and below, Judg. xviii 21.

JOSEPH'S PUBLIC POLICY.

13—26. And there was no bread in all the land] The conduct of Joseph, as described in this part of Genesis, has been made by recent critics the subject of severe strictures. It has been asked, "What purpose did the penetration and shrewdness of Joseph serve? what advantage did the Egyptian people derive from his prediction?" He ordered "the people to deliver up to him the fifth part of the produce of the land (xli. 34); he gathers all the food of the seven good years (xli. 35); he does not give corn gratuitously, but sells it to the people (xli. 56); and when their money is gone, he demands their cattle (xlvii. 16); and in the seventh year, makes himself master of their persons and their lands (v. 18), for which he gives them seed, and so he bought them and their land, wholly or in part, for Pharaoh" (v. 23).

The reply to all these allegations, which have been extended to great length in some recent commentaries, is found in the answer of the people themselves, v. 25, "*Thou hast saved our lives: let us find grace in the sight of my lord.*" This is the comment of the people of Egypt on his policy. They were well acquainted (far better than we are) with all the circumstances of the case, and they were the best judges of what affected their own interests. Their testimony far outweighs all that can be said on the other side by modern expositors.

We may safely conclude from their verdict, and from Joseph's character; from his forbearance towards Potiphar and his wife; from the esteem in which he was held in the prison; from his compassionate tenderness to his brethren, and from his dutiful affection to his father; and, may we not add, from his typical relation to Christ, our merciful Redeemer? that Joseph's policy towards the Egyptians was not a harsh and ungenerous one, but was regulated by wisdom, and tempered by kindness.

Though the land of the Egyptians became the king's, yet they occupied it under very favourable conditions; they paid only a fifth part of the produce to the Crown, and enjoyed the other four-fifths themselves.

Joseph is represented throughout this narrative as an instrument in the hands of God. He foretells what God intends to do in Egypt. He, who had been a Hebrew servant, and condemned to prison, is exalted by God to be ruler of Egypt; and works a great social change in the tenure of the property of Egypt. Thus he shows the power of God, as Arbiter of the destinies of Nations. "The Earth is the Lord's, and the fulness thereof" (Ps. xxiv. 1). He transfers inheritances from one to another, and giveth them to whomsoever He will (Dan. iv. 17. 25. Eccclus. x. 4).

Yet further. In this subjection of the Egyptians, and in this transfer of their lands to the King of Egypt, under the condition that they should cultivate them to the best advantage, and derive profit from them for themselves in exact proportion to their own industry and skill in cultivation, may we

that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. ¹⁴ And Joseph gathered up all the money that was found in the land ^{ch. 41. 56.} of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for 'why should we die in thy presence? for ^{t ver. 19.} the money faileth. ¹⁶ And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. ¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he [†] fed them with bread for all ^{† Heb. led them} their cattle for that year.

¹⁸ When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. ²⁰ And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹ And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. ²² Only the land of the ^u priests bought he not; for the

^u Ezra 7. 24.
[†] Or, *princes*,
 ch. 41. 45.
² Sam. 8. 18.

not recognize a representation of what the true Joseph, Jesus Christ, has done, and does, for the World? The Egyptians say to Joseph, "Thou hast saved our lives" (v. 25). Jesus is the Saviour of the World; "by His mercy He saved us" (Titus iii. 5). They say to Joseph, "Give us bread, why should we die?" (v. 15.) Jesus is the bread of life, the living bread (John vi. 35. 51). They say to Joseph, "Buy us" (v. 19). "We are not our own, but have been bought with a price" (1 Cor. vi. 20; vii. 23). Joseph bought all the land for Pharaoh. Jesus has redeemed us to God (Rev. v. 9), and He has said, "Occupy till I come" (Luke xix. 13). "Ye are God's husbandry" (1 Cor. iii. 9). They say to Joseph, "Give us seed" (v. 19). Jesus has given us seed, the seed of His holy word. The earth is His, we must render the fruits of it to Him (Matt. xxi. 34. 41). We must bring forth fruit to God (Rom. vii. 4). We must give an account of our stewardship to Him. The promise is, that the husbandman who labours, will be a partaker of the fruits, together with the Owner of the soil (2 Tim. ii. 6). According to the fruit of good works which we bring forth to God, so will our everlasting reward be, at the Great Day (2 Cor. ix. 6). The history of Joseph cannot be understood unless it be read by the light of the Gospel of Christ; at every step in this history we may say, "A greater than Joseph is here."

^{14.} *Joseph brought the money into Pharaoh's house*] Joseph did not try to aggrandize or enrich himself by his policy, but brought the money, produced by the sale of the corn, which he had gathered, into the treasury of the King. So the true Joseph sought not His own glory (John viii. 50), but the glory of Him that sent Him. "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

^{17.} *he fed them*] Literally, he *led* them: a figure derived from a shepherd leading his sheep to pasture, and it includes the idea of care and protection; see Ps. xxiii. 2; xxxi. 4. Isa. xlix. 10; li. 18. Joseph was the Shepherd of Egypt.

^{20.} *Joseph bought all the land of Egypt for Pharaoh*] The statements here with regard to the tenure of land in Egypt under the King, as lord of the soil, are confirmed by heathen historians (*Herod.*, ii. 109; *Diodorus*, i. 73; *Strabo*, xvii. p. 787; see *Heeren* on the Egyptians, p. 142; *Hengstenberg*, Egypt, chap. i.). In the ancient Egyptian sculptures, only kings, priests, and the military order, are represented as land-owners (*Wilkinson*, p. 263; cp. below, v. 22).

^{21.} *he removed them to cities from one end of the borders of Egypt even to the other end thereof*] This statement has also been used by some modern critics as a ground for a charge of severity against Joseph. It has been alleged that he heart-

lessly separated the people from their homes, and transplanted them from one end of Egypt to the other, and that he was "indifferent to the sight of wandering millions becoming strangers to their own country."

But this allegation is based on a misapprehension of the text.

Joseph laid up the food in the *cities*, where he had formed granaries and magazines: see xli. 48. For the convenience of maintaining the people in the country he removed them (literally, *he caused them to pass*) to the *city* which was nearest to them; and he did this *throughout* Egypt; and thus he preserved all the people from starvation: cp. *Keil*, p. 277; and the foregoing note.

Here, again, is an emblem and figure of the spiritual work of the true Joseph, Who feeds with living bread those who are hungry. He brings them together from one end of the world to the other. He gathers them into churches, or spiritual granaries, planted in all parts of the Earth, and nourishes them with bread from heaven.

^{22.} *Only the land of the priests bought he not*] A statement confirmed by the assertions of *Herodotus* (ii. 168), that only the priests and warriors possessed land; and by another statement of the same historian, that the land of warriors was held at the will of the King (ii. 141); see above, v. 20. Both priest and warrior received a salary from the King (*Herod.*, ii. 168).

The question, why Joseph showed so much respect for the lands of those priests, who were idolaters, has been examined by the ancient Fathers. See *Theodor. Mopsuest.*, in *Zeph.* Caten. p. 98; *S. Jerome* (c. Jovin. ii. p. 205), who dwells on the excellence of some of their institutions. Joseph himself was connected with a priestly family by marriage.

It is not said, that the portion was assigned them *by Joseph*, but by *Pharaoh* (v. 22); and this fact, that they had a portion assigned them by *Pharaoh*, is stated as the reason why they were not forced by the famine to sell their lands, and not because any special favour was shewn them by *Joseph*. In Ps. cv. 22, it is said that Pharaoh made Joseph "lord of his house, and ruler of his substance, to inform his princes after his will (or soul), and teach his senators wisdom." Did Joseph endeavour to teach those priests the true wisdom, the knowledge of the true God? Cp. *A Lapid* here.

The practice of circumcision by the priests of Egypt is certainly a remarkable circumstance: see above, on xvii. 10.

If such regard was paid by Joseph for the Priesthood among the Egyptians, and for its rights, how much more should be shewn to the Christian Priesthood and its endow-

priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ²³ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵ And they said, Thou hast saved our lives: * let us find grace in the sight of my lord, and we will be Pharaoh's servants. ²⁶ And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; * except the land of the || priests only, which became not Pharaoh's.

²⁷ And Israel ^z dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^a grew, and multiplied exceedingly. ²⁸ And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years. ²⁹ And the time ^b drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, * put, I pray thee, thy hand under my thigh, and ^d deal kindly and truly with me; * bury me not, I pray thee, in Egypt: ³⁰ But † I will lie with my fathers, and thou shalt carry me out of Egypt, and ^e bury me in their burying-place. And he said, I will do as thou hast said. ³¹ And he said, Swear unto me. And he swore unto him. And ^h Israel bowed himself upon the bed's head.

x ch. 33. 15.

y ver. 22.

|| Or, princes,
ver. 22.

z ver. 11.

a ch. 46. 3.

† Heb. the days of
the years of his
life.See ver. 9.
b So Deut. 31. 14.
1 Kings 2. 1.c ch. 24. 2.
d ch. 24. 49.e So ch. 50. 25.
f 2 Sam. 19. 37.
g ch. 49. 29. &
50. 5, 13.h ch. 48. 2.
1 Kings 1. 47.
Heb. 11. 21.

ments by Christian States and Rulers. (*S. Chrys.*, Hom. 65; *Theodoret*, Qu. 107. Cp. note below, 1 Cor. ix. 5. 14.)

²⁷. And Israel dwelt in the land of Egypt—and multiplied exceedingly] A fulfilment of God's promise (xvi. 3), and a preparation for the history of Exodus (Exod. i. 7): see below, on Exod. xii. 37.

²⁸. And Jacob lived] Here begins a new section of the Law, —the last section of Genesis,—as read in the Synagogues.

Some of the Rabbis call this section "*the soul of Genesis*," and even of the whole Law, because it contains the Benediction pronounced by Jacob. For (say they) in Jacob's blessings are foreshewn the captivities of Israel, and their deliverances, "*till Shiloh come*" (xlix. 10), Who is the Teacher of righteousness (*R. Abraham*).

The parallel section from the Prophets is 1 Kings ii. 1—12, which describes the death of David.

—the whole age of Jacob was an hundred forty and seven years] He had remained in his father's house till he was seventy-seven years old. Then he fled to Padan-aram, and after seven years' service received Leah and Rachel, as his wives, from Laban. When he was eighty-four, his firstborn, Reuben, was born; Simeon, when he was eighty-five; Levi, when he was eighty-six; Judah, when he was eighty-seven; Joseph, when he was ninety-one. When he was ninety-seven he returned to Canaan; when he was one hundred and seven years of age, Joseph (then sixteen years old) was sold into Egypt. Jacob mourned for Joseph as dead twenty-three years. When Jacob was one hundred and twenty his father Isaac died; and Jacob died when he was one hundred and forty-seven years of age, and Joseph was fifty-six (*A Lapide*).

^{29, 30}. bury me not, I pray thee, in Egypt: But I will lie with my fathers] An act of faith, imitated by Joseph himself (l. 24). Jacob desired to be buried in the burying-place of his fathers. He thus endeavoured to deter his posterity from settling in Egypt, and to draw their minds from that country, and to fix their hopes on the land promised to their fathers; and he shewed his own firm belief that they would come to Canaan, according to God's promise (*Theodoret*). He desired that his body might be in Canaan with the bodies of Abraham and Isaac, as a perpetual memento to his posterity when settled in Canaan, that they might never forget God's promises to Abraham, Isaac, and Jacob.

Did he not also foresee the day, when Christ, the Promised Seed, would be born in Canaan, and preach and suffer there, and rise from the dead, and where all the faithful would receive remission of their sins by His death? (*S. Augustine*, Qu. 161.) May not his body, and the bodies of Abraham and Isaac, have been among the bodies of the saints, which appeared in

Jerusalem after the Resurrection of Christ? (*Matt.* xxvii. 52.) And did he not foresee the day, when by means of Christ's Resurrection, Abraham, Isaac, and Jacob would rise also from their graves, and be clothed with glorious bodies, and meet the Lord in the air, and so be for ever with the Lord? Was not, therefore, this injunction to Joseph an act of faith in the Resurrection from the Dead, through Him Who is "the Resurrection and the Life?" Was it not an act of Hope and expectation of that heavenly and Eternal Rest, of which Canaan was a type?

³¹. And Israel bowed himself upon the bed's head] Notwithstanding the strong testimony in favour of this rendering, which is that of the *Chaldee Paraphrase*, and of *Symmachus* and *Aquila*, and of the Latin *Vulgate*, and *S. Jerome* (*Quaest. Hebraic.*), and is required by the present Masoretic reading of the word translated *bed*, yet there is much to be said in favour of the translation of the *Septuagint* and the *Syriac*, which is adopted by the author of the Epistle to the Hebrews (xi. 21): "He bowed himself or worshipped, leaning on the top of his staff."

In behalf of that reading, it may be observed—

(1) That the context affords no evidence that Jacob was at this time in bed, or even that he was sick.

(2) It is not till the next chapter that we read, "It came to pass after these things, that one told Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim," in order that Jacob might bless them (cp. Heb. xi. 21).

If Jacob had been sick before, why did not Joseph take his two sons to him then?

(3) That the Hebrew word here rendered *bed* is capable of two meanings, according as it is pointed, and may be either *mittah*, bed, or *matteh*, staff; both are from the same root, *natah*, to stretch. *Gesen.* 466, 467, 546.

(4) May we not say that the rendering of the *Sept.*, adopted by the Apostle to the Hebrews, enables us to understand aright the original Hebrew, and appears to show that it ought to be pointed so as to be *matteh*, staff, and not *mittah*, bed, and that the true meaning is (as the LXX and the Apostle expound it), "he strengthened himself upon his staff, and so, leaning forward, worshipped God?" so *Theodoret*.

The *Septuagint* Translators have κλίνη, *bed*, in xlviii. 2; and their translation, πάδος, staff, here (xlvii. 31), is entitled to more attention on that account.

Other Expositors have supposed, that the *Septuagint* Translators mistook the Hebrew Original. But it is more likely that there is an error in the present *Masoretic points* of the word rendered *bed*, than in the Greek text, cited by St. Paul.

XLVIII. ¹And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. ²And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. ³And Jacob said unto Joseph, God Almighty appeared unto me at ^aLuz in the land of Canaan, and blessed me, ⁴And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^bfor an everlasting possession. ⁵And now thy ^ctwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. ⁷And as for me, when I came from Padan, ^dRachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

a ch. 28. 13. 19. & 35. 6, 9, &c.

b ch. 17. 8.

c ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4.

d ch. 35. 9, 16, 19.

⁸And Israel beheld Joseph's sons, and said, Who are these? ⁹And Joseph

The *staff* of Jacob might well be mentioned, as suggestive of God's mercies to him, according to the Patriarch's own words, "With my *staff* I passed over Jordan, and now I am become two bands" (Gen. xxxii. 10). Besides, the *staff* is the Scriptural characteristic of *travel*. Hence the Israelites were commanded by God to eat the Passover with their loins girded, and their shoes on their feet, and their *staff* in their hand (Exod. xii. 11). And this introduction of the *staff* into the scene of the Patriarch's last charge concerning himself, and the *removal* of his own body after its mortal *pilgrimage*, to *repose* in the promised land, the type of heaven, may be designed to remind the reader that in his old age he was still a *pilgrim*, as he describes himself (v. 9), and was *travelling* onward from the Egypt of this world to his heavenly rest. It is doubtful, also, whether an Eastern *bed* could be properly described, in the modern sense of the words, as having a *head*.

The two incidents recorded in the Book of Genesis (xlvii. 27—31, and xlviii. 2), as interpreted by the LXX, appear to represent a *gradual decline and decrepitude*. In the former, the Patriarch is represented as leaning on his *staff*; in the latter, he is laid upon his *bed*. In both, he shows his faith in the promises of God. In the former, he provides for his own burial in Canaan; in the latter, he blesses the sons of Joseph. St. Paul inverts the order of the incidents, and dwells more upon the latter, because it was more relevant to his purpose, as declaring the Patriarch's hope and trust in blessings to come, and as intimately connected with the similar command which he next recounts from Joseph himself: cp. the learned note of *Pererius* here.

The opinion of *Calovius* is,—and it is received by *Keil*, p. 280,—that the Author of the Epistle to the Hebrews adopted the reading of the *Septuagint*, because that was the *Authorized Version* of the Hebrew, and not because he thought that rendering to be preferable in itself.

The question may be left (as it is by *Delitzsch*, p. 526) to the judgment of the learned reader: cp. *Pfeiffer*, *Dubia*, p. 103.

The question has been asked, Why did Jacob bow himself? Some ancient writers (*Chrysostom*, Hom. 66; *John Damascene*, iv. 11) suppose that he leaned forward toward the staff of Joseph, and bowed to him, and so fulfilled Joseph's dream (xxxvii. 10); that he bowed to him as Ruler of Egypt.

The act of bowing himself is mentioned as a consequence of Joseph's consent to his request, that Joseph would bury him in Canaan; and the most probable opinion seems to be, that Jacob bowed himself in adoration of God, for His mercy in restoring Joseph to him, and because his prayer for burial in Canaan was granted; and because the oath which he had asked from Joseph, and which Joseph had just sworn, was a solemn appeal to God. *Sept.* has *προσκύνησεν*.

To His great Name, in thankful adoration, the aged Patriarch, the Pilgrim of one hundred and forty-seven years, bowed his head, leaning on the staff of his pilgrimage, the emblem of that Power which had supported him in all his

wanderings, and which had now brought him near to his end in peace: cp. Ps. xxiii. 4: "Thy rod and Thy staff comfort me."

The next scene is, Jacob laid on his *bed* (xlviii. 2). But as "the outward man perisheth, the inner man is renewed" (2 Cor. iv. 6). The more he sinks in bodily strength, the more he rises in spiritual power. There was a remarkable parallel to this, in David: see below on 1 Chron. xxviii. *prelim. note*.

In the benedictions that follow, the weakness of *Jacob* disappears, and *Israel*, about to depart in peace, is displayed in all his dignity and glory.

CH. XLVIII. 2. one told Jacob] Observe the use of the word: one told *Jacob*, and *Israel* strengthened himself: see also v. 8: *Israel* beheld Joseph's sons, and (v. 11) *Israel* said unto Joseph. See also vv. 13, 14. 21, where the name *Israel* occurs.

3. *Luz*] See xxviii. 13—19; xxxv. 6.

At the end of his pilgrimage Jacob recounts the blessings which he had received from God at the beginning of it. So St. Paul: see 2 Tim. i. 3. 1 Tim. v. 4.

5. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt—are mine] They are as my children; on a par with my two eldest, *Reuben* and *Simeon*. They who have been born to thee by an Egyptian wife, *Asenath*, are made heirs by adoption with my sons; and Joseph has a double portion, the birthright being taken from *Reuben* and given to him (see xlix. 3, 4. 1 Chron. v. 1, 2). And two tribes are reckoned from Joseph (Num. i. 32—34. Rev. vii. 6. 8).

So the Ephraims and Manassehs, who are born to Christ by the Gentile Church, are made fellow-heirs with the Jews in the Gospel, and are preferred before them.

6. shall be called after the name of their brethren] And not be separate tribes. So the Gentile and Jew make one Church in Christ (Col. iii. 11).

7. Rachel died by me] Thy mother died *by me*, at my side, and I buried her; and I now adopt thy two sons, for her sake and thine. Thou wilt therefore not neglect to pay the last duty of burial to me, who am come to die *by thee*.

Jacob was now near his end, and was endued with supernatural foreknowledge; and there was something prophetic in this record of the place of Rachel's burial-place, on the way to Bethlehem. Christ was born at Bethlehem of Jacob's seed; and through His Birth in our nature, and through His meritorious Death and glorious Resurrection, all faithful Israelites rest in peace, and have hope of a blessed Immortality: see on Matt. ii. 16, and Jerem. xxxi. 15.

—a little way] See on xxxv. 16.

8. Who are these?] What therefore Jacob had said of Ephraim and Manasseh had been said by him before he was aware of their presence. His bodily eye was dim, but his inner eye was clear.

e So ch. 33. 5. said unto his father, ^eThey are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and ^fI will bless them.

f ch. 27. 4. ^gNow ^gthe eyes of Israel were [†]dim for age, so that he could not see. And he brought them near unto him; and ^hhe kissed them, and embraced them.

g ch. 27. 1. [†] Heb. heavy, Isa. 6. 10. & 59. 1. ^h ch. 27. 27. ⁱ ch. 45. 26. ¹¹ And Israel said unto Joseph, ⁱI had not thought to see thy face: and, lo, God hath shewed me also thy seed. ¹² And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. ¹³ And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. ¹⁴ And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, ^kguiding his hands wittingly; for Manasseh was the firstborn.

k ver. 19. ¹⁵ And ^lhe blessed Joseph, and said, God, ^mbefore whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, ¹⁶ The Angel ⁿwhich redeemed me from all evil, bless the lads; and let ^omy name be named on them, and the name of my fathers Abraham and Isaac; and let them [†]grow into a multitude in the midst of the earth. ¹⁷ And when Joseph saw that his father ^plaid his right hand upon the head of Ephraim, it ^{||}displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸ And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. ¹⁹ And his father refused, and said, ^qI know it, my son, I know it: he also shall become a people, and he also shall be great: but truly ^rhis younger brother shall be greater than he, and his seed shall become a [†]multi-

l Heb. 11. 21. m ch. 17. 1. & 24. 40. n ch. 28. 15. & 31. 11, 13, 24. Ps. 34. 22. & 121. 7. o Amos 9. 12. Acts 15. 17. [†] Heb. as fishes do increase: see Num. 26. 34, 37. p ver. 14. ^{||} Or, was evil in his eyes, ch. 28. 8. q ver. 14. r Num. 1. 33, 35. & 2. 19, 21. Deut. 33. 17. Rev. 7. 6, 8. [†] Heb. fulness.

12. Joseph brought them out from between his knees] Jacob's knees. Probably they had knelt down before him. Joseph brought them forth and placed them at Jacob's side, in order that he might place his hands on them and bless them.

14. Israel stretched out his right hand, and laid it upon Ephraim's head] Thus preferring Ephraim, the younger, to his elder brother, Manasseh; see the following notes.

—guiding his hands wittingly] Or, crossing his hands. The Sept. has ἐναλλάξ τὰς χεῖρας; Vulg. "commutans manus." So Syriac and Arabic, and the Targums of Jonathan and Jerusalem. The Hebrew word *siccol* here may be connected with the Arabic *sacala*, to intertwine; or, if the rendering of our Authorized Version is adopted, it is from *sacal*, to discern, to act prudently (Gesenius, p. 789; Kalisch, p. 719).

This was a prophetic act. Jacob reversed the position which Joseph's two sons held by birth and by their father's arrangement. He foresaw the future superiority of Ephraim, from whom Joshua sprung, the type of Jesus, the Saviour, the leader of Israel into his inheritance; and the tribes of the kingdom of Israel were afterwards called Ephraim (Isa. vii. 2. Jer. vii. 15. Ezek. xxxvii. 16. Hosea v. 12; ix. 3).

Some of the Ancient Fathers suggest that in the crossing of Jacob's hands, when he was blessing the sons of Joseph, there was a foreshadowing of the cross of the Ever-blessed Son of God, from Whose Death and Passion all Benedictions derive their virtue; Whom "God sent to bless us" (Acts iii. 26); Who was parted from His Apostles when in the act of blessing them (Luke xxiv. 50. 51); and Who is our Great High Priest, ever lifting up his hands in heaven to bless us; and Whose Death, as the source of life, is represented in the sign of the Cross at the administration of the Sacrament of Baptism, and is exhibited in the blessing of the Cup and the breaking of the Bread in the Holy Communion; see 1 Cor. x. 16. Thus Tertullian says (de Baptismo, c. 8), "Est hoc de veteri sacramento, quo nepotes suos ex Joseph, Ephraim, et Manasse, Jacob impositis et intermutatis manibus benedixerit, et quidem ita transversim obliquatis in se, ut Christum deformantes jam tunc portenderent benedictionem in Christo futuram;" see also Novatian de Trin. c. 27; Paulin., Ep. 4; S. Ioann. Damascen. de Orth. Fide iv. c. 11, "Jacob with his hands crossed in blessing foreshadowed the cross of Christ." Cp. S. Aug. de Civ. Dei xvi. 42; Qu. in Gen. 166; in Ps. 77,

who regards the benediction on Ephraim, the younger brother, as prophetic of the preference of the Gentile to the Jew.

On the use of imposition of hands in blessing or ordaining, see Num. viii. 10; xxvii. 18. 20. 23. Deut. xxxiv. 9. Matt. xix. 13. Mark x. 16. Acts vi. 6; viii. 17, 18; xiii. 3; xix. 6. 1 Tim. iv. 14. 2 Tim. i. 6. S. Jerome, on Isa. lviii. Hooker, v. 66. 1.

—Manasseh was the firstborn] But the younger son is preferred to the elder. So Man is exalted above Angels; Abel was preferred to Cain; Abraham to his elder brother; Isaac to Ishmael; Jacob to Esau; Joseph to Reuben; Moses to Aaron; David to his seven brethren; the Gentile to the Jew; St. Paul to other Apostles. Cp. Theodoret, Qu. 109.

15. he blessed Joseph, and said] Observe the triple benediction here; may it not be a foreshadowing of blessings in the Name of the Adorable Trinity (Luther)?

1. God, before whom my fathers did walk—
2. The God which fed me (as a shepherd).
3. The Angel which redeemed me.

16. The Angel which redeemed me] Here is a foresight of Christ, "the Angel of the Covenant" (Mal. iii. 1); the Angel in Whom God's Name is (Exod. xxiii. 20, 21); the Angel Whom Jacob here designates as his Redeemer and Deliverer. So the Ancient Fathers expound the passage (Athanas., Orat. iii. c. Arian. § 12; Epist. ad Serap. i. 14; S. Hilary de Trin. v. 11. Cp. above, xviii. 1; below, Exod. iii. 2—6; and Pfeiffer, Dubia, p. 104; and Keil on xi. 27, and note here).

—bless the lads] The verb *bless* is in the singular, and shows the unity of God. But the triple Name explained by the light of the Gospel, seems to intimate a threefold Personality in the One Godhead. "Conjungit tres personas in uno opere benedicens: sunt hi tres unus Deus, et unus Benedictor" (Luther): cp. below, on Num. vi. 23—27.

—let my name be named on them] Let them be called mine, and let them be called Abraham's seed (see v. 5: cp. 1 Kings viii. 43. Jer. xiv. 9. Dan. ix. 18. James ii. 7); and let them grow into a multitude in the midst of the earth; a foreshadowing of the greatness of the Gentile Church, and its union with Israel in Christ, by baptism into the Name of the Blessed Trinity (Matt. xxviii. 19): see v. 15.

19. his younger brother shall be greater than he] See the fulfilment in Num. i. 32—35; ii. 18. 20. Deut. xxxiii. 17.

tude of nations. ²⁰ And he blessed them that day, saying, 'In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

²¹ And Israel said unto Joseph, Behold, I die: but 'God shall be with you, and bring you again unto the land of your fathers. ²² Moreover "I have given to thee one portion above thy brethren, which I took out of the hand * of the Amorite with my sword and with my bow.

XLIX. ¹ And Jacob called unto his sons, and said, Gather yourselves

20. *he blessed them*] Unless Ephraim and Manasseh had thus been blessed by Jacob, it is not probable, that, being born in Egypt, of an Egyptian mother, Asenath, the daughter of an Egyptian Priest, they would ever have been enrolled among the sons of Israel, and have been received into the number of the Twelve Tribes. Here, then, is an explanation, silently introduced, of what otherwise would have seemed unaccountable; and here is a mark of historical consistency and truth: cp. *S. Cyril*, *Glaphyr*. p. 206.

²². *Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow*] I give a double portion to thee, as to the firstborn. See Deut. xxi. 17: cp. 1 Chron. v. 2, and Ezek. xlvii. 13. The Hebrew word for *portion* here is *shechem*; and at *Shechem* Abraham purchased land, and built his first altar in Canaan (see on xii. 6, and Acts vii. 16); and there, also, Jacob purchased land, and built his first altar on his return from Padan-aram (see xxxiii. 18, 19).

Jacob informs us that the portion which he gave to Joseph was taken out of the hands of the Amorite *with his sword and with his bow*, i. e. by conquest: see Ps. xlv. 7.

Jacob was a man of peace; and what he so took away, was not usurped, but was justly recovered from those who had encroached upon his possession. Abraham had bought land at Shechem, and built an altar there. Jacob had done the same. Shechem was the sanctuary of God, and therefore Jacob would doubtless be desirous to rescue it from the invasion of the heathen, and to secure it to his posterity. The act to which he is here referring, when he says that he "took it out of the hand of the Amorite," was probably an act of *recovery*.

We know from the New Testament that Jacob gave a parcel of ground to Joseph at *Shechem* (John iv. 5). We know also that the bones of Joseph and his brethren were carried out of Egypt and buried at *Shechem* (see Josh. xxiv. 32. Acts vii. 16. *Jerome*, *Epist.* 86; and *Quæst.* in Gen. xlix.: "in eodem loco (Sichem) sepultus est Joseph, et mausoleum ejus ibi hodie cernitur." Cp. *Robinson's Palestine*, iii. 109. 119, and below, Preliminary Note to Acts vii.).

Shechem became a national sanctuary of Israel (see Josh. xxiv. 1), and was memorable in the history of our Blessed Lord, as the first place where He revealed Himself as the Messiah, viz. to the Samaritan woman (John iv. 5—40); and perhaps of His Holy Apostles: see above, on chap. xxiv. 25, 26.

When the Psalmist speaks of the future triumphs of the Messiah, he begins with a reference to *Shechem* and *Succoth*, the two neighbouring places which are connected with the history of *Jacob* on his return from Padan-aram to Canaan: see above, xxxiii. 17. The Psalmist says, "I will rejoice, and divide *Shechem*, and mete out the valley of *Succoth*;" and then he mentions the two sons of Joseph, *Manasseh* and *Ephraim* (Ps. cviii. 7. 9). "*Gilead* (cp. Josh. xvii. 6, joined with *Manasseh*) is mine, *Manasses* is mine; *Ephraim* also is the strength of my head." Thus that Psalm, which foretells Christ's victories, is connected with Genesis.

JACOB BLESSES THE TWELVE PATRIARCHS.

CH. XLIX. 1. *And Jacob called unto his sons*] The last days of *Jacob* are distinguished by a remarkable characteristic from those of the other Patriarchs;

As has been observed (xxiv. 1), Abraham disappears from the history as soon as Isaac is married to Rebekah; and we hear little of Isaac, after Jacob's return from Padan-aram.

But the solemn act performed by *Jacob*, at the end of his life, is one of the most prominent in his career; and occurring, as it does, after the history of Joseph, and at the close of Genesis, it is the consummation of the Patriarchal History; and is the bond of union which connects it with the Exodus, and reaches onward to the Gospel: see vv. 10—12.

Jacob, the Son of Isaac, and the Grandson of Abraham, and the Representative of the Promised Seed, and the Father of the Twelve Tribes of the Hebrew People, is now about to be

gathered to his fathers, and he summons his sons and blesses them. He, who had been sick and weak (xlvi. 1), is now endued with supernatural power, and spiritual illumination, like Moses on Pisgah, or like David on the eve of his death, in the great assembly of Israel at Jerusalem (1 Chron. xxviii. *prelim. note*).

Jacob, as the father of the Twelve Tribes of Israel, was a figure of Jesus Christ, the Head of the Twelve Apostles, the spiritual Heads and Parents of the Israel of God. In gathering together his sons to give them commands (v. 33), and to bless them before he is separated from them, Jacob brings before us an image of Him who "assembled His Apostles and gave them commands" (Acts i. 4); and "Who lifted up His hands and blessed them; and it came to pass while He blessed them, He was parted from them and carried up into heaven" (Luke xxiv. 51).

This last address of Jacob is,—

(1) *A prophecy*, extending to the last days (v. 1), which, as explained by the Holy Spirit speaking by the Prophets in the Old Testament, and by the Apostles in the New, are the days of the Messiah, the days of the Gospel, extending from the birth of Christ to His second Advent: see Num. xxiv. 14. Isa. ii. 2. Jer. xxx. 24. Ezek. xxxviii. 8. 16. Joel ii. 28: cp. Acts ii. 17. Heb. i. 2. 1 Pet. i. 5. 2 Pet. iii. 3. 1 John ii. 18. Jude 18: cp. *Hengstenberg*, *die Gesch. Bileams*, p. 158; and *Keil*, p. 284; and *Delitzsch*.

Any interpretation of Jacob's address which falls short of this scope, contravenes the declaration of the Patriarch himself at the beginning of his address, I will tell you what "shall befall you in the last days."

Jacob's farewell address to his sons is not merely a prophetic intimation of local and temporal blessings; nor, as others suppose—who do not regard it as a prophecy at all—only a fragmentary historical record of an age later than even that of Moses himself; but it has a fresh and growing interest, and is fraught with warnings, admonitions, and encouragements for the Church of God in every age, even to the end of time.

(2) It is also a *benediction*; see v. 28, "this is what their father spake, and blessed them," and, therefore, however severe some of the censures in it may be, yet the design of the whole is, that by repentance, the reproof may issue in *blessing*.

(3) In v. 28 it is said, "these are the twelve Tribes of Israel," not merely the twelve Sons. In the twelve Sons, the Patriarch sees the twelve Tribes who are to come from them. And since the prophecy reaches to the last days, it is to be interpreted not only in a literal, but also in a spiritual, sense (as the ancient Christian Church universally interpreted it), as containing warnings, instruction, and comfort to the spiritual Israel, that is, to the Apostles and Apostolic Churches, even to the Day of Doom. In speaking to the Twelve Tribes of Israel, Jacob speaks to all true Israelites; as our Lord spake to all, when He said to the Apostles, "I am with you always, even unto the end of the World." Matt. xxviii. 20.

The prophecy of Jacob extends forward from Jacob to Christ, and to His Church. The central figure is Jacob: he stretches his hands in blessing, over the heads of the Twelve Patriarchs, and over the Twelve Tribes, whom he sees in them; and his words, inspired by the Holy Ghost, pass beyond them by ever-widening concentric circles, and reach to their distant antitypes, even to the Twelve Apostles, and to all Apostolic Churches. And Jacob himself gives forth utterances, which come from the inmost depths of the soul of Him whom he represents, the Head and Father of all true Israelites, the Everlasting Son of God. And therefore we may well expect a prophecy here of His Incarnation, and of the Kingdom which He has as the Son of Man, and all its blessed consequences; for, assuredly, this was the great event in the chain which descended downward from Jacob through David to Christ; and must hold a principal place in such a prophecy as this.

There are seven Benedictions in Holy Scripture, which connect successive dispensations together;—

^s So Ruth 4. 11, 12.
t ch. 46. 4. & 50. 24.
u Josh. 24. 32. 1 Chron. 5. 2.
John 4. 5.
x ch. 15. 16. & 34. 28.
Josh. 17. 14, &c.

a Deut. 33. 1.
Amos 3. 7.
b Deut. 4. 30.
Num. 24. 14.
Isa. 2. 2. & 39. 6.
Jer. 23. 20.
Dan. 2. 28. 29.
Acts 2. 17.
Heb. 1. 2.
c Ps. 34. 11.
d ch. 29. 32.

e Deut. 21. 17.
Ps. 78. 51.

† Heb. *do not*
thou excel.

f 1 Chron. 5. 1.
g ch. 35. 22.
Deut. 27. 20.
1 Chron. 5. 1.

‡ Or, *my couch is gone.*

together, that I may ^atell you *that* which shall befall you ^bin the last days.

² Gather yourselves together, and hear, ye sons of Jacob ;
And ^chearken unto Israel your father.

³ Reuben, thou art ^dmy firstborn,
My might, ^eand the beginning of my strength,
The excellency of dignity, and the excellency of power :

⁴ Unstable as water, † ^fthou shalt not excel ;
Because thou ^gwentest up to thy father's bed ;
Then defiledst thou it : ‖ he went up to my couch.

(1) The Benediction which God pronounced on His creatures and on Man (Gen. i. 22. 28).

(2) The Benediction which God pronounced on Noah and his sons after the flood (ix. 1).

(3) The Benediction which Melchizedek, the Priest of the Most High God, pronounced on Abraham, the father of the faithful (xiv. 19).

(4) The Benediction which Jacob, the father of Israel, pronounces on the Twelve Patriarchs before his death (xlix. 1).

(5) The Benediction which Moses, the leader of Israel, pronounces on the Twelve Tribes before his death (Deut. xxxiii. 1).

(6) The Benediction which Christ pronounces, in His Sermon on the Mount Matt. v. 3—12.

(7) The Benediction which He pronounces on His Apostles just before His Ascension (Luke xxiv. 50, 51).

These Benedictions are preparatory to, and will be consummated in, the octave or great Benediction which Christ Himself will pronounce, at the Great Day, on the Israel of God, "Come, ye *blessed of My Father*, inherit the Kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

Moses, in His Benediction, supposes this prophecy of Jacob to be known to his hearers, and his benediction is supplementary to Jacob's. Jacob was an ancestor of the Messiah, which Moses was not ; and therefore the prophecy of Moses is subordinate to Jacob's (see on Deut. xxxiii. 1).

The ancient Christian Expositions of this chapter may be seen in *Origen's* Hom. xvii. in Genesis ; *S. Ambrose's* work, de Benedictionibus Patriarcharum, i. p. 513 ; and in *S. Jerome's* Liber Quæstionum in Genesim ii. p. 544 ; and in *Theodoret's* Quæstiones in Genesim. *Rufinus* de Bened. Patriarch. (*Migne*, Patrol. Tom. xxi.) : cp. *Hengst.* Christol. i. 54—104 ; the *Essays of Venema, Diestel*, and *Land*, cited by *Keil*, p. 286 ; and *Dr. Pusey* on Daniel, p. 249.

^{2. Gather yourselves together}] Jacob repeats this twice ; an intimation that blessings are bestowed on those who are gathered together in unity (Matt. xviii. 20).

It was a providential thing for the sons of Jacob, that they were constrained by the famine to go down into Egypt. Thus they were *gathered together*. We have seen (ch. xxxviii.) that Judah, the ancestor of Christ, had *wandered away* from his father's house, and had allied himself by marriage with the *Canaanites* ; and we have seen the unhappy results of that marriage. The other sons of Jacob might have followed Judah's example in their father's old age ; but by the pressure of the famine they were *gathered together*, and Judah with them, into Egypt, where Joseph was ; and they are now *gathered together* to receive their father's blessing before his death.

^{3. Reuben}] The three first-mentioned sons of Jacob (*Reuben, Simeon, Levi*) incur severe blame from him, for different kinds of sin ; it is not till he comes to *Judah*, the progenitor of Christ, that he opens his mouth in praise : cp. *Origen*, Hom. 17, who regards the acts of Reuben, Simeon, and Levi, here described, as representing different characters of evil (especially lust and cruelty) ; it is not till we come to Christ, that evil is healed

— *Reuben, thou art my firstborn, My might, and the beginning of my strength*] The *Vulgate* renders it, The beginning of my sorrow, and so *Aquila* and *Symmachus* ; and the original word (*on*) has sometimes the sense of *misdeed* and *grief* (xxxv. 18. Deut. xxvi. 14. Hos. ix. 4). Perhaps the word was used on account of its twofold meaning ; he who was the beginning of strength was also the beginning of sorrow, ἀρχὴ ὀδύνης, Matt. xxiv. 8. Reuben, as the firstborn, was entitled to the priesthood, the father's blessing, and double portion (see Deut. xxi. 17 ; and *Ainsworth* there) ; or, as *Onkelos* expresses it, "the

portion of primogeniture, the priesthood, and the kingdom ;" but Reuben forfeited them by his sin (*Aben Ezra*, *Rashi*, *Rashbam*, and the *Targums of Jonathan and Jerusalem*, which add that the dignities were transferred to Joseph, Levi, and Judah : as to the former, see 1 Chron. v. 1).

^{4. Unstable as water}] Literally, *ebullition, effusion, as of water* (the abstract for the concrete) ; the original word (*pu-chaz*) is a substantive from *paachaz*, to *burst forth*, like water boiling over, and is applied to excess of riot, lasciviousness, and pride. It is rendered ἐξέβρισας by *Sept.*, and ἠρεπέσας by *Symm.* : it corresponds exactly with the word ἀνάχυσις, used by *St. Peter* (1 Pet. iv. 4).

The idea, therefore, conveyed by the word is not instability and fickleness, but rather, violence and licentiousness.

— *thou shalt not excel*] Being my firstborn, my might, the beginning of strength, thou oughtest to have had strength of soul, and greatness of mind, and excellency of spirit for thy high office ; but thou hast failed, and been weak, and yet violent, as water : therefore thy pre-eminence is forfeited, and is transferred to another (*S. Jerome*).

The Jews were God's firstborn, but they have done dishonour to Him by rebelling against Him, and by rejecting Christ, and they have been disinherited ; and the younger son, the Gentile, has received the inheritance (*Origen*).

— *Because thou wentest up to thy father's bed*] Thy name. *Reuben*, signifies "see a son" (xxix. 32) ; and thou art the *first-born* of my sons ; but thou hast forgotten the duty of a son, and hast intruded thyself into the place of thy father. Therefore, on account of this sacrilegious usurpation, thou art degraded from thy place ; *thou shalt not excel* ; thou hast inherited a curse (Deut. xxvii. 20) ; thou shalt not be first among children, because thou hast attempted to supplant thy father in what is dearest to him.

Jacob, who had received the tidings of this incestuous act with mournful silence (xxxv. 22), now with his dying breath pronounces a solemn condemnation upon it—and thus delivers a fearful prophetic warning against the sins of incest prevalent in the last days.

Later history presents some examples of similar acts, especially the case of Absalom (2 Sam. xvi. 22). They are what Antichristianism is in the Church.

Bearing in mind the important fact stated by Jacob himself, in the beginning of his address (see on v. 1), that this prophecy extends to the last days, we may surely say, that these words of the Patriarch contain a warning to all, especially to Christian Pastors and Christian Churches, that, if they invade the parental and royal rights of Christ, their Divine Father and Lord, whether it be by presumptuous claims to Supremacy and lordship over the souls of men, by inventing and promulgating new Articles of Faith, or by arrogating to themselves in any other respect the power of superseding and supplanting Christ, they incur a parental curse and reprobation.

This sin has been committed by the Bishop of Rome : see the notes above, on xxxv. 22.

But, on the other hand, there is a promise of blessing to all who are zealous for the honour of the Divine Bridegroom, as the Baptist was (John iii. 29) ; and as the Apostle St. Paul was (2 Cor. xi. 2, 3). They are true Reubens ; they belong to "the Church of the Firstborn, whose names are written in heaven" (Heb. xii. 23).

— *he went up to my couch*] The change from the second to the third person is full of dignity. Compare the Poet's words, "Num fletu ingemuit nostro?" after the vehement address "*Perfide*," (*Virgil*, Æn. iv. 366).

On the sin here described, as committed by Antichristian usurpations in the Church of Christ, see xxxv. 22.

^{5b} Simeon and Levi are¹ brethren;
^{||} ^k Instruments of cruelty are in their habitations.
⁶ O my soul, 'come not thou into their secret;
["] Unto their assembly, "mine honour, be not thou united:
 For ° in their anger they slew a man,
 And in their selfwill they || digged down a wall.
⁷ Cursed be their anger, for it was fierce;
 And their wrath, for it was cruel:
[°] I will divide them in Jacob,
 And scatter them in Israel.
^{8a} Judah, thou art he whom thy brethren shall praise:
 Thy hand shall be in the neck of thine enemies;

h ch. 29. 33, 34.
 i Prov. 18. 9.
 || Or, their swords
 are weapons of
 violence
 k ch. 34. 25.
 l Prov. 1. 15, 16.
 m Ps. 26. 9.
 Eph. 5. 11.
 n Ps. 16. 9. &
 30. 12. & 57. 8.
 o ch. 34. 26.
 || Or, houghed
 oxen.
 p Josh. 19. 1. &
 21. 5, 6, 7.
 1 Chron. 4. 24, 39.
 q ch. 29. 35.
 Deut. 33. 7.
 r Ps. 18. 40.

5. Simeon and Levi are brethren; Instruments of cruelty are in their habitations] Or, Instruments of cruelty are their swords (Rashi, R. Eliezer, Rosenmüller, Gesenius, and others: cp. Pfeiffer, Dubia, p. 106; and so our Margin).

The original word, *mecherah*, plural *mecheroth*, appears to be connected with the Greek μάχαρα, a sword, from a root *cur*, to pierce (see *Gesen.* 472); and this interpretation is confirmed by the history of their acts at Shechem (xxxv. 25, 26), to which Jacob refers. The rendering *habitations* seems to have little authority. Some translate it *burning rage* (as *Kalisch*, p. 744); others, *counsels*, which has more authority in its favour (*L. De Dieu*, *Schultens*; and cp. *Gesenius*, p. 472).

It is well observed by *Hengstenberg* (Christol. § 72), that if the Author of these words had been a writer who lived after *Moses*, as some imagine, he would not have used such humiliating terms as these concerning *Levi*; and it is very honourable to *Moses*, the great Hebrew Leader and Lawgiver, who was himself of the tribe of *Levi*, that he has recorded these words of censure on *Levi*, from the lips of *Jacob*.

6. into their secret] Or, council; Heb. *sod*, from *yasad*, to sit, to set: whence *sod* is a place of deliberation, an eastern divan (see *Gesen.*, p. 580).

— Unto their assembly] Their *kahal* (καλέω), convocation, ecclesia.

— mine honour] Perhaps equivalent to my tongue (Ps. xvi. 9. Acts ii. 26. James iii. 5); or, to my soul: cp. Ps. xxx. 13; lvii. 9. The Sept. render it τὰ ἡντὰ μου.

But the first-mentioned sense seems preferable. Let me not be united with them, or with such as they are, either in work or word.

— a man] Men; in a general sense (*Ewald*, § 176).

— they digged down a wall] Or rather, they hamstrung an ox. So Sept., Samaritan, and our Margin, and most recent expositors: cp. Pfeiffer, p. 106. The difference of translation arose from the similarity of the Hebrew *shor*, an ox, and *shur*, a wall. *Gesen.* 812.

Simeon and Levi are reprobated for their cruel murder of *Hamor* and *Shechem*, who are here compared to oxen or bulls, as princes often are by the sacred writers (Ezek. xxxix. 18. Isa. xiv. 9. Ps. xxii. 12; lxviii. 30).

For the more enlarged sense of these words, and on their reference to the days of Christ, see below, note on v. 7.

7. Cursed be their anger] *Jacob* does not curse their persons, but their passions; not the men, but their sin (*Theodoret*).

— I will divide them in Jacob, And scatter them in Israel] A prophecy fulfilled by the intermingling of the *Simeonites* in the inheritance of *Judah* (see Josh. xix. 1); and their subsequent excursions and migrations (1 Chron. iv. 38—43. *S. Jerome*); and by the dissemination of the tribe of *Levi* among the other tribes of *Israel* (Lev. xxv. 32—34. Num. xxxv. 2. Josh. xiv. 4; xxi. 1—40. *Origen*, Hom. 17).

But the denunciation was converted into a blessing, on account of the zeal of *Levi* (Exod. xxxii. 26—29. Deut. x. 8, 9; xii. 12. Num. xviii. 20. Josh. xiii. 14. 33; xiv. 3, 4); and they were dispersed in an honourable diffusion, that they might "teach *Jacob* God's judgments, and *Israel* His law" (Deut. xxxiii. 9, 10. Cp. *Joseph Mede's* Essay, book i. Disc. xxxv. p. 180). The *Simeonites* and *Levites* became the Teachers of the Law in the Synagogues and the Schools (*Jerusalem Targum*); and so *S. Hippolytus*, Frag. § 25: "From *Simeon* came the Scribes, and from *Levi* the Priests."

Jacob's prophecy and warning is to be extended from

Simeon and *Levi* to those in the Church of God, who have followed their example.

Simeon and *Levi* professed religious zeal for *circumcision*, the token of God's covenant with His people, and used it at *Shechem* for their own temporal ends in deceit and cruelty. On the contrast in *Peter* and *John* see on xxxiv. 25—31.

Their followers in *Israel*, the *Scribes* and *Levites*, the *Priests* and *Pharisees* of our Lord's age, professed zeal for *circumcision*, and for the external ceremonies of the Ritual Law; but they had not the spirit of the Law in their hearts; and "instruments of cruelty were their swords."

The consummation of their hypocritical and sanguinary spirit showed itself in the Crucifixion of Christ.

Christ, the true Sacrifice, is symbolized by the sacrificial animal, the ox. And when the *Priests* and *Scribes*, the descendants of *Levi* and *Simeon*, slew Christ, in zeal, as they pretended, for the honour of *Jehovah*, then they imitated these two brethren *Simeon* and *Levi*, who ἐνευροκόπησαν ταύρον,—hamstrung an ox.

The Christian Fathers thus interpret this passage. See *S. Hippolytus*, Frag. § 25. 29, ed. Lagarde, p. 128; *Tertullian*, adv. Jud. c. 11; c. Marcion. vii. 18; *Origen*, Hom. xvii. in Gen.; *S. Ambrose*, in Ps. xliii. Christ (says *S. Cyril*, Glaph. vii. p. 215) is symbolized by the ox, or bull, which is the strongest of animals appointed for sacrifice.

The *Priests*, and *Levites*, and *Scribes* killed Christ, the firstling of the herd; and they thought that they had destroyed Him; but He rose from the dead, and conquered His enemies, and pushed them with His horns, and scattered them. See the prophecy of *Moses* (Deut. xxxiii. 17).

The curse pronounced on *Simeon* and *Levi* has overtaken those who have imitated them,—the *Scribes* and *Priests* of the Jews; and the Jews, who were swayed by them, have been scattered abroad for their sins; and their cruelty to Christ has been punished by their extermination, and by their dispersion throughout the world: cp. *Origen*, Hom. 17.

Jacob prays that he may have no part in the assembly (*kahal*, church) of such false *Israelites*; and thus *Israel* their father utters a prophetic protest against the Jewish Sanhedrim, who "took counsel together against the Lord, and against His Anointed" (Ps. ii. 2. Matt. xxvii. 1).

8. Judah, thou art he whom thy brethren shall praise] Or, Judah thou, thy brethren shall praise thee. "Thou" is emphatic: cp. xxix. 35,—a blessing specially fulfilled in Him, who came of *Judah* (Heb. vii. 14. Matt. i. 3. Luke iii. 33); of the Seed of *David*, according to the flesh (Rom. i. 3. 2 Tim. ii. 8); and of Whom *David* himself writes, "Prayer shall be made ever unto Him, and daily shall He be praised" (Ps. lxxii. 15),—JESUS CHRIST.

For an exposition of this prophecy, as applied to Christ, see *S. Iren.*, iv. 23; *S. Ambrose* de Bened. Patriarch. § 4; *S. Aug.*, c. Faust. xii. 42; and de Civ. Dei xvi. 41; and the authors quoted in the following notes.

— Thy hand shall be in the neck of thine enemies] This was fulfilled primarily in the victories of *David*, and others of the royal house of *Judah*; and, secondarily, it has its full and final accomplishment in the triumphs of Him, who overthrows idolatry, and treads on the head of the Old Serpent, and who overcomes Sin, Death, and the Grave, and of whom *David* himself says, "The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool" (Ps. cx. 1); and of whom it is written, that "He must reign till He hath put

s ch. 27. 29.
1 Chron. 5. 2.
t Hos. 5. 14.
Rev. 5. 5.

* Thy father's children shall bow down before thee.

⁹ Judah is 'a lion's whelp:

From the prey, my son, thou art gone up:

"He stooped down, he couched as a lion,

And as an old lion; who shall rouse him up?

¹⁰ * The sceptre shall not depart from Judah,

Nor 'a lawgiver ' from between his feet,

^a Until Shiloh come;

u Num. 23. 24.
& 24. 9.

x Num. 24. 17.
Jer. 30. 21.
Zech. 10. 11.
y Ps. 60. 7. &
103. 8. or.
Num. 21. 18.
z Deut. 28. 57.

a Isa. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33.

all enemies under His feet" (1 Cor. xv. 25. Acts ii. 34. Heb. i. 13; x. 13).

So this prophecy is expounded by Origen, Hom. 17; S. Cyril. Alex., Glaphyr. p. 221; c. Julian. viii. p. 260; S. Chrys., Hom. 67.

— *Thy father's children shall bow down before thee*] This was fulfilled primarily in the recognition of David as their King by all the tribes of Israel (2 Sam. v. 1—5); and is fully and finally accomplished in Him, of Whom it is written, "All Kings shall fall down before Him, all Nations shall do Him service" (Ps. lxxii. 11); and "at His Name every knee shall bow" (Phil. ii. 10).

— *Thy father's children*] They who are made sons of God by adoption, shall bow down before Christ, who is "the Firstborn among many brethren" (Rom. viii. 29). "Tunc adorant Christum, cum filii Patris fuerint effecti, et Spiritum adoptionis acceperint, in quo clament, 'Abba Pater'" (Rom. viii. 15. Origen).

⁹ *Judah is a lion's whelp*] The standard of the royal tribe of Judah was a *Lion*. See *Aben Ezra*, in Num. xxii. *Mede's Works*, pp. 437. 594; *Lightfoot*, i. p. 2053; and the notes below, on Rev. iv. 4. p. 183. The Lion being the king of beasts, and Christ being the King of all true Israelites, St. John calls Christ the Lion, and identifies Him with the subject of Jacob's prophecy, by calling Him "*the Lion of the Tribe of Judah*" (Rev. v. 5).

— *From the prey, my son, thou art gone up*] He addresses Christ as *man*, the Son of David, as well as the Lord of David, the offspring of David, as well as the root of David (Matt. xxii. 41—45. Rev. v. 5; xxii. 16). Jacob addresses Him as suffering, and as conquering. Thou, my Son, art gone up on high; Thou hast led captivity captive; Thou hast bound the strong man, Satan, and hast spoiled his goods; Thou hast come forth as a Conqueror from the grave, and Death is swallowed up in victory.

This prophecy was specially fulfilled in Christ's rising victoriously with royal power and majesty from the sleep of death. Cp. S. Hilary, in Ps. cxxxi.; S. Ambrose, in Luc. ii. § 17; S. Cyril. Alex., Cat. 14. S. Cyprian, Epist. 63.

— *He stooped down*] Christ stooped, in order to rise more gloriously from the depths of suffering to which He descended. He became "obedient unto death; therefore God hath highly exalted Him" (Phil. ii. 9). He slept the sleep of death, in order to rise refreshed to glory (*Theodoret*, Qu. 110: S. Aug. de Civ. Dei xvi. 41).

— *he couched*] "Manifestissimè 'recubuisse et dormisse' dictum de passionis mortis Christi ostenditur" (*Origen*).

— *as a lion, And as an old lion*] Rather, *as a lion, and as a lioness*, i. e. probably when robbed of her young. Cp. Job iv. 10, 11. 2 Sam. xvii. 8. Hos. xiii. 8. *Herod.*, iii. 108. Even in physical respects there was something very appropriate in the selection of the *Lion* as the emblem of *Judah*; not only on account of its *royalty*, but because the Lion had its abode in the low-lying jungles of the territory of *Judah*,—a fact which is brought out in the history of *David* himself: "Thy servant slew the lion" (1 Sam. xvii. 36). And there are frequent references to the *Lion* in the writings of Amos, the prophetic herdsman or sheep-breeder of Tekoah, in *Judah* (Amos i. 2; iii. 4. 8. 12; v. 19. Cp. *Wilton*, Negeb, pp. 42—44).

Christ is "the Lion of the Tribe of Judah;" see the first note on this verse, and compare the remarkable parallel to this prophecy in Num. xxiv. 9, and the notes there.

— *who shall rouse him up?*] Who shall dare to attack him?

¹⁰ *The sceptre shall not depart from Judah*] Lit. *A sceptre*, the symbol of royalty (Ps. xlv. 7. Isa. xiv. 5. Amos i. 5), shall not depart from Judah. So *Targum of Onkelos*, *Targum of Jerusalem*, and almost all Christian interpreters, ancient and modern: see the following notes.

— *Nor a lawgiver from between his feet*] Nor a legislator

(Deut. xxxiii. 21), one who enacts and engraves statutes: cp. Job xiii. 27. Isa. xxxiii. 22. Ps. lx. 7; cviii. 8, "*Judah is my lawgiver*."

The words "from between the feet" are paraphrased by *Onkelos*, "from among his children's children;" and by the *Sept.* "from his thighs," and seem to be equivalent to "*from his seed*;" see Gen. xxiv. 2; xxxii. 25; xlvii. 29, and Deut. xxviii. 57. Isa. vii. 20.

Some (e.g. *Keil*, p. 239) interpret the words thus, "*a staff shall not depart from between his feet*," with allusion to the oriental practice of holding sceptres between the feet, as seen in the representations of Kings of Persepolis (*Niebuhr*, Reise, p. 145); or, *between the feet*, in the sense of something held firmly in the grasp, as prey by a lion (*Hengstenberg* and *Kalisch*). But the first interpretation has the preponderance of authority of ancient Versions (see *Sept.*, *Vulg.*, *Samaritan*, *Syriac*, *Arabic*, *Targum of Onkelos*, *Targum Jerus.*).

ON THE COMING OF SHILOH.

— *Until Shiloh come*] By the universal consent of all ancient Interpreters, Jewish as well as Christian, these words contain a prophecy of the MESSIAH,—

(1) With regard to Hebrew Interpreters, the *Targum of Onkelos*, the most important Paraphrase of the Books of Moses, expounds these words thus, "*until Messiah comes, whose is the kingdom*;" and the *Jerusalem Targum*, "*the King Messiah, whose is the Kingdom*." The Cabbalists also interpreted it in the same manner, and remarked that the words "*Shiloh shall come*" make in Hebrew the same number with the name of "Messiah;" and in the *Babylonish Talmud*, Tract. Sanhedrin, fol. 98, R. Johanan asks, "What is the name of the MESSIAH?" and the school of R. Shila answered, "*Until Shiloh come*" (see Bp. Pearson on the Creed, Art. ii. p. 82; cp. Schoetigen, Hor. Heb. 1264—1280); and in *Bereshith Rabba* in the Scholium on the word *Shiloh* it is said, "this is the MESSIAH;" and so *Kimchi*, *Aben Ezra*, *Salomon Jarchi*, and B. Joseph in *Ikkarim*, or the foundation of belief.

The paraphrase of the *Septuagint* here may also be cited in evidence of the judgment of the most learned Jews, before the Coming of Christ. In that Version are inserted the remarkable words, καὶ ἀβρὶς προσδοκία ἐθνῶν, and "He is the expectation of the Gentiles," words applicable to the Messiah, "the desire of all Nations," and to Him only (Hag. ii. 7). Observe also that the *Septuagint* here has the two words, ἄρχων and ἡγούμενος, in v. 10, and both these words are applied to CHRIST in the celebrated prophecy of Micah, as read in the *Septuagint*, concerning Bethlehem in Judah, His birth-place; ἐκ σοῦ μοι ἐξελεύσεται ἡγούμενος τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραὴλ, Micah v. 1, 2.

Even many modern Jews interpret Shiloh as equivalent to the Messiah. They render the words thus, "the staff shall not depart from Judah, for ever; for *Shiloh* cometh." So *De Sola*, *Lindenthal*, and *Raphall*.

(2) All ancient Christian Interpreters were agreed that these words contain a prophecy of CHRIST: see *Justin Martyr*, Apol. i. § 32, and again, § 54, and especially in his Dialogue with Trypho the Jew, § 52, and again, § 120, to which interpretation no objection is made by the Jewish interlocutor. So S. Irenæus, iv. c. 23, ed. Grabe; Origen, c. Cels. i. p. 41; Hom. 17 in Gen.; S. Cyprian, c. Jud. i. 21; S. Hippolytus de Christo, § 6, pp. 5, 6, ed. Lagarde; Eusebius, H. E. i. 6; Dem. Ev. i. p. 6; viii. p. 366; Theodoret, Quæst. in Gen. 110; S. Ambrose de Benedict. Patriarch. § 4, and in Evang. Luc. lib. iii.; see also S. Jerome, Quæst. in Genes.; S. Cyril. Hieros., Cat. 12; S. Cyril. Alex., Glaphyr. p. 223, and lib. viii. c. Julianum; S. Chrysost., Hom. 67 in Genes.; S. Augustine de Civ. Dei xvi. 41; c. Faust. xii. 42, in Ps. 75: cp. Pfeiffer, Dubia, p. 108; Natalis Alexander, Hist. Eccl. i. Diss. xii.

(3) The fact that the ancient Versions and Interpreters did not agree as to the grammatical analysis of the word

^b And unto him shall the gathering of the people be.

& 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5. Hag. 2. 7.

b Isa. 2. 2. &
11. 10. & 42. 1, 4.
Luke 2. 30, 31, 32.

SHILOH,—and the fact also, that there are some variations in the MSS. here (some omitting the *yod*, and some few reading *vau* at the end, instead of *he*), give greater force and cogency to the agreement of all ancient Expositors in their judgment that the subject of the prophecy is the MESSIAH. They did not agree in their opinions as to the reason why the Messiah is so called, or what is the precise meaning of the word Shiloh; but all of them were of one mind in this,—that these words concerning SHILOH are a prophecy of the coming of CHRIST.

(4) May there not be something significant even in the fact, that there is this difference of opinion as to the meaning of the word Shiloh, and that ancient and modern analysis has not been able to determine its precise signification? Is there not a parallel here to the Adorable Name whose pronunciation has baffled the skill of human intelligence? Are there not some divine rays of mystery about the word SHILOH which dazzle the eye, as there are round that of JEHOVAH? May we not say with St. John, "He had a Name written, that no man knew, but He himself?" (Rev. xix. 12.)

For another example, see below, on Lev. xvi. 8, concerning the name *Azazel*, a type of Christ. The same may be said of the word *Cherubim*, the symbols of the Divine Presence. Its etymology is veiled in mystery: see above, on iii. 23.

(5) The principal opinions as to the meaning of the word SHILOH are as follows,—

(1) That it signifies "Peaceable" (so the Samaritans), and is a proper name, derived from the verb *shalah*, to be peaceful: cp. Isa. ix. 6. Micah v. 5. Zech. ix. 10: and cp. the name of Solomon, 1 Chron. xxii. 9. This opinion has been maintained in the learned note of Pfeiffer, Dubia, pp. 106—110: cp. Hengstenberg, Christol. § 76; and so Vater, Winer, Rosenmüller, Baumgarten, and others. So Gesenius, in his first edition; but more recently he considers *Shiloh* as a substantive, signifying Peace (p. 818: cp. Ephes. ii. 14). Keil has adduced strong reasons for the opinion that the word is a proper name (cp. Delitzsch, p. 589), and signifies, not peace, but the Peaceable; see the remarks in his Commentar., pp. 290—292, which he concludes with these words, "We hold *Shiloh* for a designation of the Messiah, in harmony with the whole Jewish Synagogue and the Universal Church of Christ; which, although in doubt as to the critical elucidation of the phrase itself, yet completely agreed in the judgment, that the Patriarch Jacob here pre-announces the Coming of the Messiah. And this prophecy has been fulfilled in Jesus of Nazareth. The royal sun of Judah had, as it were, a temporal setting in order to rise again more gloriously in the everlasting Kingdom of Jesus Christ (Heb. vii. 14), Who is the Lion of the tribe of Judah (Rev. v. 5), the Conqueror of our enemies, Sin, Satan, and the Grave, the true Prince of Peace, our Peace (Eph. ii. 14), who reigns for evermore:" cp. Keil, p. 295.

(2) Some ancient Versions (*Aquila*, *Symmachus*) consider the word *Shiloh* as compounded of the Hebrew *she*, for *asher*, who, and *lo*, to him; and render the sentence, *until he come, to whom it (the sceptre) belongs*; and this sense is confirmed by the words of Ezekiel, xxi. 27, "*until he comes whose right it is*." This rendering is confirmed by the Syriac, which has "*he to whom it (the kingdom) belongs*;" and perhaps by the Arabic. Justin Martyr says (Dialog. § 120) that the true reading of the Sept. is $\delta\ \acute{\alpha}\nu\kappa\epsilon\iota\tau\alpha\iota$, and not $\tau\alpha\ \acute{\alpha}\nu\kappa\epsilon\lambda\mu\epsilon\nu\alpha\ \alpha\upsilon\tau\omicron\upsilon$: cp. Const. Apost. vi. 11, and the Bp. of Ely here, and Dr. W. H. Mill, in his *Christa Sangita*, p. xxxviii, and Essay on the Genealogies of Christ, p. 176. But there are some philological reasons against this translation; see Keil, p. 290.

(3) Others suppose that *Shiloh*, or, rather, *Shilo*, signifies "*his son*," from the word *shil*, a son; and the pronominal suffix *his*: so Calvin, Knapp, Bötticher, Bode; but there is little authority for this rendering.

(4) The Vulgate has "*qui mittendus est*," and it seems to connect the word *Shilo* with *Siloah* or *Siloam*, which is interpreted by St. John by $\acute{\alpha}\nu\epsilon\sigma\tau\alpha\lambda\mu\epsilon\nu\omicron\varsigma$, or, sent: see on John ix. 7—11.

(5) Some modern interpreters, e.g. Bleek, Tuch, Hitzig, Ewald, Kalisch, Bunsen,—who allow that the word *Shiloh* is, and must be philologically, a proper name,—(cp. Delitzsch, p. 589) renders the words thus, "*until he*," or "*when he*," or, "*as long as, he comes to Shiloh*," i.e. to the Ephraimite City, whither the Tabernacle and Ark were removed from Gilgal (Josh. xviii. 1—10), and where they were for some time: see Judg. xviii. 31; xxi. 19. 1 Sam. i. 3; ii. 14; iv. 3, 4. Ps. lxxviii. 60.

This interpretation has been accepted as the most probable in Dr. Smith's Dictionary of the Bible, iii. 1276, and by Bishop Colenso, Part V., p. 122, who ventures to ascribe Jacob's pro-

phesy to "the second decade of David's reign," and calls it a "*vaticinium ex eventu*" (p. 121).

According to these Expositors the meaning of the prophecy is, that "the primacy was to continue in Judah until the promised land was conquered, and until the Ark of the Covenant was solemnly deposited at Shiloh."

In support of this interpretation, it is alleged that the Patriarchal age had received no revelation of a personal Messiah. But such an allegation is refuted by our Lord's words, "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John viii. 56). Balaam had a vision of Christ (Num. xxiv. 17); and surely Jacob may be allowed to have as clear a foresight as Balaam had.

This interpretation, "*until he comes to Shiloh*," has no ancient authority, either Jewish or Christian, in its favour. It receives no confirmation from history. It cannot be said that the sceptre departed from Judah when he came to Shiloh, and the tribes were gathered there under Joshua (Josh. xviii. 1). The coming of the tribes to Shiloh was a preparation for the Kingdom of Judah. It was not till God had "*forsaken the tabernacle in Shiloh*," and "*refused the tabernacle of Joseph, and chose not the tribe of Ephraim*" (Ps. lxxviii. 61—68), that, "*he chose the tribe of Judah, even the hill of Sion that he loved*" (Ps. lxxviii. 69: cp. Keil, pp. 291, 292).

Above all, this interpretation takes no account of the fact that the Kingdom of Judah is established for ever in Christ, as the Holy Spirit testifies; and that it will never depart from Judah, because Christ came of Judah, and "*of His kingdom there shall be no end*" (Luke i. 33).

Indeed, the bringing of the Ark to Shiloh by Joshua was itself figurative of the spiritual rest to which the Church comes in Christ. It is a happy coincidence that Christ Who is our Peace is called Shiloh; and that the Place where the Ark found its resting-place was also called Shiloh; for this identity of Name foreshadowed the unity of Christ and His Church: see on Josh. xviii. 1; and Intr. to Joshua, pp. xvi, xvii. But the union of the Church with Christ is not temporary, like to that of the Ark with the place called Shiloh; but perpetual.

The fulfilment of this prophecy, in the Everlasting Kingdom of CHRIST, is proclaimed by the Holy Spirit in the Old and New Testament;

We need not enter on an inquiry, whether the royal authority was preserved in Judah after the Captivity, by reason of the return of the tribe of Judah from exile.

This question has been discussed by many (e.g. A Lapide here, Dean Jackson on the Creed, book xi. chaps. xiv. and x.v.; Mede's Works, Discourse viii.; Dean Prideaux, Connexion, Part ii. book ix. A.D. 10).

The opinion of a large and respectable number of Christian interpreters is expressed by Origen (Hom. 17), who says, "*constat usque ad nativitatem Christi non defecisse principes ex tribu Judæ, usque ad Herodem regem, qui secundum historiam fidem, quam Josephus scribit (Antiq. xiv. 2), alienigena fuisse et per ambitionem in regnum Judæorum dicitur irrepisse.*"

But the determination of this question is of minor importance. It can hardly be doubted, that for some time the exercise of the royal power in the tribe of Judah was suspended.

But the question is—

Has the sceptre ever been taken away from Judah?

No, assuredly not. It is perpetuated to Judah in CHRIST.

The prophecy of Jacob is an answer to the thoughts of future generations.

They may have deemed that the sceptre was departing from Judah; it often seemed as if it had actually departed from Judah; but God's promise by Jacob is, that the sceptre should not depart from Judah until Shiloh came; and much less should it depart then. No; it would then strike new root, and be established for ever in Judah by the Coming of CHRIST.

In the days of Ahaz, it seemed as if the sceptre were departing from Judah; and the King of Judah himself was in despair; but Isaiah came to him and assured him that it would not depart, for "*the Virgin*" (from David and Judah) "*would conceive and bear a son, and call his name Emmanuel*:" see Isa. vii. 14; and on Matt. i. 23. The sceptre seemed to have departed from Judah at the Babylonish captivity and under the Maccabees, who were of Levi. But God had promised that He "*would return and build up the tabernacle of David that was fallen down*" (Amos ix. 11, 12); and this was fulfilled in Christ (Acts xv. 16).

Almighty God Himself made a promise of a perpetual Kingdom to David and his seed (see Ps. lxxxix., cxxii., and

c 2 Kings 18. 32. ¹¹ Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes :

2 Sam. vii. 8—16. 1 Chron. xxii. 10; xxviii. 7). And when Jesus was born, Almighty God Himself lighted up a new star in heaven; and then the Wise Men in the East came to Jerusalem and said, "Where is He that is born *King of the Jews*? for we have seen *His* star in the East, and are come to worship Him" (Matt. ii. 2).

It is evident (says the Apostle) that "our Lord sprang out of *Judah*" (Heb. vii. 14). We know that the Scribes replied to Herod's question, and said that Bethlehem in the land of *Judah* "was not the least among the princes of *Judah*, for out of it should come the Governor, who should rule God's people Israel" (Matt. ii. 5. Mark v. 2). Let us remember also the words of God by Jeremiah (xxiii. 5, 6) when pre-announcing the Advent of CHRIST, "Behold, the days come, saith the Lord, that I will raise unto *David* a righteous Branch, and a *King* shall reign and prosper, and shall execute judgment and justice upon the earth; in His days *Judah* shall be saved, and *Israel* shall dwell safely; and this is the Name whereby He shall be called, THE LORD our RIGHTEOUSNESS."

Daniel had also said, His Kingdom is an everlasting Dominion (Dan. vii. 14. 27), and Isaiah had prophesied concerning Christ, that "of the increase of his government and peace there shall be no end, upon the *Throne of David*, and upon his Kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever" (Isa. ix. 7): and God said by Jeremiah, "*David* shall never want a man to sit upon the throne" (Jer. xxiii. 17), and therefore the Jews said, "Christ abideth for ever" (John xii. 34).

Let us now turn to the New Testament. The Angel Gabriel said to the Virgin Mary, "Behold, thou shalt conceive and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father *David*, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 31—33).

St. Matthew has traced Christ's royal lineage from Abraham through Jacob and Judah (Matt. i. 1—16). Our Lord accepted the homage of the people, crying, *Hosanna to the Son of David*, and when they thus saluted Him the divine prophecy was fulfilled, "Tell ye the daughter of Zion, Behold, thy *King* cometh unto thee" (Matt. xxi. 5—10. Zech. ix. 9).

Therefore it is certain, that though the sceptre was in abeyance as to its exercise, it had not departed from Judah, when Christ came; Christ Himself held it. And there never was a truer sentence penned by man, than when Pontius Pilate, the deputy of the Roman Caesar, wrote, not without a prophetic mystery, the royal title of Shiloh on the Cross, "JESUS OF NAZARETH, KING OF THE JEWS" (John xix. 19).

The Prophecy of Jacob declared, that the Sceptre would not depart from Judah, till the Messiah came. But let us observe that Jacob's prophecy did not imply that the sceptre would depart, when Shiloh had come. No. Rather it meant, that, however its exercise might be suspended, the kingly sceptre, when it once had come into Messiah's hands, would never depart from them.

Our Lord said that He would be with His Apostles always, even unto the end of the world (Matt. xxviii. 20); and thereby intimated that at the end of the world He would be with them more intimately, and remain with them for ever. So the Patriarch Jacob here means to say, that when the sceptre has once passed into the hand of Christ, it will be rooted more firmly than ever, and be held by Him for evermore. On this use of "until," see the notes below on Matt. i. 25, and notes on Matt. xvi. 28. This sense has been expressed by *Aben Ezra*, "The sceptre shall not be taken away from Judah until Shiloh come; much less will it be taken away then." No one shall ever take it from Him.

10. unto him shall the gathering of the people be] All nations shall be united together under his sway. Therefore, when Christ had risen from the dead, He said, "All power is given unto Me: Go and teach all nations" (Matt. xxviii. 18, 19). He has promised "to gather all His sheep together, so that there may be one fold (or flock) and one Shepherd" (John x. 16). Cp. Matt. xxiv. 14. Rom. xv. 12. Caiaphas prophesied that He "should gather together in one the children of God that were scattered abroad" (John xi. 52).

The Hebrew expositors render this passage, "to Him shall

the obedience or submission of the people be," and this translation has much in its favour (see *Kalisch*, p. 751).

11. Binding his foal unto the vine, And his ass's colt unto the choice vine] This prophecy,—which speaks of the abundance of wine and milk in Judah,—had its literal fulfilment in the fruitfulness of his soil: cp. 2 Chron. xxvi. 10. Cant. i. 14. *Keil*, p. 296. But it had a spiritual accomplishment also, which is set forth both in the Old and New Testaments.

In the Old, the Church of God is called a Vine. "Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen and planted it. Turn thou again, thou Lord of hosts, behold and visit this Vine" (Ps. lxxx. 3. 14). And in the New Testament Christ adopts this language, and compares his own union with the Church to that of a Vine and the Branches (John xv. 1—5).

Christ fulfilled Zechariah's prophecy, which is an amplification of that of Jacob, "Behold, thy king cometh unto thee, meek, riding upon an ass, even upon a colt, the foal of an ass" (Zech. ix. 9). He brings the Gentiles, typified by the ass's foal, into Jerusalem, the Church of God, and thus He binds the foal to the Vine. And therefore the prophet Zechariah (ix. 9, 10), describing the King of Sion, riding on the ass's colt into Jerusalem, represents Him as "speaking peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." The Hebrew Church is the Vine; and it is fitly called the choice Vine, as chosen out of all Nations. The Gentiles are the foal.

This exposition is given by *Justin Martyr*, Apol. § 32; *Origen*, Hom. 17, who says, "pullus est ex gentibus populus cui nunquam adhuc legis onus fuerat impositum, et super quem nemini nisi ipse Christus inderat;" see also *S. Hippolytus* Frag. § 30; and *S. Ambrose* de Bened. Patr. § 4. *S. Augustine*, c. Faust. xii. 42; *Theodoret*, Quæst. 110; *S. Jerome*, in Genes. xlix., where he says, "pullum asinæ, hoc est gentilem populum, vineæ Apostolorum, qui ex Judæis sunt, copulavit; et ad Sorec, electam vitem, alligavit asinam, cui supersedit, Ecclesiam ex nationibus congregatam." Christ binds the Gentile foal to the Hebrew Vine: see below on Matt. xxi. 5. Luke xix. 30.

Observe, also, in what a wonderful manner this prophecy of Jacob, and that of Zechariah (ix. 9), and the events of the triumphal entry on Palm Sunday, are connected with the last Vision of the Apocalypse (Rev. xix. 11. 16): "I saw heaven opened;" there Christ appears, no longer humble, on the foal, the colt of an ass, but on the White Horse, the Horse of Victory, followed by the armies of heaven. But there also He treads a winepress, a winepress of wrath, and His Vesture is dipped in blood, and the royalty of SHILOH is completed. "He hath on His vesture and on His thigh His Name written, KING of Kings, and LORD of Lords."

—He washed his garments in wine, And his clothes in the blood of grapes] Though He does not come on a war-horse, as an earthly Eastern Conqueror, but meek, on an ass's colt, yet His progress will be attended with victory over His enemies, like that of one who treads the winepress: see Isa. lxiii. 1—16, appointed as the Epistle for the day after Palm Sunday, the day of Christ's triumphal entry into Jerusalem, showing that His Victory is derived from His Passion; and see Rev. xix. 15.

All the incidents mentioned in this prophecy have their full accomplishment in Christ (*Iren.*, iv. 23).

Perhaps the Patriarch here intimates, as Isaiah does, that Christ's victory would be achieved by the effusion of His own blood. See *Justin Martyr*, Apol. § 33; *S. Hippolytus*, Frag. 31; and *S. Ambrose* de Bened. Patr. § 4; *S. Cyril*, Glaphyr. p. 224; and *S. Augustine*, c. Faustum xii. 42. And as *Theodoret* says, the Passion and Victory of Christ are sources of joy to all.

The garments and clothes of Christ may represent His royal and sacerdotal robe (see Rev. i. 13), which He sprinkled with blood, being Priest and Sacrifice in one. Some of the Fathers suppose that the garments represent the robe which He assumed, of human flesh; and the blood of grapes represents His Passion and Effusion of His blood, by which He has cleansed His Church, and which He gives as blood of grapes, that is, as joyous wine to refresh His Church in the Holy Eucharist (*Tertullian*, adv. Marcion. iv. 40; *Origen*, Hom. 17; *S. Cyprian*, Ep. 63; *S. Chrys.*, Hom. 67; *Theodoret*, Qn. 101).

¹² His ^d eyes shall be red with wine,
And his teeth white with milk.

^d Prov. 23. 29

¹³ ^e Zebulun shall dwell at the haven of the sea;
And he shall be for an haven of ships;
And his border shall be unto Zidon.

^e Deut. 33. 18, 19,
Josh. 19. 10, 11

¹⁴ Issachar is a strong ass
Couching down between two burdens:

¹⁵ And he saw that rest was good,
And the land that it was pleasant;
And bowed ^f his shoulder to bear,
And became a servant unto tribute.

^f 1 Sam. 10. 9.

¹⁶ ^g Dan shall judge his people,
As one of the tribes of Israel.

^g Deut. 33. 22.
Judg. 18. 1, 2.

¹⁷ ^h Dan shall be a serpent by the way,
† An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.

^h Judg. 18. 27.

† Heb. *an arrow snake*.

^{12.} *His eyes shall be red with wine, And his teeth white with milk*] His eyes shall be red with wine. Christ's members, illuminated with spiritual light, shall sparkle with holy joy. There was truth in the words spoken at Pentecost, "these men are full of new wine" (Acts ii. 13), for Christ had poured upon them of His Spirit, and made them to drink of its joyous effusion; and the Apostle says, "If we be beside ourselves, it is to God" (2 Cor. v. 13). Christ gives suitable nourishment to all: wine to some; milk to the tender, the babes in Christ: cp. Heb. v. 14. 1 Cor. iii. 2.

The prophet Isaiah says, "Come, *buy wine and milk*" (Isa. lv. 1). There is wine for those who are strong, milk for babes; and Christ says to Peter, Feed my lambs, as well as Feed my sheep (John xxi. 15, 16).

On this prophecy concerning Judah (vv. 8—12), we may adopt the words of an ancient Father: "All that the Patriarch here speaks is revealed to us in the clearest light in Christ. *Thou art he whom thy brethren praise*; Christ is praised by all His brethren, the Apostles, and by all His brethren who are fellow-heirs with Him (Heb. ii. 11, 12); who seek not their own glory, but His. *Thy hand shall be in the neck of Thine enemies*; Is not Christ's hand in the neck of His enemies? Do not His *Father's children bow before Him*? Is He not like the lion's whelp? small in his beginning, but invincible. *Did He not stoop down and crouch on the Cross*, and so rise to glory? Did He not thus go up *from the prey*? He bound *His foal unto the vine* when He rode on the colt to Jerusalem, and prefigured the bringing in of the Gentiles to the Church of God. *He washed His garments in wine*; in the wine of that blood which was shed for the remission of sins. He is the bunch of grapes which was suspended on the wood (see Num. xiii. 23). *He washed His robes*, and the robes of His Church, in the blood of grapes. *His eyes are red with wine*, for His saints are filled with holy joy, "*sancta ebrietas*;" they are beside themselves, but it is to God (2 Cor. v. 13: cp. Acts ii. 13). But *His teeth are also white with milk*; for the babes in Christ are not neglected, but are also fed by Him" (S. Augustine, c. Faust. xii. 42).

^{13.} *Zebulun shall dwell at the haven of the sea*] This was fulfilled in the maritime position of that tribe.

The nearer fulfilment of this and other predictions, descending to local details, in this divine prophecy, would serve to keep up the faith of the Hebrew People in the more distant spiritual fulfilment of the other predictions concerning the Messiah and His acts. It would be like the fulfilment of Christ's prophecies concerning the colt tied where two ways met (Mark xi. 4), and the man bearing a pitcher of water (Mark xiv. 13), which served to keep up the faith of His disciples, and serves also to confirm our faith in His prophecies concerning the universal spread of the Gospel, and His own Second Coming to judge the World.

Zebulun, though the tenth son of Jacob, is placed fourth, immediately after Judah. Christ, who was born at Bethlehem,

was brought up at Nazareth, and preached at Capernaum in Zebulun; and there He taught from the ships of that tribe. Most of His Apostles were natives of that region. Thus Zebulun was a *haven for the ships*, which were consecrated by His presence, and became like Churches by His preaching (cp. Matt. iv. 13. Isa. ix. 1, 2), and thus "Galilee of the Gentiles" was evangelized; and a pledge was given of the future success of the Missionary labours of the Church among the Isles of the Gentiles; and therefore Moses says, "Rejoice, Zebulun, in thy going out" (Deut. xxxiii. 18). Cp. S. Hippol., Fr. 33, p. 131, Lagarde; S. Cyril, Glaph. p. 224; Ruffin. de Bened. Zabulonis.

^{14.} *Issachar is a strong ass*] Literally, an *ass of bone*. The ass is an animal of much beauty and strength in the East: see Judg. v. 10. 2 Sam. xvi. 2. Job xxx. 5.

— *between two burdens*] Rather, *between the two folds* (Judg. v. 6); the open stalls for the cattle in summer (*Gesenius* and *Kalisch*). The dual number is used because the stalls were divided into two compartments, cp. Ps. lxxviii. 14.

Zebulun had just been described as a maritime and commercial tribe. Issachar is coupled with it, as an agricultural and pastoral one: cp. Deut. xxxiii. 18, where Moses says, "Rejoice, Issachar, in thy tents."

It seems that the Patriarch Jacob is representing the two states of society with which the Church of God has to do: the stirring, busy, commercial life of Towns, and the quiet life of rural Villages. Her intercourse is with both. She has a message for the commercial Zebuluns, and for the rural Issachars. Christ is described in the Gospels as going about through all their cities and villages, teaching and preaching the Gospel (see Matt. ix. 35, and note. Or it may refer to the Church's work in the two folds of Jew and Gentile. See on Ps. lxxviii. 14.

^{16.} *Dan shall judge*] As his name intimates (xxx. 6). This was fulfilled primarily in the days of Samson, of that tribe (Judg. xv. 20. S. Jerome, S. Ambrose, Theodoret; and see Targum of Onkelos).

PROPHECY CONCERNING DAN.

^{17.} *Dan shall be a serpent by the way, An adder in the path, That biteth the horse heels, So that his rider shall fall backward*] Though he shall judge his people, as one of the Tribes of Israel, yet shall he be as a serpent in the way; such a serpent (*coluber cerastes*; in Arabic, *siphon*) as lurks in the sand, or tracks of the road, and darts out its antennæ upon the traveller or his horse (see Nicander, Theriac. 262; Jerome; Elian, N. H. xvi. 28; Bochart, Hierozoic. Pt. ii. lib. iii. c. 12).

The Hebrew word for adder here is *shephiphon*, from *shuph*, to sting (*Kalisch*), or *shaphaph*, to glide (*Gesen.*). There may be a contrast intended between what Dan's profession is, that of a Judge (*shaphat*), and his practice.

The serpent is the agent of Satan, who took its form in Paradise, and beguiled Eve: cp. 2 Cor. xi. 3. Rev. xx. 2.

Dan sat as Judge in the Sanhedrim of Israel, and con-

Ps. 25. 5. &
119. 166, 174.
Isa. 25. 9.
k Deut. 33. 20.
l Chron. 5. 18.

1 Deut. 33. 24.
Josh. 19. 24.

m Deut. 33. 23.

† Heb. *daughters*.

¹⁸ I have waited for thy salvation, O LORD.

¹⁹ Gad, a troop shall overcome him :

But he shall overcome at the last.

²⁰ Out of Asher his bread *shall be fat*,

And he shall yield royal dainties.

²¹ Naphtali is a hind let loose :

He giveth goodly words.

²² Joseph is a fruitful bough,

Even a fruitful bough by a well ;

Whose † branches run over the wall :

spired against Christ, and endeavoured to supplant and overthrow Him (*S. Cyril*). The Judges of Israel in the Sanhedrim often perverted judgment against the God of Israel, and against the Gospel of Christ. They killed St. Stephen, they tried to kill St. Paul; they slew St. James. Judgment has often been wrested, even in Christian times, in Christian States, Courts, and Churches, against Christ. Here is the work of Dan; a Judge, and yet a Serpent; an agent of the Old Serpent.

The tribe of Dan introduced idolatry into the ancient Church of God, when settled in Canaan (see Judg. xviii. 1—31); and the name of Dan became a by-word for idolatry. See the *Targum of Jonathan* on Exod. xvi. 8. Num. xi. 1; and *Welstein*, N. T. ii. p. 778; and *Hengstenberg* on Rev. xi. 13.

Hence, in the catalogue of the Tribes, which is given in the Apocalypse of St. John, in the numbering of the sealed, or elect saints of God, the name of Dan is omitted (see below, on Rev. vii. 4). Idolatry finds no place in the Church glorified. "Without are Idolaters" (Rev. xxii. 15). For two other remarkable indications of a mysterious abhorrence of the name of Dan, see below on 1 Chron. vii. 12; xxvii. 16—22.

There seems to be an expression of this feeling in the earlier expositions of Jacob's prophecy. Almost all ancient interpreters see here a prediction that Antichrist would rise from the tribe of Dan. See *S. Irenæus* (v. 30. 32), who connects this prophecy with that of Jeremiah (viii. 16, 17): "The snorting of horses was heard from Dan; behold, I will send serpents." *S. Hippolytus* de Christo et Antichristo, § 14, p. 7, ed. Lagarde; so *Ephraïm Syrus*, i. p. 191; *S. Ambrose*, Bened. Patr. c. 7, and in Ps. 40; *S. Augustine*, Qu. in Josuam, 22; *Theodoret*, Qu. 110; *Prosper*; *Aretas*.

The "tribe of Dan" is a scriptural symbol of idolatry; and therefore it may be truly said that Antichrist comes from Dan; for, wherever idolatry is, there is Antichrist. Antichrist is he who sets himself up against Christ, and in the place of Christ.

Christ is to be adored by all. But the language of Antichrist, speaking by the old serpent, is, "All these things will I give thee, if thou wilt fall down and worship me" (Matt. iv. 9). The "serpent in the way,"—the spiritual Dan,—is ever lurking in the path, and endeavouring, by subtle and insidious means, to bite the heel of the horse on which is Christ,—the Rider described in the Apocalypse (see below, on Rev. vii. 2).

The old Serpent has bruised the heel of Christ, and Christ bruises the serpent's head (Gen. iii. 15). The Serpent is ever endeavouring to wound the Church by his stings, and to supplant Christ in her affections, so that the victorious Rider Himself may be thrown back from His seat.

Satan sometimes assumes a specious form of equity. He is described in the Apocalypse as holding a balance in his hand (see on Rev. vi. 5). He may claim to be Dan, a Judge; yes, even to be "the supreme Judge in the Church of God; a Judge over all the Tribes of the spiritual Israel." And yet he is a serpent by the way, and an adder in the path,—an instrument of Antichrist. May not this be applied to Bishops of Rome, claiming to be supreme Judges in Christ's Church, and yet setting up other objects of worship in His place?

¹⁸ I have waited for thy salvation, O LORD] However Antichrist may rage against the Church by open violence, and however he may conspire against her in secret ambush, yet I know that he will not prevail. I wait for thy salvation, O Lord. Thou art with her to the end. I wait patiently, and trust confidently in Thee; for I know that Thou art my salvation, and that "he that endureth unto the end shall be saved" (Matt. x. 22: cp. 1 Cor. i. 7. 2 Thess. iii. 5).

¹⁹ Gad, a troop shall overcome him] Rather, will press upon him, not conquer him. This verse, as it is in the original, contains a double allusion to the name of Gad. Gad, ge'ad

yegudennu, vehu yagud akeb. Gad, a troop will press on him, but he will press on at last, or, on their heel. Gad was rendered illustrious by Jephthah (Judg. xi. xii.): cp. the prophecy of Moses (Deut. xxxiii. 20. 1 Chron. v. 18; xii. 8).

This prophecy has also a spiritual meaning. It regards the Church as a spiritual army engaged in warfare; sometimes seeming to be vanquished, but having a pledge of victory from Christ. The Church is a spiritual Gad. She is described as an "army terrible with banners" (Cant. vi. 4); all her children are soldiers, fighting under the banner of the cross against their spiritual foes, and following the Captain of their salvation to the heavenly Canaan of their inheritance.

²⁰ Out of Asher] After the conflicts of Gad come the blessings of Asher (i.e. blessed). See xxx. 13; and compare the prophecy of Moses (Deut. xxxiii. 24). Let Asher be blessed with children. After the cross comes the crown; after the battles of earth come the beatitudes of heaven, where the saints of God will feed on "royal dainties" at the Table of the Great King in His Palace for ever (Luke xxii. 30). (*S. Cyril*, Glaph. vii.; and *S. Ambrose*, Bened. § 19.) Asher occupies the eighth place,—the place of blessing. See on the eight beatitudes in Matt. v. 3.

²¹ Naphtali is a hind let loose] Freely roaming (Ps. l. 19. *Gesen*. 826). Some render it "a stretched out terebinth-tree" (see *Sept.*; and *Ewald*, ii. 294); and they translate the following words thus, "which putteth forth beautiful branches." So *Bochart*, *Louth*, *Michaelis*, *Düthe*, *De Wette*; but the received translation seems preferable: see *Gesenius* and *Kalisch*.

There may be a reference here to the acts of Barak, and to the song of victory, in which he united with Deborah (Judg. iv. 6—16; and chap. v.). As *S. Jerome* observes, Christ Himself is compared in the Canticles to a Roe or young Hart leaping upon the mountains (Cant. ii. 8, 9, 17): "Behold, He standeth behind the wall; He looketh forth at the windows, showing himself through the lattice. My beloved spake and said unto me, Rise up."

Does this prophecy describe the love of Christ, and His "goodly words" of comfort to the Church, and the reciprocal love of all true Israelites in their wrestlings of prayer with Him? "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God" (Ps. xlii. 1).

²² Joseph is a fruitful bough—by a well; Whose branches (literally, daughters) run over the wall] The Patriarch dwells on the blessings of Joseph. Joseph was an illustrious type of Jesus Christ, in the afflictions and sufferings which he endured from his own brethren, and from false accusation; in his temptations, trials, imprisonment, and exaltation; in his wisdom, shown in the interpretation of dreams, and in feeding the people of Egypt and his own brethren in time of hunger; see *S. Ambrose* de Bened. § xi., who asks, What is the reason that Jacob enlarges so much on the blessings of Joseph, beyond those of most of his other children? Is it not because the mysteries of Christ are foreshadowed in him? See also *S. Cyril*, Glaph. § vii.; and the notes above, on xxxvii. 3. 28; xxxix. 7—20; xli. 57. Moses enlarges in his prophecy, on the blessings of Joseph (Deut. xxxiii. 13—17).

Doubtless there was a literal reference in the prophecy to Ephraim, and the temporal kingdom of Israel; but it reaches far beyond that,—to the everlasting Kingdom of CHRIST.

Joseph is a fruitful bough. So Christ, who is the Branch (Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12),—the true *Netser*, branching forth from the root and stem of David (Isa. xiv. 19), brought up at Nazareth (*Natsareth*), see notes below, on Matt. ii. 23. He is the true Vine, and all Christians are the branches (John xv. 1—5); and He is ever clustering with His branches and tendrils over the Well of life, which

²³ The archers have "sorely grieved him,
And shot at him, and hated him :

n ch. 37. 4, 24, 28.
& 39. 20. & 42. 21.
Ps. 118. 13.

²⁴ But his "bow abode in strength,
And the arms of his hands were made strong
By the hands of "the mighty God of Jacob ;
(^a From thence "is the shepherd, "the stone of Israel :)

o Job 29. 20.
Ps. 37. 15.

²⁵ "Even by the God of thy father, who shall help thee ;
"And by the Almighty, "who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb :

p Ps. 132. 2, 5.

q ch. 45. 11. &
47. 12. & 50. 21.
r Ps. 60. 1.
s Isa. 28. 16.
t ch. 28. 13, 21. &
35. 3. & 43. 23.
u ch. 17. 1, &
35. 11.
x Deut. 33. 13.

²⁶ The blessings of thy father have prevailed above the blessings of my
progenitors

"Unto the utmost bound of the everlasting hills :

y Deut. 33. 15.
Hab. 3. 6.

"They shall be on the head of Joseph,

z Deut. 33. 16

And on the crown of the head of him that was separate from his brethren.

²⁷ Benjamin shall "ravin as a wolf :

a Judg. 20. 21. 25
Ezek. 22. 25, 27.

In the morning he shall devour the prey,

^b And at night he shall divide the spoil.

b Num. 23. 24.
Esth. 8. 11.
Ezek. 39. 10.
Zech. 14. 1, 7.

²⁸ All these are the twelve tribes of Israel : and this is it that their father
spake unto them, and blessed them ; every one according to his blessing he
blessed them. ²⁹ And he charged them, and said unto them, I "am to be
gathered unto my people : "bury me with my fathers "in the cave that is in
the field of Ephron the Hittite, ³⁰ In the cave that is in the field of Machpelah,
which is before Mamre, in the land of Canaan, "which Abraham bought with
the field of Ephron the Hittite for a possession of a buryingplace. ³¹ "There
they buried Abraham and Sarah his wife ; "there they buried Isaac and

c ch. 15. 15. &
25. 8.
d ch. 47. 30.
2 Sam. 19. 37.
e ch. 50. 13.

f ch. 23. 16.

g ch. 23. 19. &
25. 9.
h ch. 35. 29.

springs up beneath His shade, and from which He gives waters
of salvation, springing up into everlasting life.

— *The archers have sorely grieved him* Literally, *the masters
of arrows, they hated him*. The resemblances between Joseph
and Christ in His afflictions have been traced already in the
notes on the preceding chapters: see xxxvii. 4—28; xxxix.
7—20, &c.; xli. 57.

²⁴. *But his bow abode in strength*] So Christ is compared
to an Archer, going forth "conquering, and to conquer" (Rev.
vi. 1, 2; xiv. 14. Cp. Ps. xlv. 3—5. Zech. vi. 3).

— *From thence is the shepherd, the stone of Israel*] That
is, from God. From Him is the pastoral love by which Israel
and Joseph have been cheered; from Him is the strength and
support by which they have been sustained in their afflictions.
And from God comes forth the *Good Shepherd*, sent by Him
into the world to seek and to save the lost sheep, and to give
His life for the sheep, and to feed the sheep in spiritual pas-
tures, in all ages of the Church, and to unite them in one fold,
under *one Shepherd*; and He is also *the Stone of Israel*,—"the
"chief Corner Stone, elect, precious" (Isa. xxvii. 16. Ps.
cxviii. 22. Acts iv. 11); rejected, as Joseph was, by His
brethren, but made the "Head of the corner" (Rom. ix. 32,
33. 1 Pet. ii. 6—8). Christ is the *Lamb*, and yet He *feeds*,
as a *Shepherd* (Rev. vii. 17).

²⁵. *blessings of heaven above, Blessings of the deep*] Specially
fulfilled in Christ, Who came from heaven to earth, and de-
scended into the depths of earth, and ascended up on high to
heaven, that "He might fill all things" with blessing (Eph. iv.
8—10; and see on 1 Pet. iii. 19—22); and receive blessing
and praise from all creatures in heaven and earth, and under
the earth. See Rom. xiv. 11. Phil. ii. 10. Rev. v. 13.

— *Blessings of the breasts, and of the womb*] In the spiritual
children of His Bride the Church,—children born of her womb,
and nurtured at her breasts: see Isa. xlix. and lx.

²⁶. *Unto the utmost bound of the everlasting hills*] Or
rather, *above the blessings of the everlasting hills*, that is,
higher, and more everlasting than the hills. Such are the
blessings bestowed by Christ in the Gospel.

— *separate from his brethren*] Joseph was sold by his
brethren, and banished from them, and exalted over them. So
Christ was separate from sinners (Heb. vii. 26); and is raised
as King over those whom He is not ashamed to call His
brethren (Heb. ii. 11. Compare Deut. xxxiii. 16).

²⁷. *Benjamin shall ravin as a wolf*] As Ehud did, of that
tribe (Judg. iii. 15); and Saul (1 Sam. xi. 6—11; xiv. 13. 15.
47, 48).

— *In the morning he shall devour the prey, And at night he
shall divide the spoil*] Especially fulfilled in the holy Apostle
St. Paul,—the great Apostle of this tribe,—the Benjamin of
the Apostolic Patriarchs (see on xxxv. 18), who at first ravined
as a wolf against the Church, but afterwards was zealous
for her, and fought the Lord's battles, and spoiled her enemies,
and divided the spoil among his brethren. See *S. Ambrose*
de Benedict. § 12; and in Ps. cxviii.; *S. Hilary*, in Ps. lxxvii.;
and *S. Cyril*, Glaph. § vii.; *S. Jerome*, in Osee v.; and
*Theodore*t, Qu. 110; and notes below, on Acts ix. 1.

²⁸. *every one according to his blessing he blessed them*]
Therefore, even in the utterance of reproof, there is a correlative
blessing to all who shun the sins against which the censure is
directed; or, if they have committed them, sincerely repent of
them, and practise the contrary virtues; and thus there is a
blessing to all "who are Israelites," of every tribe under
heaven, in Him, "Who is God over all, blessed for ever.
Amen" (Rom. ix. 5).

²⁹. *bury me with my fathers in the cave that is in the field of
Ephron*] See xxiii. 9, 10; xlvii. 30. Bury me not in Egypt,
but in Canaan, with my fathers. Thus Jacob shewed his own
faith in God's promise of the future possession of Canaan,
and of a resurrection to glory in that heavenly inheritance, of
which Canaan was a type. See below, l. 24, 25. Heb. xi. 22.

³¹. *There they buried Abraham*] It is remarkable that the
name *Israel*, the sixth, contains the first letters of the other five
(viz. Isaac, Sarah, Rebekah, Abraham, Leah), who were buried
in Machpelah (*Ainsworth*). "These all died in faith, not having
received the promises, but having seen them afar off, and were
persuaded of them, and embraced them" (Heb. xi. 13).

Rebekah his wife; and there I buried Leah. ³² The purchase of the field and of the cave that is therein was from the children of Heth. ³³ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ¹ was gathered unto his people.

L. ¹ And Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him. ² And Joseph commanded his servants the physicians to ^c embalm his father: and the physicians embalmed Israel. ³ And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [†] ^d mourned for him threescore and ten days. ⁴ And when the days of his mourning were past, Joseph spake unto ^e the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, ⁵ ^f My father made me swear, saying, Lo, I die: in my grave ⁵ which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. ⁶ And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

⁷ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, ⁸ And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ⁹ And there went up with him both chariots and horsemen: and it was a very great company. ¹⁰ And they came to the threshingfloor of Atad, which is beyond Jordan, and there they ^h mourned with a great and very

i ver. 29.

a ch. 46. 4.
b 2 Kings 13. 14.
c ver. 26.
2 Chron. 16. 14.
Matt. 26. 12.
Mark 14. 8. &
16. 1.
Luke 24. 1.
John 12. 7. &
19. 39. 40.
† Heb. wept.
d Num. 20. 29.
Deut. 34. 8.
e Esth. 4. 2.

f ch. 47. 29.

g 2 Chron. 16. 14.
Isa. 22. 16.
Matt. 27. 60.

h 2 Sam. 1. 17.
Acts 8. 2.

33. gathered up his feet into the bed] Perhaps he had been sitting up before, in order to bless his sons.

— was gathered unto his people] That is, to their disembodied spirits; for his body was not yet gathered to theirs (*S. Aug.*, Qu. 168; *Theodore*, Qu. 110). See xxv. 8; xxxv. 29.

CH. L. 1. And Joseph fell upon his father's face, and wept upon him, and kissed him] The dead body of Jacob was not unclean in the eyes of Joseph, who looked forward to a Blessed Resurrection.

Under the Law, Death was an unclean thing (Lev. x. 4—7. Num. xix. 11); for the Law worked wrath (Rom. iv. 15); but Joseph regarded Death with faith in Him who "brought Life and Immortality to light in the Gospel," and Who showed His divine power over Death, by taking the damsel by the hand, and saying to her, "Talitha cumi" (Mark v. 41); and by touching the bier of the widow's son at Nain (Luke vii. 11); and by raising him from the dead; and by raising Himself: cp. notes below, on Levit. x. 6.

2. Joseph commanded his servants the physicians to embalm his father] In the days of Herodotus, Egypt was famous for its physicians, who were distributed into various classes, according to the diseases treated by them respectively (*Herod.*, ii. 84). No wonder that there were many in Joseph's household. Herodotus also gives a particular account of the process of embalming, as practised in Egypt (ii. 85, 86, 89, with *Bähr's* notes); and see *Diodorus*, i. 91, who says, that "the embalmers prepare the body with cedar oil and unguents, more than thirty days, and then add myrrh, cinnamon, and other drugs, which preserve the body, and give it fragrance, and then they deliver it to the relatives." The Hebrew word *chanat*, translated to *embalm*, properly means to *spice*. The Greek word *ταριχεύειν* signifies to *salt*, particularly with *λίτρον*, or *natrum*; and these two words describe the process of embalming in its double design of perfuming and preservation. Cp. *Pettigrew*, History of Egyptian Mummies, pp. 70—74; *Rosellini*, II. iii.; *Wilkinson*, vol. ii.; and *Kalisch*, pp. 768—775; *Wright*, B. D. i. 546.

Some of the Egyptian mummies, which are still preserved, bear the date of the oldest kings (*Rosellini*, ii. p. 306; *Hengstenberg*, Egypt, p. 67).

Joseph thus gave his sanction to the reverence shown by the Egyptians to the bodies of the dead,—a reverence grounded on a primitive traditional belief in its future resurrection.

Cp. *S. Aug.* de Civ. Dei i. 13; *S. Epiphani.*, Hæres. p. 28, c. Samaritan.

3. threescore and ten days] Probably including the forty days during which the embalming was in progress (see *Diodorus Sic.*, i. 72, 91), who says that when a king died, the Egyptians closed their temples, and made a general mourning for seventy-two days. Herodotus also speaks of seventy days, during which a body might be in the hands of the embalmers (*Herod.*, ii. 86); and this period probably comprised the time of mourning also.

4. Joseph spake unto the house of Pharaoh] Why did he not speak to Pharaoh himself, as on former occasions he had done, without any intervention? See xlvii. 1. 7.

The reason seems to be, that in the days of mourning he had allowed his beard and hair to grow; and this was a condition in which he could not appear before Pharaoh, as is intimated above (xli. 14: cp. *Hengstenberg*, Egypt, p. 71).

5. I have digged] Probably Jacob enlarged the place of sepulture, and formed there a grave for himself.

7. with him went up all the servants of Pharaoh] Representations of funeral processions are still visible in some of the oldest tombs of Egypt (*Rosellini*, ii. p. 395).

8. And all the house of Joseph] See *Bp. Pearson's* Sermon, "The Patriarchal Funeral," in his Minor Works, ed. Churton, vol. ii. p. 112.

10. threshingfloor of Atad] A large open circular area (*Hebr. goren*, a level place; *Ges.* 180; *Fürst*, 300), used for threshing by means of oxen (cp. on Matt. iii. 12. 1 Chron. xxi. 23); and therefore very convenient for a gathering of people to sit down on the ground and mourn, usually on an elevated site exposed to the wind, and therefore conspicuous.

This floor was called "of Atad," either from the name of the owner (cp. 2 Sam. vi. 6. 1 Chron. xiii. 9. 2 Sam. xxiv. 16), or from the abundance of the prickly shrub, *atad*, or *rhamnus*, *buckthorn*, which grew there.

— beyond Jordan] i.e. to the west of it, as is clear from the mention of what was seen by the Canaanites, and also from the consideration that Joseph and his brethren, and the cavalcade here described, would probably not have taken the circuitous route, which the Israelites were afterwards commanded by God to take; but would, it is most likely, have gone up to Canaan by the usual direct way, without crossing the Jordan. The term "beyond Jordan" is a relative one. It is here used with reference to the position of the writer himself, and of the people in the wilderness, for whom he wrote in the first in-

sore lamentation: ¹and he made a mourning for his father seven days. ¹¹And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called || Abel-mizraim, which is beyond Jordan. ¹²And his sons did unto him according as he commanded them: ¹³For ^khis sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ¹bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. ¹⁴And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

¹⁵And when Joseph's brethren saw that their father was dead, ^mthey said, ^mJoseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶And they [†]sent a messenger unto Joseph, saying, [†]Thy father did command before he died, saying, ¹⁷So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿfor they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^othe God of thy father. And Joseph wept when they spake unto him. ¹⁸And his brethren also went and ^pfell down before his face; and they said, Behold, we *be* thy servants. ¹⁹And Joseph said unto them, ^qFear not: ^rfor *am* I in the place of God? ²⁰But as for you, ye thought evil against me; but ^sGod meant it unto good, to bring to pass, as *it is* this day, to save much people alive. ²¹Now therefore fear ye not: ^tI will nourish you, and your little ones. And he comforted them, and spake [†]kindly unto them.

²²And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. ²³And Joseph saw Ephraim's children ^xof the third generation: ^ythe children also of Machir the son of Manasseh ^zwere [†]brought up upon Joseph's knees.

stance; and the meaning of the term "*beyond Jordan*" is to be ascertained in each particular case from the position of the writer. Cp. Deut. i. 1. Hengstenberg, Authentie ii. 316—324; Kalisch, p. 776.

Moses is speaking from his own point of view; and there is something significant in the expression here, "*beyond Jordan*," as it would have sounded in the ears of his Hebrew readers or hearers in the wilderness. It is as much as to say, Do not doubt that God will bring you across the Jordan into the land of Canaan. Into that land Jacob your father was carried by your fathers, and by the Egyptians themselves, who have enslaved you. There his bones lie, near those of Abraham and Isaac. God will bring you across the Jordan, and will carry you also into Canaan, as they carried him. No post-Mosaic author would have written thus.

S. Jerome describes this place as two miles from the Jordan, and three from Jericho, at Bethoglah, which is on the west of Jordan. Cp. Winer, R. W. B. p. 109; Grove, in Smith, B. D. i. p. 133.

— seven days] Cp. Eccus. xxii. 11.

11. Abel-mizraim] i. e. mourning of Egypt, or rather, perhaps, "mourner of Egypt." The word *Abel* is either an adjective, *mourning*, or it signifies a *meadow*, or *plain*. The root of the former word is *abal*, to mourn; of the latter the root is *abel*, to be moist. Perhaps both words may be connected by a common idea, of being bedewed or moistened.

It has been supposed by some that there is an error in the Masoretic pointing of the word here. If the rendering here is *mourning*, or *lamentation of Egypt*, the *aleph* should be pointed with *tsere*, and not with *kametz*; and the word should be *ebel*, and not *abel*. Cp. Gesen., p. 7; and Hengstenberg, Auth. ii. 319.

The wailing, &c., in Egyptian mournings is described by Herodotus (ii. 85), and Diodorus (i. 72. 91, &c.): cp. Wilkinson, Manners of Ancient Egypt, i. 286.

13. his sons carried him] The Egyptians probably waited at Abel-mizraim, while the children of Jacob proceeded to the burial-place at Machpelah.

19. Fear not: for am I in the place of God? Perhaps the words, for *am* I in the place of God, ought not to be read as a question, but as an assertion. The sense seems to be, "Fear not; for I am a minister of God to you for good. I was sent hither by the God of your fathers, who is a merciful God, to preserve life (see xiv. 5); and therefore you need not fear."

This is confirmed by the Septuagint Version, and by what follows, and by the Syriac and Arabic Versions, which have, *I fear God*.

This sense is very appropriate to Him, of whom Joseph was a type; and Who was sent into the world to save all, and Who prayed to His heavenly Father for those who crucified Him: "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

20. as for you, ye thought evil against me; but God meant it unto good—to save much people alive] This sentence, spoken by Joseph to his brethren, is applicable in a still deeper sense to the true Joseph, Jesus Christ, and to His brethren the Jews. They thought evil against Him; but God meant it for good, to save much people alive,—even to save the whole World from eternal death, and to give them eternal life. See John iii. 16; x. 28. Acts ii. 23; and the prayer of the Apostles (Acts iv. 27, 28).

21. he comforted them, and spake kindly unto them] Thus Joseph showed his love to his brethren, who had sold him. And so the divine Joseph will show His love to His brethren the Jews, if they repent, and confess their sin, and adore Him (Zech. xii. 10).

22. Joseph lived an hundred and ten years] The same number of years as another type of Jesus,—one who was descended from Joseph, through Ephraim,—namely, Joshua (Josh. xxiv. 29), who also superintended the burial of Joseph himself, not in Machpelah, but in Shechem,—the type of the Gentile world (Josh. xxiv. 32: see above, on xii. 6; xxiv. 18).

23. Machir] See Num. xxvi. 29; xxxii. 39. Josh. xvii. 1. — were brought up upon Joseph's knees] Literally, were

¹¹ Sam. 31. 13.
¹³ Job 2. 13.

|| That is, the
mourning of the
Egyptians.
^k ch. 49. 29, 30
Acts 7. 16.

¹ ch. 23. 16

^m Job-15. 21, 22.

[†] Heb. charged.

ⁿ Prov. 28. 13.

^o ch. 49. 25.

^p ch. 37. 7, 10.

^q ch. 45. 5.

^r Deut. 32. 35.

² Kings 5. 7.

Job 34. 29.

Rom. 12. 19.

Heb. 10. 30.

s Ps. 56. 5.

Isa. 10. 7.

t ch. 45. 5, 7.

Acts 3. 13, 14, 15.

u ch. 47. 12.

Matt. 5. 44.

† Heb. to their

hearts, ch. 34. 3.

x Job 42. 16.

y Num. 32. 39.

z ch. 30. 3.

† Heb. borne.

a ch. 15. 14. &
46. 4. & 48. 21.
Ex. 3. 16, 17.
Heb. xi. 22.
b ch. 15. 18. &
26. 3. & 35. 12. &
46. 4.
c Ex. 13. 19.
Josh. 24. 32.
Acts 7. 16.
d ver. 2.

²⁴ And Joseph said unto his brethren, I die: and ^a God will surely visit you, and bring you out of this land unto the land ^b which he sware to Abraham, to Isaac, and to Jacob. ²⁵ And ^c Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ²⁶ So Joseph died, *being* an hundred and ten years old: and they ^d embalmed him, and he was put in a coffin in Egypt.

borne. That is, were adopted by him as soon as they were born: cp. xxx. 3.

24, 25. *And Joseph said unto his brethren, I die: and God will surely visit you*] This prophecy of Joseph, the last which we hear from him who had special revelations from God, and was endued with the spirit of prophecy, is very solemn, impressive, and significant. The Apostle to the Hebrews refers to this speech as an example of faith (Heb. xi. 12). God will surely visit you with a deliverance from Egypt, and bring you to your promised inheritance. God will surely visit you. He will visit you with a mighty deliverance from Egypt, and bring you to Canaan. May not Joseph have had also a vision of that other mighty deliverance, typified by the Exodus, and of that other bringing in, even unto the heavenly Canaan? "He will visit you with the Dayspring from on high" (Luke i. 78); "He will visit and redeem His people (Luke i. 68), as He sware to Abraham, Isaac, and Jacob:" cp. Luke i. 55. 73. Joseph had faith in the future entrance of Israel into Canaan, and into that future eternal Rest which was typified by it: cp. Heb. xi. 13—16. *Fairbairn*, *Typology* i. 399—405, 418, and ii. 5.

— *ye shall carry up my bones*] Which they did, and buried them in Shechem (Josh. xxiv. 32; xlviii. 22).

Here is another instance of the identification of children with parents. Joseph said to his brethren, "Ye shall carry up my bones." They did not do it; but *their children* did it many years afterwards. See above, xli. 12, on the case of Hezron and Hamul.

26. *they embalmed him, and he was put in a coffin*] Literally, in the coffin or chest, such as was usual in that country, or perhaps the coffin, which the original readers of the Pentateuch had seen. Thus the Egyptian custom of embalming was made ministerial to the spiritual act of his faith and theirs, in the translation of his bones out of Egypt many years afterwards.

Joseph was put in a *coffin* (aron) of wood, not in a sarcophagus of stone, in a mausoleum, or pyramid, as might have been expected from his rank and dignity. See *Hengstenberg*, *Egypt*, p. 71: cp. *Herod.*, ii. 86. This was done in faith.

Joseph's body was embalmed by his physicians, according to the custom of Egypt; but if a massive tomb, or lofty pyramid, had been erected to his memory (as might have been anticipated) by the Egyptians, and if his mortal remains had been deposited there, like those of princes of Egypt in their sepulchral monuments, it would have been supposed that his body would remain in Egypt till the day of doom. But he would not permit this to be done; he "took an oath of the children of Israel, that they should carry up his bones" from Egypt to Canaan.

Thus it was shown that the permanent place of his mortal remains was not to be in Egypt, but in another country; and preparation was made for a ready removal of his bones to the land of promise, where he now rests at Shechem, in peace with his brethren, and in the hope of a blessed Resurrection through Him who is "the Resurrection and the Life" (Acts vii. 16. Josh. xxiv. 32), to Whom, with the FATHER and HOLY GHOST, be all honour and glory now and for evermore. AMEN.

EXODUS

I. ¹ NOW ^a these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. ² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan, and Naphtali, Gad, and Asher. ⁵ And all the souls that came out of the † loins of Jacob were ^b seventy souls: for Joseph was in Egypt *already*.

a Gen. 46. 8
ch. 6. 14.

† Heb. thigh.

b Gen. 46. 26, 27.
ver. 20.
Deut. 10. 22.
c Gen. 50. 26.
Acts 7. 15.
d Gen. 46. 3.
Deut. 26. 5.
Ps. 105. 24.
Acts 7. 17.

⁶ And ^c Joseph died, and all his brethren, and all that generation.

⁷ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

For an *Introduction* to the book of EXODUS, see above, in the prefatory matter to this Volume, *Introduction* to the PENTATEUCH, p. xxix.

CH. I. 1.] Here begins a new *Parashah*, or Proper Lesson of the Law, as read in the Synagogues (see above on Gen. i. 1), and continues to Exodus vi. 1.

The parallel *Haphtarah*, or Proper Lesson from the *Prophets*, is Jer. i. 1 to ii. 3, which describes the calling of the prophet Jeremiah, and suggests a comparison of it with that of Moses; and Isa. xxvii. 6 to xxviii. 13; xxix. 22, 23, which contain divine promises of deliverance from affliction, and a return of Israel from Egypt, and a gathering together in the Church of Christ, and reveal a glorious exaltation of the Lord God of Israel; and therefore lead the reader of Exodus to regard the deliverance there described as a prophecy and figure of a still more glorious redemption in CHRIST.

As was before observed (on Gen. i. 1), this juxtaposition of passages from the *Prophets*, in the Proper Lessons of the Synagogue, is very important to be noticed, as showing the mind with which the Jewish Church read the Law; and that it regarded the Mosaic writings as preparatory to the coming of Christ; and it affords a valuable commentary on the Pentateuch. The following is a Table of the Proper Lessons of the Law from Exodus, with the parallel Proper Lessons of the *Prophets*:—

PARASHAHs or Proper Lessons of the Law.	HAPHTARAHs or Proper Lessons of the <i>Prophets</i> .
EXODUS.	
i. 1 to vi. 1	{ Jer. i. 1 to ii. 3. Isa. xxvii. 6 to xxviii. 13; and xxix. 22, 23.
vi. 2 to ix. 35	{ Ezek. xxviii. 25 to xxix. 29. Jer. xlv. 13—28.
xi. to xiii. 16	{ Judg. v. 1—31. Judg. iv. 4 to v. 31.
xiii. 17 to xvii. 16	{ Isa. vi. 1—13. Isa. vi. 1 to vii. 6; and ix. 5, 6 (ix. 6, 7, A. V.).
xviii. 1 to xx. 26	{ Jer. xxxiv. 8—22 and xxxiii. 25, 26.
xxi. 1 to xxiv. 18	{ 1 Kings v. 26 to vi. 13 (v. 12 to vi. 13, A. V.).
xxv. 1 to xxvii. 19	

xxvii. 20 to xxx. 10 . . .	{ Ezek. xliii. 10—27.
xxx. 11 to xxxiv. 35 . . .	{ 1 Kings xviii. 20—39. 1 Kings xviii. 1—39.
xxxv. 1 to xxxviii. 20 . . .	{ 1 Kings vii. 13—26. 1 Kings vii. 40—50.
xxxviii. 21 to xl. 38 . . .	{ 1 Kings vii. 40—50. 1 Kings vii. 51 to viii. 21.

— *Now these are the names*] Literally, *And these are the names*. The conjunction *And* shows the connexion of this book with that of Genesis. The Books of Leviticus and Numbers begin in the same manner. All the books of the Pentateuch form *one book*: cp. Num. i. 1. Deut. xxxi. 9—11. 24—26.

— *every man and his household*] Not only Jacob and his sons came, but their *households*, which were probably very numerous. This statement is to be taken into consideration in the calculation concerning the increase of the people in Egypt: see above, Gen. xlv. 27, and below, xii. 37.

— *with Jacob*] These words ought to be connected with the words *into Egypt*; and then it is added, *every man and his household came*.

2. *Reuben, Simeon, Levi*] The arrangement here is somewhat different from that in Gen. xlv. 8—25. Here the first six sons are the children of Leah; then comes Benjamin, the son of Rachel; next the sons of Bilhah, Rachel's handmaid; then those of Zilpah, Leah's handmaid.

5. *seventy souls*] See Gen. xlv. 26. Jacob himself is reckoned in this number.

6. *Joseph died, and all his brethren*] Of whom Levi survived Joseph about 25 years: cp. Gen. l. 26. Exod. vi. 26.

7. *And the children of Israel were fruitful*] The rapid increase of the Israelites in Egypt is here marked by an accumulation of words: *they were fruitful*, like herbs and trees, or whatever is most fertile in the vegetable world. *They swarmed* like fishes, insects, &c., and *they multiplied*. See Gen. i. 20. 28, where the same words are used; and thus the blessing pronounced by God at the Creation is seen to be realized here by His own people in Egypt.

Heathen writers testify that in *Egypt* women were very prolific (see *Aristotel.* Hist. Anim. vii. 4, and *Plin.*, N. H. vii. 3; *Strabo*, xv. 695; *Plutarch*, de Iside, 5; *Seneca*, Quæst. Nat. iii. 25; and *Rosenmüller*, Morgenl. i. 252). May not these heathen testimonies be in part derived from the wonderful increase of the Israelites in Egypt? It is not without

e Acts 7. 18

f Ps. 105. 24.

g Ps. 10. 2. &
83. 3. 4.

h Job 5. 13.

i Ps. 105. 25.

Prov. 16. 25. &
21. 30.

Acts 7. 19.

i Gen. 15. 13.

ch. 3. 7.

Deut. 26. 6.

k ch. 2. 11. &
5. 4. 5.

Ps. 81. 6.

l Gen. 47. 11.

† Heb. *And as**they afflicted them,**s. they multiplied,**&c.*m ch. 2. 23. &
6. 9.

Num. 20. 15.

⁸ Now there ^e arose up a new king over Egypt, which knew not Joseph.⁹ And he said unto his people, Behold, ^f the people of the children of Israel *are* more and mightier than we: ^g Come on, let us ^h deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. ¹¹ Therefore they did set over them taskmasters ⁱ to afflict them with their ^k burdens. And they built for Pharaoh treasure cities, Pithom and ^l Raamses. ¹² † But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. ¹³ And the Egyptians made the children of Israel to serve with rigour: ¹⁴ And they^m made their lives bitter with hard bondage, ⁿ in mortar, and in brick, and in

n Ps. 81. 6.

reason that the Sacred Writer records the speech of the midwives (below, v. 49), testifying that the Israelitish women were even more vigorous than the Egyptian; and even the king of Egypt (where women were most prolific) was astonished at the suddenness of their increase (v. 9).

There must, therefore, have been something miraculous in that increase (cp. Ps. cv. 24): and no calculations based on the average increase of population in modern times ought to be applied to this history.

As was before said (Gen. xlv. 27), this wonderful increase of the literal Israel in Egypt after the death of Joseph, was typical of the extraordinary increase of the spiritual Israel,—the Christian Church,—after the death of Jesus, the divine Joseph, who was like the corn of wheat, which died and brought forth much fruit by its death (John xii. 24): cp. *Origen*, Hom. in Exod. On the marvellous increase of the primitive Church under persecution, see *Blunt's* Lectures on the first three centuries, chap. x. Cp. below, v. 12.

⁸ there arose up a new king over Egypt, which knew not Joseph] Which knew not,—did not regard (cp. Gen. xxxix. 6. 23. Ps. xxxi. 6. 8. Hos. ii. 8) the public services of Joseph; and did "not walk in his statutes" (*Jonathan*).

Some have supposed that this new king was of foreign extraction. *Josephus* (Ant. ii. 9) favours the opinion that he was a monarch of a different family from that of the Pharaoh who had exalted Joseph, and the word "new," may also confirm it: cp. Deut. xxxii. 17. Judg. v. 8; and so *Kalisch* and *Benisch*. This may be. But the identification of the King with the Nation in the whole narrative of Exodus (as here, where the Egyptians are called "his people") seems to prohibit the notion that this new King was not of Egyptian birth: see *Keil*, p. 312. On the "Pharaoh of the oppression," and on "the Pharaoh of the Exodus," the reader may consult *Mr. R. Stuart Poole's* Art. in Bib. Dict. ii. 813—815; and also his Article on Egypt, *ibid.* i. 509, 510, where it is rightly observed, that Isaiah seems to intimate (lii. 4) that the "new king" who knew not Joseph, was of Assyrian origin. On the ancient connexion between Assyria and Egypt, see above, Gen. x. 10.

¹⁰ let us deal wisely with them] Cp. Ps. cv. 25 and Acts vii. 19, where the word is the same as is used here by *Sept.*, κατασφιγέσθαι, to oppress with subtlety. Pharaoh did not attack them openly, on account of their multitude.

The oppression of the Israelites was not unmerited, for they had begun to corrupt their ways before God by the worship of Egyptian idols, for which they were chastened by God: see Levit. xvii. 7. Josh. xxiv. 14. Ezek. xx. 5. 7, 8; xxiii. 8. They were an image of the World itself in a perpetual sabbathless bondage, and needing redemption and grace, by a spiritual Exodus in Christ.

Besides, if the Israelites had fared luxuriously in Egypt, they never would have yearned for Canaan. Even as it was, after the Exodus they often "turned back in their hearts unto Egypt." God weaned them from Egypt by affliction and prepared them for Canaan; thus also they were a type of Christians, who are drawn from earth, and disciplined for heaven, by affliction.

—when there falleth out any war] In the original, the substantive here is in the singular, the verb in the plural, the substantive being used in a collective sense: cp. 1 Kings v. 3. *Gesenius*, Grammar, § 184. *Kalisch*, p. 8.

—and so get them up out of the land] Which, as being settled in Goshen, the N.E. region of Egypt, they might easily do. The Egyptians had also probably heard something of God's promise of Canaan to him; which was brought before the eyes

of the Egyptians by Jacob's funeral, and by Joseph's last command (Gen. l. 24).

¹¹ taskmasters] Literally, lords of works. Principal overseers, to whom the taskmasters (v. 6) seem to have been subject. —they built for Pharaoh] They were changed by him from shepherds into masons and bricklayers. Probably this service was laid upon them as a tax: cp. Matt. v. 41.

—treasure cities] Or, store cities (cp. 2 Chron. xxxii. 28). The Hebrew word is from *canas*, to gather, to lay up (*Gesen.*, p. 404).

It has been a common policy with Tyrants to endeavour to crush the growth and spirit of a people by servile labour (*Arist.*, Pol. v. 11: cp. *Liv.*, Hist. i. 26); this policy produced the greatest buildings in Egypt: see *Diodorus Siculus*, i. 56.

—Pithom] In Goshen. Pithom was perhaps the Patumos of *Herodotus* (ii. 158), in Lower Egypt, on the east of the Nile, and near the canal which, beginning near Bubastus, joined the Nile to the Arabian Gulf. This city is called (in *Itin. Antonin.* p. 163, *Wessel.*) *Thoum*, the Egyptian article *pt* being dropped; probably the modern *Abassieh*, in *Wady Tumilat*.

—and Raamses] Or, *Raemeses*. Probably so called from *Ramses*, an appellation of the Pharaohs, sons of the sun. The province of Goshen, in which it was situated, was called *Rameses* (Gen. xlvii. 11. See below, xii. 3). The *Septuagint* identifies the city *Raamses* with *Heroopolis*, in Goshen: cp. Gen. xlv. 28 (*Sept.*). It was probably situated near the modern *Abu Keischib* in *Wady Tumilat*, about twenty-five miles east of *Thoum* (Pithom), and between it and *Birket Temsah*, and seems to have been near the centre of the province of *Raemeses*, or Goshen. The *Septuagint* (which is of more value here, from the connexion of the translators with Egypt) adds that they built "On, which is *Heliopolis*." Cp. *Hengst.*, Mos. p. 47; *Keil*, p. 314. On the site, extent, and fruitfulness of Goshen, &c., the reader may consult *Mr. Stuart Poole's* Article in *Dr. Smith's* Bib. Dict. i. 711, and above, note on Gen. xlv. 10, and *Fairbairn*, Typology, ii. 7.

¹² the more they afflicted them, the more they multiplied and grew] In this respect the People of God in Egypt was a figure of the primitive Church of Christ under persecution. See on Acts viii. 1—4, and *Tertullian* (Apol. ad fin.), "Plures efficiuntur quoties metimur a vobis; semen est sanguis Christianorum." An Ancient Christian writer traces the parallel: "Crevit plebs et multiplicata est in *Agypto*. Hoc fit per fidem seminis Abrahamæ, ut in Christo multiplicetur; sicut promissum est, tanquam arena maris, licet Pharaoh diabolus sæviens pœnas exquirat, quibus interficiat innocentes necandos in fluvio. Augetur Dei jussu moriendo populus, quod etiam nostris provenit Martyribus, et maxime parvulis, qui pro Christo ab Herode occisi pretiosa grana dum sata sunt, fidei seges multa surrexit Ecclesiæ" (*Prosper Aquitan.*, de Prom. i. 32): see v. 7. —they were grieved] Rather, they loathed and feared because of the children of Israel, who were to them like some dreadful strange and hideous monster. As to the sense of the original word (*kuts*), see *Gesen.*, p. 729: cp. Wisdom ii. 12—15. The *Sept.* has ἐβδελύσσοντο. The Church of God was an object of hatred and loathing and disgust to the Egyptians, and so it still is to the World. Matt. xxiv. 9.

¹⁴ in brick] Some writers (e.g. *V. Bohlen*) have alleged that this is improbable; but the narrative has been confirmed by ancient records and existing remains: see *Herod.*, ii. 136; *Müller*, Archæolog. § 226; *Quatremère de Quincy* on Egyptian Architecture, p. 64. "Ruins of great brick buildings are found in all parts of Egypt" (*Rosellini*, ii. 249). "The use of crude brick, baked in the sun, was universal for private and public

all manner of service in the field: all their service, wherein they made them serve, was with rigour.

¹⁵ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah: ¹⁶ And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. ¹⁷ But the midwives feared God, and did not ^p as the king of Egypt commanded them, but saved the men children alive. ¹⁸ And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? ¹⁹ And ^q the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

²⁰ Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. ²¹ And it came to pass, because the midwives feared God, that he made them houses. ²² And Pharaoh charged all his people,

o Prov. 16. 6.
p Dan. 3. 16, 18
& 6. 13.
Acts 5. 29.

q See Josh. 2. 4.
&c.
2 Sam. 17. 19, 20.

r Prov. 11. 18.
Eccles. 8. 12.
Isa. 3. 10.
Heb. 6. 10.

s See 1 Sam. 2. 35.
2 Sam. 7. 11, 13,
27, 29. 1 Kings 2. 24. & 11. 38. Ps. 127. 1.

buildings,—except temples" (*Wilkinson*, ii. p. 96). "Tombs and pyramids were built of brick" (*Hengstenberg*, Egypt, pp. 1. 79). "The Egyptian bricks are often found stamped with the names of kings" (*Rosellini*, ii. 252).

A picture has been discovered in a tomb at Thebes which seems to be a representation of the Hebrews engaged in making brick, under the superintendence of taskmasters urging on the work: see *Rosellini*, ii. p. 254; *Hengstenberg*, Egypt, pp. 80—84; *Kalisch*, p. 14. *Fairbairn*, Typology, ii. 12.

S. Irenæus observes (iv. 49) that in this passage, which records the long and hard service of the Israelites in Egypt, we have a justification of the subsequent divine command to the Israelites to demand jewels and vessels of the Egyptians: see xi. 2; xii. 35.

¹⁵ And the king of Egypt spake to the Hebrew midwives] Were these midwives Egyptian women or Hebrews? *Josephus* supposes them to have been Egyptian; and so *Hugo Victor*, *Abulensis*, *A Lapidé*, *Kalisch*, and others. The Talmudists suppose them to have been Hebrew women, and so *Augustine* (c. Mendac. c. 15). But it seems hardly probable, that the Egyptian king would have entrusted the office to Hebrew women (cp. v. 19). These midwives also seem to have been employed by Egyptian women (v. 19). And this incident of the midwives, as well as the history concerning Pharaoh's daughter (ii. 5—10), seems to be purposely introduced to show that the act of the king was such, that even his own servants and his own child recoiled from it. The mention of the two names Shiprah and Puah (*bright, splendid; Gesen.*) shows personal knowledge; they were probably the chief.

This command of Pharaoh to destroy the male children of Israel, had its counterpart in that of Herod, destroying the male children at Bethlehem, and attempting to destroy the true firstborn of God, Christ Jesus. Compare Matt. ii. 13, 18, and the note on Rev. xii. 4, where the Dragon, the Persecutor,—who was typified by Pharaoh (cp. Ezek. xxix. 3) and by Herod,—is represented as endeavouring to destroy the male child of the Church of God. Thus the history of Israel in Egypt is a foreshadowing of that of Christ, and of the Christian Church, even to the end.

¹⁶ the stools] Literally, a pair of stones; like the upper and nether millstone. The word is sometimes used for the wheel of a potter (*Jer.* xviii. 3). It seems to represent the seat or couch on which the mothers were placed (so the *Arabic* and *Syriac*). *Gesenius* (p. 9) and *Kalisch* (p. 16) suppose it to mean the basin in which the new-born infants were bathed; and the latter quotes a remarkable passage from *Thevenot's Travels*, ii. 98, in confirmation of this opinion. "The Persian Kings order the new-born male infants of their relatives to be killed in the stone basins in which the children are washed immediately after their birth." Some (as *Lee* and *Therst*, p. 16) render it, "observe the two sexes."

^{17—21} But the midwives feared God—and said unto Pharaoh—Therefore God dealt well with the midwives—And it came to pass, because the midwives feared God, that he made them houses] Because they saved the children

of the Hebrews alive, therefore God rewarded them by building up families to them, i.e. to the midwives. The suffix in the pronoun here is masculine, but this suffix sometimes refers to a feminine antecedent: cp. Gen. xxxi. 9. Exod. ii. 17; xi. 6.

²¹ he made them houses] He gave them a temporal reward, suited to their action, which was alloyed with an earthly admixture of sin. And thus He intimated that He would give them an eternal recompense for more perfect obedience.

The question has been asked:

Since the midwives gave an equivocal answer to Pharaoh, does not the sacred Historian here represent God as showing favour to duplicity?

This question has been examined in ancient times by *S. Augustine* (contra Mendacium, cap. 15—19; and Quæst. in Exod. i.); and in more recent days by *Bp. Sanderson* (Serm. ii. vol. ii. p. 63; and Lectures on Conscience, Lect. iii. § 9).

S. Augustine says that the midwives were not rewarded on account of equivocation, but for their mercy. "Non quia mentitæ, sed quia misericordes in homines Dei fuerunt." Not their lie, but their love, commended them to God; and God pardoned the sin of the former on account of the goodness of the latter. They chose rather to lie than to kill (says *Bp. Sanderson*), as indeed in the comparison it was the lesser sin. But the truth is, they should have done neither; they should have refused the king's commandment, though with hazard of their lives, and have resolved rather to suffer any evil than to do any.

And again, "In this act of the midwives we must not confound falsehood with compassion, but the one is to be carefully separated from the other; the falsehood is to be condemned; the compassion alone was approved by God, and is to be imitated by us."

God, Who is not extreme to mark what is done amiss, and does not break the bruised reed nor quench the smoking flax (*Matt.* xii. 20), graciously marks and rewards any glimpses and gleams of virtue, especially when they glimmer in such a dark night as that by which these midwives were surrounded in idolatrous Egypt, where treachery and falsehood prevailed. These midwives were probably Egyptian women (see v. 15), servants of a cruel Tyrant, and the objects of their compassion were Hebrews, who were hated and despised as foreigners and bondsmen by the Egyptians; and in showing tenderness to them they ran the risk of death. Their love and faith were more striking on account of the difficulties under which they lived, and the dangers to which they were exposed, and because they could have had but obscure and dim notions of God's attributes and of a future life. By rewarding them, and by recording their names in His Book, God showed to His own people, Israel, that if they were true to Him, He would protect them. How much more is this applicable to us, who do not live in the darkness of Egypt under the dominion of Pharaoh, but in the clear light of the Gospel, and under the mild yoke of Christ, who is "the Way, the Truth, and the Life!"

On the words saved the men children alive in v. 17 see *Bp. Pearson* on the Creed, Art. v. p. 257, note.

† Acts 7. 19.

saying, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

a ch. 6. 20.
Num. 26. 59.
1 Chron. 23. 14.
b Acts 7. 20.
Heb. 11. 23.

II. ¹And there went ^aa man of the house of Levi, and took to wife a daughter of Levi. ²And the woman conceived, and bare a son: and ^bwhen she saw him that he *was a goodly child*, she hid him three months. ³And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. ⁴^cAnd his sister stood afar off, to wit what would be done to him.

c ch. 15. 20.
Num. 26. 59.

22. *ye shall cast into the river*] Thus the Egyptian King proceeded from one degree of cruelty to another more audacious and more impious, and he endeavoured to engage his subjects in this savage work of extermination; and abused God's gifts to the murdering of God's people.

The references of St. STEPHEN in his speech before the Sanhedrim at Jerusalem (Acts vii.) to this and the two next chapters as they stand in the *Septuagint* Version deserve careful attention, as showing the great reverence which was paid to that Version by the primitive Martyrs of the Christian Church.

The following parallels may be noted as a specimen.

<i>Septuagint.</i> EXODUS I.	<i>St. Stephen,</i> in ACTS VII.
v. 7. ἡ ἐξήθησαν καὶ ἐπλη- θύνθησαν.	v. 17. ἡ ἐξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ· οὗτος κατασοφισάμενος τὸ γένος ἡμῶν. ἐκάρκωσε τοὺς πα- τέρας ἡμῶν, τοῦ ποιεῖν ἐκθετατὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογο- νεῖσθαι.
v. 8. ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἰγύπτου, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.	
v. 10. δούτε κατασοφισώ- μεθα αὐτούς.	
v. 11. ἵνα κακώσωσιν αὐ- τούς.	
v. 18. ἐζωογονεῖτε τὰ ἔρ- σεν, and so v. 19 and 22.	

The parallels in the two following chapters are not less striking; it would seem as if the very words of the *Septuagint* had been graven on the memory of the first Martyr of the Christian Church: see the note at end of chapp. ii. and iii.

BIRTH OF MOSES THE DELIVERER OF ISRAEL.

CH. II. 1. *a man of the house of Levi*] Amram, the son of Kohath, the son of Levi, Exod. vi. 16—20.

— *a daughter of Levi*] Jochebed, sister of Kohath, and therefore aunt to Amram; see vi. 20. Num. xxvi. 59. Such marriages were afterwards forbidden by the Levitical Law, Lev. xviii. 12. Some have supposed that the word *daughter* here is equivalent to *granddaughter*; and that Jochebed was Amram's cousin. So the *Septuagint* and *Vulgate* in vi. 20, and so *Pererius*, *A Lapide*, and *Ewald*. But this interpretation seems to be opposed to the letter of the original. If Jochebed had been Amram's cousin, the historian would probably have taken care that the reader should *not* suppose her to have been his *aunt*. The mention of the peculiar relationship of the father and mother of Moses (which might easily have been omitted without any disparagement of his veracity, and which is omitted by Josephus), and the subsequent record of the divine *prohibition* of a marriage such as that from which Moses himself sprung, are proofs of the historian's honesty, and suggest that he is *Moses*: cp. v. 10; and show the *need* of the *Law*; see also *Circumcision*, omitted by *Moses*, iv. 24.

Moses was the seventh from Abraham; Abraham was the seventh from Heber; Enoch was the seventh from Adam. In each of these cases the seventh generation introduces a period of rest, and is, as it were, a personal Sabbath; see on Jude 14.

2. *a son—a goodly child*] Not their first child; Aaron and Miriam were born before him: see v. 4; vi. 20; and vii. 7. Num. xxvi. 59. There was something in his aspect which marked him out for future greatness, and confirmed the faith of his parents. *Josephus* (Ant. ii. 9. 5, 6), enlarges much on the personal beauty of Moses. There was a tradition of it even among heathen writers, "Moses . . . quem formæ pulchritudo commendabat," *Justin*, Hist. xxxvi. 2. The sacred writer himself describes it only by a single word, *toḡ*, *goodly*; cp. below, Acts vii. 20; and Heb. xi. 23: and note at the end of this chapter.

3. *an ark*] *Tebah*: see Gen. vi. 14; and thus this same word, *tebah*, records a double miraculous preservation, Noah

and his family in an Ark; Moses, the future leader of Israel, in an Ark; evidences of God's love, and foreshadowings of the salvation of the world in the Ark of Christ's Church.

— *bulrushes*] The *papyrus*, in Heb. *gomé*, from the root *gama*, to absorb, whence it is called "*bibula*," by *Lucan* (iv. 136): it has also the epithet "*Nilotica*," as flourishing in the Nile, where it grew, on a triangular stalk, to the height of ten feet. It was used by the Egyptians in the manufacture of baskets and boats (Isa. xviii. 2), and of *paper*, which thence derives its name: cp. *Herod.*, ii. 96; *Plin.*, vi. 16; xii. 21; xvi. 36; *Theophrastus*, iv. 9; *Celsius*, Hierob. ii. 137; *Winer*, R. W. B. ii. 411; *Wilkinson*, Manners of Egyptians iii. 62; *Hengstenberg*, Mos. and Egypt, p. 85; *Rosellini*, ii. 3, p. 124; *Mr. Poole's Art. on Egypt*, in *Bibl. Dict.* pp. 498, 499.

Moses was preserved by God's providence in an Ark of *papyrus* or *paper*, and floated on the Nile, the river into which Hebrew children were cast in order to be destroyed (i. 22); and he became the ruler of God's people. And the *writings* of Moses have been marvellously preserved by God, and have been made to float in arks of papyrus upon the waters of this world, notwithstanding all the designs of the Enemy of God to destroy them. Egypt herself has lent her papyrus to waft the writings of Moses into all lands. A King of Egypt itself, the land of the Pharaohs, procured the *Septuagint*, or *Greek* Version to be made, which has diffused the knowledge of the Books of Moses in all parts of the world, and has prepared the way for the preaching of the Gospel of Christ to all Nations of the Earth.

— *daubed it with slime*] *Bitumen* or *asphaltus*. Gen. xi. 3; xiv. 10: cp. *Herod.*, i. 179; *Diodor. Sic.*, i. 99; *Plin.*, xxxvii. 51; *Joseph.*, i. 4; *Hengstenberg*, Mos. and Egypt, p. 86. It is probable, as the Rabbis suggest, that the Ark in which Moses was preserved was daubed with bitumen from within to protect the child from the sharp papyrus; and with pitch from without to make it waterproof: cp. Gen. vi. 14 concerning the Ark of Noah: and *Dr. Thomson*, The Land and the Book, p. 224.

— *in the flags*] *Suph*, called by the Egyptians *sari*, and used by them in the manufacture of ropes, sails, and boats. *Plin.*, xiii. 23.

It has been asked,—

What was the *design* of the parents of Moses in doing what they did? Do they not seem to have exposed him to certain death? Their acts only are recorded by the historian, not their motives. But the Apostle to the Hebrews informs us that what they did, they did *in faith* (Heb. xi. 23). They hid the child in faith; and doubtless they exposed him in faith. "*By faith* Moses when he was born *was hid* three months by his parents, because they saw that he was a proper (or goodly) child; and they were not afraid of the king's commandment" (viz. that the male children should be cast into the river, i. 22). Having faith in God, Who is the Creator of all, and the Preserver of His People, they committed him to the river, into which the children were to be cast: cp. *Joseph.*, ii. 9. 4.

We cannot therefore doubt that they acted under divine direction. *Josephus* (Ant. ii. 9. 3) states that God appeared to Amram in a dream (before the birth of the child) and revealed to him the future greatness of Moses. However this may be, the event showed that their conduct was so ordered by Divine Providence, in the same inscrutable wisdom and mercy which had watched over Joseph in Egypt, and which afterwards watched over Jesus in Egypt, as to prepare the child to be the future deliverer, ruler, and lawgiver of the people of God.

If Moses had been brought up among his own people, who were bowed down by bondage, God's power would not have been manifested and glorified by raising up one who was "learned in all the wisdom of the *Egyptians*" (Acts vii. 22), and brought up as the "son of Pharaoh's daughter" (Heb. xi. 24), to overthrow the gods of Egypt, and to deliver God's people from its bondage; nor would Moses have had an

⁵ And the ^d daughter of Pharaoh came down to wash herself at the river; ^{d Acts 7. 21.} and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. ⁶ And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. ⁷ Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? ⁸ And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. ⁹ And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. ¹⁰ And the child grew, and she brought him unto Pharaoh's daughter, and he became ^e her son. And she called his name || Moses: and she said, Because I ^{e Acts 7. 21.} drew him out of the water. || That is, Drawn out.

opportunity of that renunciation of earthly glory for the sake of God and His people, by which he was a figure of CHRIST.

In reading these incidents of the infancy of Moses, we see a foreshadowing of the infancy of CHRIST, the Saviour of the world. Moses was born in a time of darkness and bondage, so was Christ. Moses in the Ark of bulrushes, Christ in the manger in the inn: both exposed to danger in their infancy: Moses to the anger of Pharaoh, Christ to that of Herod; and yet honoured by princely personages; Moses by Pharaoh's daughter, Christ by the Kings of the East; both were preserved by God, and went forth from Egypt to save and govern His people: cp. *Prosper Aquitan.* de Prom. c. 33; *Bp. Andrewes' Sermon* i. 159. 202, on the Nativity of Christ; *Fairbairn*, Typology, ii. 33.

From the beginning of the World, Christ suffered in His Saints. Slain by his brother, in Abel; a pilgrim in Abraham; sacrificed in Isaac; a servant in Jacob; sold in Joseph; exposed in Moses: He suffered in all, and conquered in all (*Paulinus*, Epist. i.).

4. his sister] Probably Miriam, or Mary. *Exod.* xv. 20. Num. xxvi. 59.

5. the daughter of Pharaoh] Called Thermuthis by *Josephus*, ii. 9. 4; by others she is called Merris (*Artapan*, in *Euseb.*, Præp. Ev. ix. 27): cp. *Clemens Alex.*, i. 23.

— came down to wash herself] Another evidence of the writer's accuracy. If he had been speaking of an Asiatic Princess, this incident would have been highly improbable; but the women of Egypt were allowed far more freedom than those of other countries: see *Gen.* xxxix. 7—14; and *Hengst.*, Mos. p. 86; *Keil*, cp. *Nausicaæ*. *Hom.* *Odys.* vi.

— at the river] Whose waters were regarded as healthful and holy by the Egyptians. *Herod.*, ii. 90; *Strabo*, xv. p. 695; *Plin.*, vii. 3; *Ablian.*, H. A. iii. 33; *Plutarch*, Isis, p. 363; *Lucian*, Jup. Trag. ii. p. 699; *Hengstenberg*, Mos. and Egypt, pp. 86. 108—110. They are also highly esteemed for their salubrity now: see *Seetzen* and others in *Keil*, and below on vii. 17.

7. his sister] Who had watched the child (v. 4), goes and calls "the child's mother," Jochebed, to be its nurse. A providential disposal of events. Though Moses was treated as the "son of Pharaoh's daughter," yet God so ordered it that he should not be suckled by an Egyptian woman, but by a Hebrew. Observe the wonderful providence of God. Pharaoh forbade the young children of the women of Israel to live. Pharaoh's daughter saved a young child of Israel from death, and this child became an instrument in God's hand for punishing Pharaoh's sin, and for delivering God's people (*Augustine*).

Pharaoh's daughter was an instrument in rearing the future deliverer of Israel. Joseph had been married to a daughter of an Egyptian Priest. Solomon married a Pharaoh's daughter. In all these connexions there are some glimpses of the joining together of the Heathen with the Israelite in the Church of Christ (*Origen*, *Hom.* ii.; *S. Cyril*; *Kurtz*).

8. the child's mother] A reward for her faith. A lesson of trust in God. When Ishmael's mother despaired of his life, and laid him down in the wilderness, the Lord took him up. He opened a new spring of water, and opened her eyes to see it, and so the child was preserved (*Gen.* xxi. 19). When the parents of Moses had laid him down among the rushes of the Nile, the Lord took him up. He provided for him a saviour, the King's own daughter; and for a nurse the child's own mother. Take but two examples more, David and St. Paul, both forsaken of men and taken up by God: see *Ps.* cxlii. 5, 6. 2 Tim. iv. 16. *Bp. Sanderson*, *Sermon* xiv. i. p. 365.

10. he became her son] *Josephus* (*Ant.* ii. 9. 7) and *Philo* (*Vit. Mosis* i. 3) enlarge upon the dignity which Moses enjoyed at the Court of the King of Egypt. *Josephus* also relates that Moses was raised to high honour in Egypt, and was made General of the royal army, and that he gained a great victory over the Ethiopians. *Joseph.*, *Ant.* ii. 10. 1 and 2: cp. *Joseph.*, *Ant.* iv. 8. 49; c. Apion. ii. 16; *Philo*, ii. 145. 280. 383. 416: cp. *Clem. Alexandr.*, *Strom.* i. c. 23. Similar accounts, more or less eulogistic of Moses, are given by other Jewish writers: see *Osio*, *Lex. Rabbin.* p. 441. *Manetho* says that Moses was trained as a priest at Heliopolis: cp. *Winer*, *R. W. B.* ii. pp. 110, 111. 118.

A comparison of the brief and simple history of the infancy, youth, and early manhood of Moses, as related in the *Pentateuch*, with the glowing descriptions of his beauty, his courage, his talents, and his martial exploits as displayed by the Jewish historians, *Josephus* and *Philo*, affords evidence of the veracity of the *Pentateuch*: cp. *Dean Graves* on the *Pentateuch*, Part i. Lecture ii. p. 34. Dublin, 1831.

It also supplies evidence of the genuineness of the *Pentateuch*: it is a confirmation of the belief of the Jewish and Christian Church that the *Pentateuch* was written by Moses himself. Compare on v. 1 and ii. 24.

The Jewish Historians and Rabbis agree in representing the early life of Moses as distinguished by heroic actions, and in exhibiting Moses himself as endowed with singular gifts and graces, physical and intellectual, and as making great personal sacrifices in behalf of the Hebrew Nation. Doubtless there was historical foundation for their statements. *Dr. Killo* (*Bible Illustrations* ii. pp. 19—28) says, "that the Jewish accounts may be made to supply the gaps left by the silence of Scripture." Even the inspired pages of the *New Testament* suggest this inference. St. Stephen affirms that Moses was "learned (i. e. instructed) in all the wisdom of the Egyptians, and that he was mighty in words and in deeds" before he was forty years old (*Acts* vii. 22). And the Author of the Epistle to the Hebrews dilates on his patriotic self-sacrifice, and pious surrender of the treasures of Egypt, and of princely dignity, and on his refusal to be called "the son of Pharaoh's daughter, in order that he might suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward" (*Heb.* xi. 24—26).

But we find no such statements as these in the chapter before us. The history of the birth, infancy, and early life of the great Lawgiver, Deliverer, and Ruler of the Hebrew nation is here comprised in a few lines.

Is it not a fair presumption from these considerations,—that the history was written by *Moses himself*? What other person,—especially what *Hebrew* writer,—would have treated this subject as it is treated here? And is not this treatment of the subject precisely what might have been expected from a writer inspired by the Holy Ghost? All writers of Scripture speak of themselves with modesty. The Evangelists and Apostles in the New Testament were guided by the Holy Spirit, not only in what they *did* say, but in what they *did not* say, particularly with regard to themselves. See on *Matt.* x. 3; and Introduction to *St. Mark's Gospel*, pp. 113, 114.

On this subject, see further below, iii. 11; iv. 10.

— And she called his name Moses: and she said, Because I drew him out of the water] The Egyptians (says *Josephus*, ii. 9. 6: cp. c. Apion. i. 31) call water *Mo*, and such as are

f Acts 7. 23, 24.
Heb. 11. 24, 25,
26.
g ch. 1. 11.

h Acts 7. 24.

i Acts 7. 26.

k Acts 7. 27, 28.
† Heb. a man, a
prince, Gen. 13. 8.

l Acts 7. 29.
Heb. 11. 27.
m Gen. 24. 11. &
29. 2.
n ch. 3. 1.

¹¹ And it came to pass in those days, ^fwhen Moses was grown, that he went out unto his brethren, and looked on their ^gburdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹² And he looked this way and that way, and when he saw that *there was* no man, he ^hslew the Egyptian, and hid him in the sand. ¹³ And ⁱwhen he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴ And he said, ^kWho made thee [†]a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. ¹⁵ Now when Pharaoh heard this thing, he sought to slay Moses.

But ^lMoses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^ma well. ¹⁶ ⁿNow the ||priest of Midian had seven

|| Or, prince, as Gen. 41. 45.

preserved, they call *Uses*; whence the name *Moses*; or, as in Greek and Latin, *Moïses*, or *Moyse*. Cp. *Philo*, Vit. Mos. ii. 83; *Clemens Alex.*, Strom. i. 148; *Euseb.*, Præp. Evan. ix. 9; and *Pfeiffer*, Dubia, p. 112; *Gesenius*, p. 514; *Kalisch*, p. 28; *Keil*, 319; and the learned remarks of *Mr. Malan*, who inclines to the opinion that it means *water-son*, pp. 234—245.

It is hardly probable that an Egyptian Princess would have given to the child any other than an Egyptian name. Compare the name given to Joseph by Pharaoh (Gen. xli. 45).

The Hebrew *Mosheh* is an active form: see Isa. lxiii. 11.

The Hebrew root *mashah*, to draw out, to save (Isa. lxiii. 11), afforded a happy coincidence. Moses was saved in the Ark, borne on the water, and was delivered out of the water of the Nile; and he delivered God's people through the waters of the Red Sea, which drowned their enemies. Is there not here a figure of Him, Who "came by water and by blood" (1 John v. 6), Who was raised from the grave, and Who draws His people out of the water in Baptism, and raises them to a new life, and to royal dignity in Himself? Cp. *Bp. Andrewes*, Sermon iii. pp. 348—350, on the sending of the Holy Ghost.

¹¹ when *Moses was grown*] He was forty years old at the time (Acts vii. 23). The term *forty years* was memorable in the life of Moses. He was forty years old when he visited his brethren. Forty years passed, and he stood before Pharaoh; forty years more, when he died: see Deut. viii. 2; xxxiv. 7. On the significance of the term *forty years* and *forty days*, see Matt. iv. 2; and Introduction to the Acts, p. 29.

¹² he *slew the Egyptian*] Here the Author seems to state a fact unfavourable to Moses himself; and *Josephus* omits this incident, probably because he thought that it did not reflect credit on Moses. It has been justified by some, referring to the Egyptian law, mentioned by *Diodorus* (i. 17).

If, however, all that has been said *against* this act of Moses be true, then we have a stronger evidence of the *truth* and *genuineness* of the history. The less creditable the act, the greater the ingenuousness and honesty of the writer in mentioning it; and the more probable it is that he who records it is no other than Moses himself.

When we consider the profound reverence in which the character of Moses was held by the Hebrew Nation,—a reverence expressed by the words added to the Pentateuch by Joshua, or some writer of his age (Deut. xxxiv. 10), "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face," it is morally impossible that any Hebrew writer, *living after the age of Moses*, and desirous to obtain an admission for his writings into the Hebrew Canon of Scripture, should have treated the character of Moses as it is treated in the Pentateuch; and the later the age to which the Pentateuch is ascribed by some critics, the more incredible is such an ascription.

If we compare the narrative here with the *comment* of an *inspired* speaker, St. Stephen, upon this history, the evidence of its genuineness becomes still more clear and convincing. St. Stephen informs us, that Moses "*supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not*" (Acts vii. 25).

St. Stephen, therefore, suggests that the Hebrews ought to have understood this; and that they had some tokens from which they might have inferred that Moses acted as he did, under the guidance and by the commission of God.

Thus the Holy Spirit, speaking by St. Stephen, offers a vindication of the conduct of Moses. God, Who is the Only

Giver of Life, and the Supreme Judge of all human actions, executed retribution on the Egyptian, by the hands of Moses.

But the Author of the Pentateuch himself simply *states the fact*. He offers no apology for it, but is content to leave it as it is. Have we not, therefore, here an evidence of his faith and honesty, and a proof that the history was written by Moses? Have we not, also, an evidence of his inspiration? The Holy Spirit, Who guided him, gave him a spirit of trust in God, and of consciousness of his own innocence and divine mission, and reserved the work of his vindication for others, especially for such faithful witnesses as St. Stephen, who stood in the presence of the Sanhedrim at Jerusalem, and was falsely charged with doing dishonour to *Moses* himself (Acts vi. 14. Cp. *S. Ambrose* de Officiis i. 36; *S. Augustine*, c. Faust. xxii. 70; *Quæst.* in Exod. § 2; *A Lapide*; and *Dr. Waterland*, Scripture Vindicated, p. 83).

On the subject of the evidence thus afforded of the *genuineness* of the Pentateuch, see above, v. 10; and below, iv. 10. 14. 24; v. 21.

These two acts of Moses, *destroying the Egyptian*, but trying to *reconcile his brethren* who strove together, have been applied in a spiritual sense. The true believer gives no quarter to open Infidelity, or to wilful Heresy; but he endeavours to reconcile differences among Christians, and to appease strifes and controversies in the Church (*S. Gregory Nyssen* de Vit. Moysis, p. 189; *Lord Bacon*, Adv. of Learning, p. 262).

¹⁴ Who made thee a prince and a judge] Moses is rejected by those whom he came to deliver. So Christ (John ix. 29: cp. Acts vii. 27. Cp. *Clemens Rom.*, i. 4; *Prosper Aquitan.* de Prom. c. 34; *S. Cyril Alex.*, Glaphyr. p. 255). But "God made him to be a ruler and deliverer;" and so Christ has received all power from the Father (Matt. xxviii. 18); and He has "delivered those who through fear of death were all their lifetime subject to bondage" (Heb. ii. 15).

¹⁵ Moses fled] Not through cowardice and fear, but *in faith*. His flight was an act of trust in God, that He would preserve him, and would restore him to His people, who now rejected him, see Heb. xi. 27; which may be applied here as well as below (x. 29). "By *faith* he forsook Egypt, not fearing the wrath of the King; for he endured as seeing Him Who is invisible;" and Moses patiently waited His time when he would return; therefore he called his sons *Gershom* (see v. 22) and *Eliezer*, "God is help" (see xviii. 4).

—the land of *Midian*] So called from one of the sons of Abraham and Keturah. It reached to the south and east of Canaan, from the eastern coast of the Elanitic gulf of the Red Sea to Moab on the north, and the region of Sinai, on the south. The Midianites were partly a commercial (Gen. xxxvii. 25), and partly a pastoral nation, especially in the districts towards Mount Sinai, near which probably Jethro dwelt. See below, iii. 1; iv. 27; xviii. 1. Num. x. 29. *Winer*, R. W. B. 294; *Kurtz*, ii. 192.

—a well] Literally, the well. Probably the only well in that neighbourhood, which made it a subject of strife (v. 17).

¹⁶ the priest of *Midian*] Some render the word *Cohen* here by *prince*. So *Onkelos*, *Rashi*, *Jonathan*, and others; but the translation *priest* is adopted in the *Septuagint*, *Vulgate*, *Syriac*, and *Arabic*; and so *Aben Ezra*, *Gesenius*, *Kalisch*, and others. He was a priest of God in Midian, like Job and Melchizedek among their own people. This may be inferred from the name *Reuel*: see next note. These examples,—Melchizedek, Job, and Reuel,—may serve to remind us that God

daughters: °and they came and drew water, and filled the troughs to water their father's flock. ¹⁷ And the shepherds came and drove them away: but Moses stood up and helped them, and ^p watered their flock. ¹⁸ And when they came to ^q Reuel their father, he said, How is it that ye are come so soon to day? ¹⁹ And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. ²⁰ And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may ^r eat bread. ²¹ And Moses was content to dwell with the man: and he gave Moses ^s Zipporah his daughter. ²² And she bare him a son, and he called his name || ^t Gershom: for he said, I have been ^u a stranger in a strange land.

²³ And it came to pass ^x in process of time, that the king of Egypt died: and the children of Israel ^y sighed by reason of the bondage, and they cried, and ^z their cry came up unto God by reason of the bondage. ²⁴ And God ^a heard their groaning, and God ^b remembered his ^c covenant with Abraham, with Isaac, and with Jacob. ²⁵ And God ^d looked upon the children of Israel, and God ^e had respect unto them.

III. ¹ Now Moses kept the flock of Jethro his father in law, ^a the priest of Midian: and he led the flock to the backside of the desert, and came to ^b the

1 Sam. I. 11. 2 Sam. 16. 12. Luke 1. 25. † Heb. knew. e ch. 3. 7. a ch. 2. 16. b ch. 18. 5. 1 Kings 19. 8.

did not leave "Himself without a witness" among the other nations of the Earth, which were not directly connected with Israel: cp. *S. Augustine*, in Exod. Qu. 69.

In Exod. xviii. 12, Jethro worships God in the company of Moses and Aaron, and the Elders of Israel.

It is evident, therefore, that the branch of the Midianites, to which Jethro belonged, was favourably distinguished from other Midianites, who had lapsed into the idolatrous and impure worship of Baal-peor (Num. xxv. 17, 18; xxxi. 3. 16). They were rewarded for this abstinence from idolatry by connexion with Moses and Israel.

18. Reuel their father *Raguel*, in *Sept.* and *Vulgate*, perhaps also in Num. x. 29; called also *Jethro* (iii 1; iv. 18). The name *Reuel* (friend of God) shows that he worshipped *El*, or the true God. We are not to wonder that the same person has several names. Jacob is called also Israel; Esau is also Edom; Gideon is Jerubbaal; Solomon is Jedidiah: and in the New Testament, Levi is Matthew; Jude is Lebbeus, and Thaddeus.

These names denoted different attributes. *Reuel* means *friend of God* (*Gesen.* 773); *Jethro* signifies *excellence* (p. 377). Cp. note below, iii. 1; and Num. x. 29; and *Lengerke*, Kenaan i. 393; *Kalisch*, p. 35.

21. Zipporah Another Semitic name, literally, *a bird*. The incidents of many years are omitted here. Gershom, who is mentioned as the first offspring of this marriage, was only of tender age many years after: see iv. 20, and above v. 11.

Moses, the future giver of the Levitical Law, had a wife from among the Midianites, the daughter of a priest of that country; Joseph married an Egyptian, Asenath, the daughter of the Priest of Heliopolis; Boaz, a Moabitess. Here were foreshadowings of Christ espousing to Himself a Church from the Gentiles. See *S. Irenæus*, iv. 37, Grabe; and cp. the excellent remarks in *Bp. Andrewes'* Sermon, i. 239—241, on her Nativity, on Matt. ii. 1, 2; and see note above, Gen. xii. 50; and below, Num. xii. 1, on the marriage of Moses with an *Ethiopian* woman; and 1 Kings iii. 1, on Solomon's marriage with Pharaoh's daughter.

22. Gershom From *ger*, a stranger, and *sham*, there; hence the *Septuagint* has *Gersam*. The name may also perhaps be connected with *garash*, to banish.

The Author of the Pentateuch mentions that Moses had two sons, Gershom and Eliezer (see iv. 20; xviii. 3); but he nowhere states any sons of Gershom or Eliezer, although they were reckoned of the tribe of Levi. See 1 Chron. xxiii. 14, where the offspring of Gershom and Eliezer is mentioned. It was no object of the Author of the Pentateuch to give complete genealogies; and hence an argument also arises in favour of the *Mosaic* authorship of the Pentateuch. Moses was "very meek," and not eager to advance his own family, or to display it to the world: cp. below, on Num. iii. 27; xii. 3.

— *I have been a stranger*] He therefore longed to return to his brethren; and the name given his other son (*Eliezer*) showed to whom he looked for help, and for return and deliverance: see xviii. 4.

25. God looked upon the children of Israel Affliction made them pray; and God heard their prayers. If they had not neglected the worship of God, they would probably not have been afflicted as they were. God chastened them in love; and when they had been disciplined by affliction, and turned to Him, He sent them a Deliverer.

— *God had respect unto*] Literally, God *knew*. God's knowledge of His people is love.

The comment of ST. STEPHEN on this history deserves careful attention, as a divinely-inspired exposition of it, and also as showing the respect in which the *Septuagint* Version was held by the Primitive Church. The following parallels prove this. See also above, at the end of chap. i.; and below, at the end of chap. iii.

EXODUS II.

v. 2. ἰδόντες αὐτὸν ἀστειῶν.
v. 12. πατάξας τὸν Αἰγύπτιον.
v. 13. λέγει τῷ ἀδικοῦντι.
v. 14. ὁ δὲ εἶπε, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; ἡ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνέϊλες χθὲς τὸν Αἰγύπτιον;
v. 22. πάροικός εἰμι.

ST. STEPHEN, IN ACTS VII.

v. 20. ἦν ἀστειὸς τῷ Θεῷ.
v. 24. πατάξας τὸν Αἰγύπτιον.
v. 27. ὁ δὲ ἀδικῶν τὸν πλῆθυσιν ἀπάσας αὐτὸν, εἰπὼν Τίς σε κατέστησεν — Αἰγύπτιον; verbatim from *Sept.*

v. 29. ἐγένετο πάροικος.

MOSES AT HOREB.

CH. III. 1. *Moses—led the flock to the backside of the desert*] That is, he passed through a desert region, before he came to the pasture land round Mount Sinai. The *Targum* of *Onkelos* has here "he led his sheep toward the best pastures of the desert." In this, the highest ground of the peninsula, water abounds, and fruit-trees grow, and it is the resort of the Bedouins, when the lower regions are dried up (*Rosenmüller*).

The first mention of the wilderness of Sinai is, we see, in connexion with *feeding a flock*. Moses resorted thither for pasture for the flock of Jethro, the Priest of Midian. Here is a proof of its fitness for pasturage. The question, "How the flocks of the Israelites were maintained in the desert of Mount Sinai?" may receive some light from this consideration. The *natural* qualities of the desert at that time, and the *miraculous* power of God displayed there in the burning bush, seem designed to suggest an answer to all candid inquirers.

c Deut. 33. 16.
Isa. 63. 9.
Acts 7. 30.

d Ps. 111. 2.
Acts 7. 31.
e Deut. 33. 16.

mountain of God, *even* to Horeb. ² And ^c the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. ³ And Moses said, I will now turn aside, and see this ^d great sight, why the bush is not burnt. ⁴ And when the LORD saw that he turned aside to see, God called ^e unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

The following description is from a recent writer:—

"In the heart of the *peninsula*, which is enclosed by the Heropolitain and Elanitic gulfs, somewhat towards the south, rise the mountains of Sinai (*Jebel-el-Tur*), from which the whole country has received the name of the *peninsula of Sinai*. Sinai consists of a nearly circular group of mountains, from forty to sixty miles in diameter. The average height of the mountains composing this group is six or seven thousand feet above the level of the sea, about 2000 feet above the surrounding valleys and plains. Two of the highest points are almost in the centre of the range, Sinai itself (*Jebel Musa*, 7097 feet high), and Mount Catherine (*Jebel-el-Homr*, 8168 feet). As soon as the traveller leaves the burning heat of the sandy desert, and enters within the limits of these mountains, he finds a genial Alpine climate, and a cool refreshing breeze. Copious streams of water flow down from the mountains, and fertilize the soil, causing it to produce a most luxuriant herbage. Date-palms, acacias, dense bushes of tamarisks, white thorns, mulberry-trees, vigorous spice plants, and green shrubs are found on every hand, wherever the bare rock is not entirely destitute of soil. And where the hand of man has done any thing to cultivate the ground, there are apricots and oranges in rich profusion, with other valuable kinds of trees. It is true, there is a striking contrast between the richly wooded valleys and the steep barren rocks, by which they are so closely confined; but so much the more majestic is the aspect of these mighty masses of rugged rocks. The mountains are also frequented by great quantities of game and fowl of different descriptions; among others, by antelopes, and gazelles, partridges, pigeons, and quails. The geological base of this range consists of large masses of primary rock, principally granite, porphyry, and syenite. The promontories are chalk, limestone, and sandstone.

"There is another large group of mountains on the north-west of the mountains of Sinai, called the *Serbal Mountains*, which rise like an island between the lower coast-line of *el-Kaa*, and the deep valley *Feiran*, by which they are bounded on the north. They reach the height of 6342 feet. The *Serbal* itself, a mighty giant of the desert, crowned by five peaks, is surrounded by lower mountains; the whole group deriving its name from the lofty mountain in the centre. This cluster is connected with that of Sinai, by the Saddle mountain, *Jebel-el-Kaweit*" (*Kurtz*, Hist. of the Old Covenant ii. p. 125, Engl. translation; and see *ibid.* iii. p. 78).

— *Jethro*] Called also *Reuel*: cp. *Josephus*, Ant. ii. 12. 1; and see above, ii. 18.

This variety of names, assigned to the same person, the Priest of Midian, and father-in-law of Moses, the Lawgiver of God's own people, is not without significance.

Almighty (God is now about to reveal Himself more fully to Moses by His name *JEHOVAH* (see iii. 14; vi. 3). But the Hebrews were not to imagine, that, because God has *several Names*, He is *not* One God. The One and the same God has various names (*El*, *ELOHIM*, *ELION*, *EL SHADDAI*, *JEHOVAH*), marking His various attributes, and relations to His People. God is *πολύωνυμος*, but man must not therefore be *πολύθεος*. Moses and the Hebrew Nation had a dim image of this in the names of the father-in-law of their Legislator himself.

— *the mountain of God*] So called by anticipation, because God's glory was revealed there (*Targum of Onkelos*).

HOREB AND SINAI.

— *Horeb*] "In *Sina*," says St. Stephen (Acts vii. 30). The word *Horeb* is never used in the New Testament. *Sina* occurs, Acts vii. 30. 38. Gal. iv. 24. 25. *Horeb* has been supposed by some to be the northern and lower of two peaks of the mountain range, of which Sinai, called by the Arabs *Jebel Musa*, the *Mount of Moses*, is the higher (*Joseph.*, ii. 12. 1), toward the south: see *Kalisch*, p. 63. See, however, *Keil*, p. 439; *Kurtz*, ii. 202; iii. 79; and *Hengst.*, Auth. ii. 397, who has shown reason for the opinion that *Horeb* is the more comprehensive name, and signifies the *region*, of which *Sina* was a special mountain: cp. below, xix. 2.

In the books of *Exodus*, *Leviticus*, *Numbers*, and *Judges*, the word *Sinai* is used as the name of the place where the Law was given. *Horeb* is only used to designate it as the scene of the burning bush, and of the striking of the rock, and as the place where the people stripped themselves of their ornaments (*Exod.* iii. 1; xvii. 6; xxxiii. 6). In *Deuteronomy* (where Moses looks back after forty years), *Horeb* is always used as the place of the giving of the Law. In the *Psalms*, *Horeb* and *Sinai* seem to be used indifferently: cp. *Stanley*, Palestine, p. 29, note 2. Tradition points to the Wady which lies between *Jebel Musa* and *Jebel-el-Deir*, and which is called *Wady Schoeib*, as the place where Moses fed his flock when God appeared to him; and the Sinaitic monastery there is said by some to be on the site of the burning bush (*Anton. Placent.*, Itin. c. 37; and *Euty chius*, quoted by *Dr. Robinson*).

But as the body of Moses was hidden, that it might not be worshipped, so it seems as if God Himself had purposely left in uncertainty the sites of places where the greatest wonders were wrought by his agency, in the history of the *Exodus*, in order that men's minds might not be drawn off from the wonders themselves to the mere *local accidents*, and *external circumstances*, with which those wonders were connected.

The same remark applies to the sites of our Lord's actions in the Gospels: see note below, on Matt. iv. 1. Here is an evidence of truth. Modern traditions go into the opposite extreme, and pretend to point out the site of every thing.

2. *the Angel of the LORD*] An Angel appeared, and the LORD spake (v. 4—10). The Voice is the Voice of a Divine Person; and He is also an Angel, i. e. a Messenger. The Father is never represented in Scripture as *sent*, as the Son is. Most of the ancient Christian Fathers supposed that the Angel was the Son of God (*Justin*, c. Tryphon. c. 59—62; *S. Iren.*, iv. 23; *Tertullian*, c. Marcion. ii.; *Hilary*, de Trin. iv.); and the Fathers of the Council of Antioch, which condemned Paul of Samosata (i. p. 848; *S. Athanas.*, i. p. 563); and the same opinion is expressed by ancient Christian Art; see *Mrs. Jameson's History of our Lord*, edited by *Lady Eastlake* (i. p. 178).

The words of *Tertullian* are remarkable: "Profitemur *Christum semper egisse* in Dei Patris nomine; Ipsum congressum cum Patriarchis et Prophetis, Filium Creatoris, Sermonem Ejus. . . . *Patrem nemini visum commune testabitur Evangelium*" (*Tertullian*, c. Marcion. ii. 27; *S. Ambrose* de Fide i. 13; *Euseb.*, E. H. i. 2; *Dem. Ev.* v. 11; *Theodoret*, Qu. in *Exod.* v.; *Augustine*, Qu. 3, *Serm.* vii.; *Epiphani.*, Hæres. 69). Even some of the Rabbis called this Angel "the Redeemer." So *R. Menachem*, in *Ainsworth*: cp. on v. 4, and v. 8; and on Gen. xviii. 1; xxii. 11; xxxii. 24; xlviii. 16.

— *bush*] Heb. *seneh*, a thorn-bush. The hawthorn grows in abundance near Mount Sinai (*Shaw, Pococke*). The name *Sinai* is thence derived (*R. Eliezer*).

The *thorn-bush*,—a lowly shrub, contrasted with the lofty trees (cp. *Judg.* ix. 15),—bespoke the low condition to which God's people was now reduced.

— *behold, the bush burned with fire, and the bush was not consumed*] An emblem of the state of God's people in the furnace and brick-kilns of Egypt (*Deut.* iv. 20), and a pledge from God, that however they might be persecuted, they would not be destroyed, but be made more glorious and pure by the fire of persecution (*Philo*, *S. Cyril*, *Theodoret*).

Here, also, was an emblem of Christ Himself, who "was made perfect by suffering" (*S. Gregory*, Moral. lib. 28); and a figure of the Church of God in every age. On this Vision, see the Exposition of *S. Augustine*, *Sermons* vi. and vii.

4. *when the LORD saw—God called unto him out of the midst of the bush*] Observe the names of God here. The Lord saw; and God called to Moses out of the midst of the bush; and in v. 2 it is said that the Angel of the Lord appeared to him in a flame of fire out of the midst of the bush.

Hence it may be inferred, that the Angel of the Lord is God; and that he acts with a commission from the Lord *Jehovah*, as the ancient Fathers observed: see v. 2. This passage, when illustrated by the light shed on it from other

⁵ And he said, Draw not nigh hither: 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. ⁶ Moreover he said, ⁷ I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ⁸ he was afraid to look upon God.

⁷ And the LORD said, ¹ I have surely seen the affliction of my people which are in Egypt, and have heard their cry ² by reason of their taskmasters; for ³ I know their sorrows; ⁴ And ⁵ I am come down to ⁶ deliver them out of the hand of the Egyptians, and to bring them up out of that land ⁷ unto a good land and a large, unto a land ⁸ flowing with milk and honey; unto the place of ⁹ the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ¹⁰ Now therefore, behold, ¹¹ the cry of the children of Israel is come unto me: and I have also seen the ¹² oppression wherewith the Egyptians oppress them. ¹³ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

¹¹ And Moses said unto God, ¹² Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ¹³ And he said, ¹⁴ Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

¹³ And Moses said unto God, Behold, when I come unto the children of

f ch. 19. 12.
Josh. 5. 15.
Acts 7. 33.
g Gen 28. 13.
ver. 15. ch. 4. 5.
Matt. 22. 32.
Mark 12. 26.
Luke 20. 37.
Acts 7. 32.
h So 1 Kings 19.
13.
Isa 6. 1, 5.
i ch. 2. 23, 24, 25
Neh. 9. 9.
Ps. 106. 44.
Acts 7. 34.
k ch. 1. 11.
1 Gen. 18. 21.
ch. 2. 25.
m Gen. 11. 5, 7.
& 18. 21. & 50. 24
n ch. 6. 6, 8. &
12. 51.
o Deut. 1. 25. &
3. 7, 8, 9.
p ver 17.
ch. 13. 5. & 33. 3
Num 13. 27.
Deut. 26. 9, 15.
Jer. 11. 5. &
32. 22.
Ezek. 20. 6.
q Gen. 15. 18.
r ch. 2. 23.
s ch. 1. 11, 13,
14. 22.
t Ps. 105. 26.
Mic. 6. 4.
u See eccl. 6. 12.
1 Sam. 15. 18.
Isa. 6. 5, 8.
Jer. 1. 6.
x Gen. 31. 3.
Deut. 31. 23.
Josh. 1. 5.
Rom. 8. 21.

parts of Scripture, gives an intimation of the Godhead and Mission of CHRIST, "the Angel of the Covenant," the Everlasting WORD, Who declares God's Will to the World (John i. 18; and see on v. 8). See *Clem. Alex. Cohort. c. i.*

St. Stephen, who was full of the Holy Ghost (Acts vii. 55), comments on this passage in his speech before the Sanhedrim (Acts vii. 30—35), and he evidently regarded the Angel as a Divine Person: see there, *vv. 31—34*.

— *God called unto him out of the midst of the bush*] God was now in the fire of the bush in Horeb, which Moses saw; as He was afterwards in the fire at Horeb, when the Law was given there to Moses; and as He was with the three children at Babylon (Dan. iii. 25). God was in the fire of persecution, which tried His people in Egypt. He preserved them in it (Ps. cxviii. 18), and made the chastisement of affliction to be ministerial to their good and to His own glory. "In all their affliction He was afflicted, and the Angel of His presence saved them" (Isa. lxiii. 9).

⁵. *put off thy shoes from off thy feet*] Cp. Josh. v. 15. Acts vii. 33. The Hebrew Priests performed their sacred functions unshod (*Theodoret, Qu. 7*). Cp. *Berach*, lxii. 2, "Whosoever standeth in the holy place must put off his shoes." *R. Eliezer*, Pirke, c. 40; and *Maimonides*, quoted by Ainsworth; and see *Juvenal*, vi. 158, "Observant ubi festa mero pede sabbata reges;" *Bähr*, Symb. ii. 96.

The Hebrew priests in the Tabernacle and Temple ministered barefoot; and a like custom is observed by Samaritans, Mahometans, and Brahmans, who take off their shoes on entering their holy places (*Keil*, 327), in order that they may not defile them by the dirt or dust of the streets (cp. *Justin Martyr*, Apol. i. 62),—a moral to Christians, to leave their worldly cares outside the door of the Sanctuary. As *S. Ambrose* says (de Isaac. c. 4), "The shoes represent the carnal corruptions and earthly admixtures, of which we ought to divest ourselves when we approach Christ." Cp. *Ecc. v. 1*; *S. Cyril de Ador. ii. p. 64*.

— *holy ground*] Observe that in the first recorded appearance of God to Moses, the Jewish Lawgiver, it is declared by God Himself that the place where He revealed Himself,—although in the wilderness,—was *holy ground*. Here therefore (as St. Stephen suggests, Acts vii. 33) was a divine protest against the exclusive temper of the Jews of a later age, limiting the divine presence and favour to themselves, and to their own land. And here was an intimation from God, that He would reveal Himself to all; and that whosoever He vouchsafes to appear, is *holy ground*: see our Lord's words, John iv. 21—24.

⁶. *I am the God of—Abraham, the God of Isaac, and the God of Jacob*] From this passage our Lord proved the doctrine of the Resurrection of the body, against the Sadducees,

who acknowledged the inspiration of the Pentateuch: see Matt. xxii. 31. Luke xx. 37. *S. Iren.* iv. 11. On the testimonies of the Old Testament to the doctrine of the Resurrection, see *Fairbairn*, Typology, i. 399, 400.

Our Lord there called this book "the book of Moses" (Luke x. 37),—a divine testimony to its genuineness.

The word *God* is repeated here *three times*, and may call to mind the doctrine of the Blessed Trinity (*S. Basil*).

⁷. *for I know*] Rather, *surely I know* (*Kalisch*): cp. v. 12, where the conjunction (*et*) is used in a similar sense.

⁸. *I am come down to deliver them*] The declaration of the "coming down" of God to redeem His people was regarded by the Ancient Fathers as preparatory to, and predictive of a greater "coming down" of God, for a universal deliverance, namely, the coming down of the Son of God from heaven to become Man, and to deliver all from a worse bondage than that of Egypt, and to overthrow our enemies, and to lead them to "the good land and the large," the Canaan of their heavenly and eternal rest: see the comment of *S. Justin Martyr* on these words (Apol. i. 63); and *S. Irenaeus* (iii. 6), "The Son of God spake to Moses in the bush." It is the Son Who came down, and Who is gone up again to heaven for the salvation of man. See also *S. Irenaeus* (iv. 17).

The assertion of the divinely-inspired writer of the Epistle to the Hebrews, that "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt," seems to imply that Moses had visions of Christ: cp. below, Deut. xviii. 15, and 1 Cor. x. 9.

— *milk and honey*] The produce of a land rich in pasture and in flowers,—a striking contrast to the dry desert,—and emblematic of all abundance (Deut. viii. 7—9), and even of spiritual blessings (Ps. xix. 11. Isa. lv. 1. Cant. iv. 11. 1 Pet. ii. 2). On the fruitfulness of Canaan, see *Raumer*, Pal. p. 92; *Keil*, Archæol. § 11.

¹¹. *Who am I*] All the saints of God,—especially Abraham, Job, and Moses,—were eminent for humility (Gen. xviii. 27. Job xiv. 4, 5).

¹². *this shall be a token unto thee*] Lit. *the token*. It may be said, that if they did not serve God there till after the Exodus, what would be the use of such a token? The answer is, Because the longest and severest trial awaited them after their deliverance from Egypt; and the gathering together of the people at Horeb, in the place where God had first appeared to Moses, and where He revealed Himself in the Bush which was burning but not consumed, would be a pledge to Moses and the People, that God would fulfil the promise which He now gave, to bring them into Canaan.

Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^v I AM hath sent me unto you.

¹⁵ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^z my name for ever, and this is my memorial unto all generations. ¹⁶ Go, and ^a gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^b I have surely visited you, and *seen* that which is done to you in Egypt: ¹⁷ And I have said, ^c I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

¹⁸ And ^d they shall hearken to thy voice: and ^e thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ^f met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our

y ch. 6. 3.
John 8. 58.
2 Cor. 1. 20.
Heb. 13. 8.
Rev. 1. 4

z Ps. 135. 13.
Hos. 12. 5.
a ch. 4. 29.

b Gen. 50. 24.
ch. 2. 25. & 4. 31.
Luke 1. 68.

c Gen. 15. 14, 16.
ver. 8.

d ch. 4. 31.
e ch. 5. 1, 3.

f Num. 23. 3, 4,
15, 16.

13. What is his name? This question implies that the Name of God expresses His Essence and His Power. God had just declared Himself to be the God of their Fathers, "the God of Abraham, Isaac, and Jacob" (v. 6); but Moses is not satisfied with that title. He knew that the Israelites in Egypt were conversant with many gods, bearing various names, under which they were worshipped (see *Herod.*, ii. 4. 50). Such were Ra (the Sun), Hapimou (the Nile), Chem (the Land), Kneph (the Air), Pthah (Fire), Neith (the Heavens), Isis (the productive Earth), Thoth (Hermes), Osiris (the husband of Isis), Horus and Anubis (their children), Typhon (the power of Evil). Besides this, animals were worshipped in Egypt. Here were displayed the various degrees of decline of religious worship from the adoration of the one true God,—first, in the worship of the elements and powers of nature; secondly, in the worship of human beings elevated to divine honours; thirdly, in the worship of the brute creation.

Moses therefore says that the Hebrews would ask the Name under which the God of their Fathers was to be worshipped, and he asks the question, "What is His Name? What shall I say to them?" The answer is as follows,—

THE NAME OF GOD.

14. And God said unto Moses, I AM THAT I AM] EHYEH ASHER EHYEH, I AM WHAT I AM; or, I ever shall be what I am now; the same yesterday, to-day, and for ever (*Gesenius*, p. 387). I AM; that is, I exist from eternity and shall exist for ever, as I exist now. I am the self-existing One; the One Eternal Cause of all things.

Therefore this Name declares the Unity, Eternity, Omnipotence, and Immutability of the God of Israel, and His consequent supremacy over all the many gods of the Egyptian Pantheon, and of all other heathen Nations, who are non-entities (cp. 1 Cor. viii. 4), and yet are preferred by the heathen to the Ever-living One; and it asserts also the sin of those who set up any other object of worship in His place.

These words are rendered by the *Septuagint*, Ἐγώ εἰμι ὁ ὢν, "I am the Existing One;" and by the *Vulgate*, "EGO SUM QUI SUM;" and by the *Arabic*, "the Eternal Who never passeth away;" and by *Aquila* and *Theodotian*, ἔσομαι ὅς ἐσσομαι, "I shall be what I shall be." All agree that these words represent the "eternal self-existence of Him Who is the God of Abraham, Isaac, and Jacob; and that they declare that He is not like the Gods of the heathen, a mere local deity, or a deified man or other animal (such as were worshipped in Egypt), but the One Everlasting First Cause of all, the Almighty." Indeed, these words are a paraphrase of the Name of JEHOVAH: see below, vi. 3. Cp. *Pfeiffer*, *Dubia* i. p. 113; *Graves* on the Pentateuch, p. 118; *Gesenius*, p. 337; *Hengstenberg*, *Authentie* i. 204—250; *Kalisch*, p. 52, *Kurtz*, ii. p. 213.

It is observable, that our Blessed Lord claims this Divine

Title for Himself: "Before Abraham was, I AM," πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι (John viii. 58, where see the note). The Fathers thence assert the co-eternity of the Son of God: see the expositions of this passage of Exodus in *Tertullian*, c. Prax. 17; *Novatian*, de Trin. 4; *Athanasius*, adv. Arian. Orat. iii. 6; iv. 1; *S. Hilary*, de Trin. i. 5; *S. Aug.* in Ps. 9.

15. this is my name for ever—my memorial] A divine assurance that the knowledge of the true God will never disappear from the world. The Name declares the objective manifestation of the Divine Essence; the Memorial bespeaks the subjective recognition of it on the side of Mankind.

— The Lord God] Lit. *Jehovah*, God—*Jehovah*=I am, v. 14. 16. Go and gather] These words would never have been ascribed to God Himself, if no such gathering ever took place; and if it did take place,—and we are informed that it did take place (see iv. 29), the claims of Moses to a divine mission must have been examined by the Hebrew nation, especially as he had been brought up in Pharaoh's court. And inasmuch as he was accepted as a Ruler sent from God, by the Hebrews, who had disputed his claims (see ii. 14), and inasmuch also as the Pentateuch, which is the record of his acts, has been ever received by the Hebrews as a true and divine History, although it exposes their own sins in the strongest light, we have evidence here of the truth of the mission of Moses from the One, Eternal, Almighty, Unchangeable God.

18. The LORD God of the Hebrews hath met with us] Others render this, "hath called us" (*Sept.*, *Vulgate*); but the rendering in the text is sanctioned by high authority (*Syriac*, *Ainsworth*, *Gesenius*, *Ewald*, *De Wette*, *Kalisch*, *Keil*), and seems to be preferable: cp. Num. xxiii. 15.

— let us go, we beseech thee, three days' journey into the wilderness] It has been argued by some, that as the design of God was already announced to be, to bring the people out of Egypt into Canaan, it was disingenuous to ask Pharaoh for "leave to go three days' journey into the wilderness."

But God did what He did with perfect foreknowledge of the event. God's design was, that the people should go three days' journey into the wilderness and serve Him; and His design also was, that they should eventually be delivered from Egypt after a just trial of Pharaoh's obedience. And the announcement to Pharaoh of the former design was no denial of the latter. God knew and declared that Pharaoh would not let the people go (v. 19). But this divine foreknowledge had no influence on Pharaoh's conduct; God foresees all things, but forces nothing. Pharaoh was not constrained by God's foreknowledge to act as he did. And if God had commanded Moses to say to Pharaoh at once, Let us leave Egypt and go into Canaan, Pharaoh might have said that the request was utterly unreasonable, and his resistance might have seemed almost justifiable. God therefore instructed Moses to try him with a gentler entreaty, "Let us go three days' journey into

God. ¹⁹ And I am sure that the king of Egypt ^g will not let you go, || no, not by a mighty hand. ²⁰ And I will ^h stretch out my hand, and smite Egypt with ⁱ all my wonders which I will do in the midst thereof: and ^k after that he will let you go. ²¹ And ^l I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: ²² ^m But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ⁿ ye shall spoil || the Egyptians.

ch. 11. 2. & 12. 35, 36.

n Job 27. 17. Prov. 13. 22. Ezek. 39. 10.

g ch. 5. 2. & 7. 4.
|| Or, but by
strong hand.
h ch. 6. 6. & 7. 5.
& 9. 15.
i ch. 7. 3. & 11. 9.
Deut. 6. 22.
Neh. 9. 10.
Ps. 105. 27. &
135. 9.
Jer. 32. 20.
Acts 7. 36.
See ch. 7. to
ch. 13.
k ch. 12. 31.
l ch. 11. 3. &
12. 36.
Ps. 106. 46.
Prov. 16. 7.
m Gen. 15. 14.
|| Or, Egypt.

the wilderness." Pharaoh promised to comply with this request (viii. 27, 28); but afterward he retracted his consent; and thus his obduracy was made manifest, and God's dealings with him were displayed to have been just and merciful, and to have been brought upon him by his own rebellion against God. See *Augustine*, Quæst. 13; and cp. *Waterland*, Script. Vind. p. 84.

^{22.} every woman shall borrow of her neighbour] Rather, every woman shall ask. Here was a proof of God's power. Not every man (whose strength might seem to extort compliance)—but every woman, shall ask, and none shall refuse.

This text has been used as an occasion for objections against the Sacred Writer, and against Almighty God, Who gave this command (see *Tertullian*, c. Marcion. ii. 20). It has been alleged by some, that God commanded the Hebrew women to borrow what they never intended to pay.

This objection is founded upon a misrepresentation.

The original word here rendered borrow (*shaal*) signifies to ask, to demand (see Ps. ii. 8. 1 Sam. viii. 10. *Gesen.* in v.), and is so rendered by *Sept.* (*airhœt*), and by *Vulg.* (*postulabit*), and the *Syriac* Version: cp. *Hengstenberg*, Authentie iii. 507—526; *Kalisch*, p. 60; *Keil*, p. 332; and cp. below, xii. 35, 36; and *Waterland*, Script. Vind. p. 86.

—ye shall spoil the Egyptians] God here repeats and more fully unfolds the prophecy and command which He had delivered in his speech to Abraham (Gen. xv. 14), "They shall come out with great substance."

This command has also been excepted against, as if it gave encouragement to theft: see the objections answered by *Irenæus*, iv. 40, ed. Grabe; *Tertullian*, c. Marcion. ii. 20; *Clem. Alex.*, Strom. i. c. 23; *Theodoret*, Quæst. 23; and the Manichean allegations quoted and examined by *S. Augustine*, c. Faustum xxii. 71, 72; and Qu. 39.

To them it has been rightly replied, that "the Earth is the Lord's, and the fulness thereof;" that "riches and honour come of Him, and He reigneth over all," that He is the sole Proprietor and Disposer of all earthly substance; that whatever men have, is not their own, but God's, and is entrusted by Him to them as stewards, in order that they may use it to His honour and glory; and that it matters little whether He sends a fever, fire, or a flood, to take away men's goods, or commands other men to take them away; and that there was a righteous retribution in employing the Israelites, His people, as His instruments in reclaiming His own substance from the Egyptians (for such this act was), because the Egyptians did dishonour to God (whom the Israelites served) by misapplying their gold and silver to unholy uses, to the dishonour of God; and because in other ways they perverted and abused His gifts, especially in the honour and worship of false deities in the place of God; and because they cruelly oppressed His people, and had deprived them of their just wages: see on i. 14; and robbed many of them of their lives (i. 16. 22). God asserted His own supremacy, and displayed His power and glory by using the Israelites, His people, as the Executioners of His justice against the Egyptians, and by raising up His people from the bondage in which they had been oppressed, into conquerors of their oppressors, and by enriching them with spoil from their enemies in such a signal manner, that "Egypt itself was glad at their departure, for their fear had fallen upon them" (Ps. cv. 38).

This divine command could not give any encouragement to injustice. For no one can plead it as a precedent for taking any thing to himself, unless he has God's express commission to do so; and God will never command what is unjust. "The commands of God" (says *S. Augustine*, Quæst. 6) "are not to be canvassed, but obeyed. God knows the justice of His own commandments, and the servant of God will cheerfully perform whatever He commands."

To despoil the Egyptians was *not theft*, when God, who is the Lord of all possessions, had bidden the Israelites; but to do so now were a breach of natural law and of a divine commandment. *Bp. Taylor* (Pref. to Life of Christ, p. xix.). It is to be remembered also, that the Israelites were not about to escape from Egypt as a promiscuous horde of runaway slaves, but as the People of God, marching in a military and triumphal procession, in order to appear before Him at Sinai, and to build a Tabernacle as His abode, and to celebrate religious festivals in His honour. It was fitting, therefore, that they should go forth, not in mean attire, but equipped for so glorious a service; and that their oppressors should furnish the apparel and decorations in which they marched out of Egypt as an Army of God: cp. *Hengstenberg*, Authentie ii. 507—525; *Kurtz*, Hist. of Old Covenant ii. 311—334, Engl. transl.

In a figurative sense, the people of God have a command from Him "to spoil the Egyptians," especially in order that they may use the gold and silver of Egypt for the adornment of the spiritual Tabernacle, the Church of the living God. The treasures of the Heathen World are His; its gold and silver has been dug up out of the mines of His Earth, and if it has been abused to evil, it ought to be recovered to His service, and consecrated to His Glory. The cedars of Lebanon, the purple of Tyre and Sidon, are to be hallowed and devoted to Him.

This command therefore is well applied by the ancient Fathers to the conversion of Heathen Literature to Christian uses. Thus *S. Augustine* says (de Doctr. Christiana ii. 60), "As the Egyptians had not only idols, which the Israelites were bound to abhor, but had garments and jewels, which the People of God demanded, when they left Egypt, in order that they might apply them to a better use, not by any power of their own, but by the command of God; so the Learning and Literature of the Heathen World not only have vain fictions, which every one of us, who quits Heathenism under the guidance of Christ, is obliged to renounce; but it has also liberal Arts and moral Precepts, which are serviceable to the cause of Truth; these are not of heathen invention, but have been dug up as it were from the mines of God's Providence, and are to be applied by Christians to the service of God and of the Gospel." *St. Augustine* illustrates this statement by the examples of Cyprian, Optatus, Hilary, and Lactantius, who enriched themselves with the literary wealth of Heathenism, and Christianized it. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22). Paul quotes heathen poets (see on Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12). It is well said by *Origen* (Epist. ad Gregor. Thaum. ii.), "The Israelites spoiled the Egyptians; and with the gold and jewels, which they took from them, they adorned the Holy of Holies, the Ark, and the Cherubim of Glory;" so ought the Christian Teacher to deal with the gold and jewels of the Literature of the Egypt of this world: cp. *S. Jerome*, Epist. ad Damas. 146; Epist. ad Magnum, 84; *S. Basil* de Libris Gentilium legendis, Hom. 24; *Cotelerius*, Patres Apostol. i. p. 206; *S. Cyril* de Ador. i. p. 45.

ST. STEPHEN'S reference to this chapter deserves careful attention; cp. notes above at the end of chapters i. and ii.

EXODUS iii. 1—10, ἤλθεν εἰς τὸ ὄρος Χωρήβ. Ὁφθῆ δὲ αὐτῷ ἄγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου . . . ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου . . . λίσσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ ἁγία ἐστὶ. Καὶ εἶπεν, Ἐγὼ εἰμι ὁ Θεὸς τοῦ πατρὸς σου, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ . . . Ἰδὼν εἶδον τὴν κάκωσιν τοῦ ἐν Αἰγύπτῳ λαοῦ μου, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν, καὶ κατέβην τοῦ ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων . . . Καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραῶ βασιλεῖα Αἰγύπτου.

These words of the *Septuagint* Version of this chapter are quoted almost verbatim by *ST. STEPHEN*, Acts vii. 30—34.

IV. ¹ And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

² And the LORD said unto him, What is that in thine hand? And he said, ^a A rod. ³ And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴ And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵ That they may ^b believe that ^c the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

⁶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous ^d as snow. ⁷ And he said, Put thine hand into thy bosom

THE MISSION OF MOSES.

CH. IV.] A new era opens with this chapter.

Moses is endued with power of working miracles (v. 1-9).

Moses is the first person of whom we read in the Bible, and in the history of the World, as invested with this power.

This power was given him when he was appointed by God to go as His minister to Pharaoh, and to deliver Israel from Egypt, and to bring them forth in their way to Canaan, and to promulgate a new Dispensation from heaven, which were foreshadowings of the greatest event in the History of Mankind; viz. its own *Exodus* in CHRIST: see prelim. note to chaps. xii. and xiv.

This history, therefore, shows what the true design of miracles is; namely, to introduce and authenticate a new dispensation, and to call attention to the voice of God speaking from heaven. As empowered to work Miracles, Moses was a precursor and figure of Christ; but Christ far exceeded Moses in that He worked miracles by His own authority, and gave to others (His Apostles and Disciples) the power of working them (Matt. x. 1. Cp. *Bp. Fitzgerald* on Miracles, in *Bibl. Dict.* ii. p. 383).

1. *Moses answered and said, But, behold, they will not believe me*] In *Exod.* xiv. 31, it is said they *believed the Lord and His servant Moses*. How was this effected? How were they brought to believe in him whom they had before thrust from them? (see above, ii. 14. *Acts* vii. 27. 35.)

The faith both of Moses and the Israelites was grounded upon the same testimony or revelation of God; Moses receiving that revelation immediately from God Himself, the Israelites mediately, by the ministry of Moses, who proved the truth of that revelation by wonderful works, which he wrought in their presence to attest it. "In like manner the succeeding Prophets were instruments of Divine Revelation, which they first believed as revealed by God to themselves, and then the People believed, as revealed by them; for what they delivered was not the testimony of man, but the testimony of God delivered by man." *Bp. Pearson* on the Creed, Art. i. p. 8.

We Christians have even stronger grounds for believing "the Lord and his servant Moses" than the Israelites had;

Jesus Christ, the Great Prophet, whose Advent was foretold by Moses, and was prepared by the Prophets whom He sent (*John* x. 8), and to whom the Father sheweth all that He doeth (*John* v. 20), proved the truth of His mission by the mighty works which the Father gave Him to do (*John* v. 36). And the belief which was produced by Christ's mighty works recorded in the Gospels (which were received as true and divine histories by the primitive Christians who died in attestation of their truth, and which Gospels were afterwards acknowledged to be true by the Roman Empire itself, which at first put those Christians to death) is a warrant to us of the truth of the Mission of Him of Whom Moses and the prophets did write (*John* i. 45); and the truth of the Mission of Christ is another proof to us of the truth of the Mission of Moses, who wrote of Him (*John* v. 46), and to whom Christ Himself bears testimony in the Gospel, and in the witness of the Holy Spirit Whom He sent to His Apostles to guide them into all truth (*John* xvi. 13), and who attested the truth of the Pentateuch (*Acts* xxiv. 14).

2. *A rod*] Or, rather, a staff (*matteh*), with which he walked (see *Gen.* xxxii. 10; xxxviii. 18. 25; and on *xlvii.* 31), and which he used to guide the sheep (cp. *Lev.* xxvii. 32); it was now consecrated into a "rod of God" (v. 20); a rod of power, and a rod of direction; an emblem of the rod which is

described as in the hands of the Great Shepherd and Ruler of God's People, Jesus Christ; see *Ps.* ii. 9; xxiii. 4. *Heb.* i. 8; and notes on *Rev.* ii. 27; xi. 1: cp. *Rev.* xii. 5; xix. 15.

Moses had a rod of power by which he worked miracles, and delivered Israel. Christ has overcome the world by the Cross; and we are delivered thereby from the bondage of our spiritual Egypt. *Origen*, *Hom.* 44; *Justin M.*, c. Tryphon. § 86. Cp. § 91.

3. *a serpent*] The Egyptians were famous, as they still are, for the taming and charming of serpents (*Hengstenberg*, p. 99; *Dr. Thomson*, p. 154; below, vii. 9). And the power given to Moses by God over a serpent here, and to Aaron in vii. 9-12 (where, when he was challenged by the King of Egypt to work a miracle, his rod was changed into a serpent, and swallowed up those of the magicians of Egypt), was a sign to them and to the Egyptians that the God of the Hebrews was superior to them and their gods in that particular respect in which they vaunted themselves: see below, on vii. 9. 12.

May we not also say, that, as the Serpent is the Enemy of man and of God, here was a pledge, not only of the power which Moses, the servant of God, would be enabled by Him to exercise over Pharaoh, the King of Egypt, who is figuratively called the Dragon in Holy Scripture (*Isa.* li. 9: cp. *Ezek.* xxix. 3); but also of the victory which every true believer in Christ is enabled to achieve over the old Serpent, the Devil, the enemy of God's people (*Gen.* iii. 15), according to Christ's promise, "I give you power to tread on serpents and scorpions, and over all the power of the Enemy," and "they shall take up serpents" (*Luke* x. 19. *Mark* xvi. 18)—and even to convert evil into an occasion for good?

The Serpent,—the emblem of sin,—became a Rod in the hand of Moses, at the command of God. Christ was made in "the likeness of sinful flesh" (*Rom.* viii. 3), and thereby overcame Sin and Satan; and thus the Serpent became "a Rod of Power" in His hands. On the figurative meaning of this action see *S. Ambrose*, in *Ps.* 118; *S. Augustine*, in *Ps.* 78, and *Serm.* 6 and 8; *S. Cyril de Ador.* ii. p. 69. Christ crucified,—typified by the Serpent on the pole,—overcame the Old Serpent, and healed our wounds from him.

6. *leprous*] Literally, *smitten* (by God); the *white* leprosy here mentioned is the most inveterate form of all, and when fully developed is scarcely ever cured: *Celsus*, v. 28: cp. *Lev.* xiii. 8-30; and the authorities in *Winer*, *R. W. B.* i. 115.

What was the meaning of this act of God, making the hand of Moses to be leprous, and then restoring it?

(1) The first sign was enacted upon what Moses held in his hand (v. 2), the second upon his hand itself. The first sign showed God's power in changing the staff into a serpent, and in enabling him to take it up in his hand without injury, and in changing it back again into the rod.

(2) But the grant of this power might be a temptation. It might make him proud and vain-glorious. God would therefore render him humble in the exercise of his miraculous powers; and would show him that his power was not from himself, but from God; and that if he abused that power, God would smite him for his sin. Here was a warning to Moses. God afterwards excluded him from Canaan for an abuse of his miraculous power (*Num.* xx. 10-12).

God commands Moses to put his hand into his bosom and to draw it out again; and immediately that hand, which had taken up the serpent without injury, is leprous as snow; and lest Moses should imagine that this result had been produced

again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, ^eit was turned again as his *other* flesh. ⁸And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. ⁹And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and ^fthe water which thou takest out of the river [†]shall become blood upon the dry *land*.

^e Num. 12. 13, 14
Deut. 32. 39.
2 Kings 5. 14.
Matt. 8. 3.

^f ch. 7. 19.
[†] Heb. *shall be*
and *shall be*.

¹⁰And Moses said unto the LORD, O my Lord, I *am* not [†]eloquent, neither [†]heretofore, nor since thou hast spoken unto thy servant: but [§]I *am* slow of speech, and of a slow tongue.

[†] Heb. *a man of words*.
[†] Heb. *since yesterday, nor since the third day*.

[§] ch. 6. 12.
Jer. 1. 6.
h Ps. 94. 9.

¹¹And the LORD said unto him, ^hWho hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

¹²Now therefore go, and I will be ⁱwith thy mouth, and teach thee what thou shalt say.

ⁱ Isa. 50. 4.
Jer. 1. 9
Matt. 10. 19.
Mark 13. 11.
Luke 12. 11, 12.
& 21. 14. 15.
^k See Jonah 1. 3.
^{||} Or, *shouldst*.

¹³And he said, O my Lord, ^ksend, I pray thee, by the hand of *him whom* thou ^{||}wilt send.

by any thing except the will of God, God commands him to do the *same act* again, i. e. to put his hand into his bosom and draw it out, and the *reverse* of the former result is now produced; the hand is restored to its former health. It is God therefore, and God alone, who can kill and make alive (Deut. xxxii. 39. James iv. 12). The *rod* in the hand of Moses, the *hand* of Moses itself—all that he has and is—are merely instruments in the hand of God: cp. *Theodore*, Qu. 10.

(3) As the change of the rod into a serpent, and the power given to Moses over the serpent were typical and prophetic of the victory God would achieve by him over what was *external* and *hostile*, especially over the might of Pharaoh and the gods of Egypt, and over the great spiritual Enemy, the Old Serpent, who worked by them; so the restoration of the hand of Moses drawn from his bosom, appears to have been figurative of the *internal* condition of the people of God which had come into Egypt in a healthy state, but became infected with the moral leprosy of sin, and tainted with corruption by reason of its admixture with the Egyptians; but which was now to be restored by God's gracious power and love, through the ministry of Moses (*S. Cyril* de Adorat. ii. p. 70; and *Theodore*, Qu. 10).

This sign was a figure of what is done by Him, who was typified by Moses—CHRIST. Leprosy is a figure of sin (cp. Matt. viii. 2; Luke xvii. 12). Christ takes our nature, and is "made in the likeness of sinful flesh" (Rom. viii. 3), and is made "sin for us" (2 Cor. v. 21). He dies and suffers for us; but He is restored to life and we in Him. Our Old Adam is purged from leprosy by Him: cp. *Aug.*, Serm 6. See on Isa. liii. 4.

9. *if they will not believe also these two signs—thou shalt take of the water of the river*] God tried the faith of Moses by requiring him to show those two signs in their presence (cp. *Joseph.*, ii. 12. 3), and if they did not believe them he was to take of the water of the Nile, and change it into blood. The Egyptians regarded the Nile as the source of their health and wealth, and worshipped it as a god under the name of *Hopimou* (*Sharpe*, p. 4; *Hengstenberg*, Mos. and Egypt, p. 109; *Bähr*, on Herod. ii. 61; and ii. 90). This change of the water into blood was a public evidence of the supremacy of the God of the Hebrews over the deities of Egypt; and it was a proof that He could and would "curse their blessings" if they would not obey Him: cp. vii. 15. 19.

The King of Egypt, in his cruelty, had made the Nile to be an instrument of destruction to the Hebrew children (i. 22), and in retribution for his sin God turned its water into blood. Thus He deals with His enemies. As it is said in the Apocalypse, "Thou art righteous, O Lord; for they have shed the blood of saints, and Thou hast given them blood to drink." Rev. xvi. 6: cp. *Origen*, Homil. in Exod. iv.

10. *I am not eloquent*] Literally, *I am not a man of words*. "I am slow of speech, and of a slow tongue;" and see also vi. 12, "I am of uncircumcised lips." Yet St. Stephen testifies that "Moses was mighty in words" (Acts vii. 22). Here is another proof of the modesty of Moses; and another

evidence of the genuineness of the Pentateuch. *Josephus* does not mention this assertion. But it was a very fitting one to be made and recorded by *Moses himself*: see above, ii. 12.

This declaration is more significant, because "stammering lips," and slowness of tongue, were specially in disrepute among the Hebrews, and no priest who had such an impediment was allowed to pronounce the Levitical Benediction (*Maimonides* on the Mishna, Treatise of Prayer, chap. xv.).

Though Moses was "mighty in words," yet this power was in the *substance* rather than in the utterance of his language; he was like St. Paul, who had "a thorn in his flesh," which exposed him to disparagement (see on 2 Cor. xii. 7; and on Gal. iv. 13), and who did not resort to the graces of human eloquence in his preaching (1 Cor. ii. 4). Thus, in both cases, it was proved, that the effect produced by their means was not of man, but of God (2 Cor. iv. 7). In a spiritual sense this confession of Moses, "O my Lord, I am not eloquent, I am slow of speech and of a slow tongue," is true of every man, however learned he may be in all the wisdom of the Egypt of this world, until God has said unto him, "I will be with thy mouth, and teach thee what thou shalt say." (*Origen*.)

— *neither heretofore*] Literally, *neither yesterday nor the day before*, i. e. at any former time (see Gen. xxxi. 2), nor even since thou hast begun to converse with me. God had just empowered him to work signs, and Moses might have hoped to become eloquent suddenly by miracle (*Aug.*).

11. *Who hath made man's mouth?—have not I the LORD?*] Hence the necessity of prayer. The Christian Preacher, says *Augustine* (de Doct. Christ. iv. 32), "sit orator, antequam dictator;" "let him first pray, and then preach;" and see *ibid.* iv. 63. "*Orate, et Arate*" is a motto on a pulpit in Lincolnshire.

13. *send, I pray thee, by the hand of him whom thou wilt send*] A proof that Moses was not actuated by ambition, and that he desired that some other person should have the glory of delivering God's people.

Some of the Fathers supposed, that Moses had in his mind the promise of the future Deliverer who had been foretold by God in Gen. iii. 15, and was expected by Abraham, Isaac, and Jacob, and specially predicted by Jacob, xlix. 10 (so *Justin M.*, *Tertullian*, *Cyprian*: see *A Lapide*), and that he felt the greater misgiving and awe on that account, when he reflected on his own infirmities; and that he uttered a prayer to God "that He would send Him Whom He would send," and Whom Moses supposed to be the only Person duly qualified to work so great a deliverance. This opinion deserves careful consideration, and the more so, because though Moses was not the Great Deliverer, yet he was an illustrious type of Him (Deut. xviii. 15. Acts iii. 22; vii. 37), and the Deliverance from Egypt was a signal figure of the Redemption wrought by Christ, who was spiritually revealed to Moses: see on iii. 8; see also on v. 14. Did Moses expect the EXODUS to be wrought by CHRIST Himself? He saw the Type. Did he not look for the Antitype? Cp. Heb. xi. 24—28.

1 ver. 27.
1 Sam. 10. 2, 3, 5.
m ch. 7. 1, 2.
n Num. 22. 38.
& 23. 5, 12, 16.
Deut. 18. 18.
Isa. 51. 16.
Jer. 1. 9.
o Deut. 5. 31.
p ch. 7. 1. &
18. 19.
q ver. 2.

† Heb. *Jethro*.

r ch. 2. 15, 23.
Matt. 2. 20.

s ch. 17. 9.
Num. 20. 8, 9.
t ch. 3. 20.

u ch. 7. 3, 13. &
9. 12, 35. & 10. 1.
& 14. 8. Deut. 2. 30. Josh. 11. 20. Isa. 63. 17. John 12. 40. Rom. 9. 18.

¹⁴ And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well.* And also, behold, ¹ he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵ And ^m thou shalt speak unto him, and ^p put words in his mouth: and I will be with thy mouth, and with his mouth, and ^o will teach you what ye shall do. ¹⁶ And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^p thou shalt be to him instead of God. ¹⁷ And thou shalt take ^q this rod in thine hand, wherewith thou shalt do signs.

¹⁸ And Moses went and returned to † Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

¹⁹ And the LORD said unto Moses in Midian, Go, return into Egypt: for ^r all the men are dead which sought thy life. ²⁰ And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took ^s the rod of God in his hand. ²¹ And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^t wonders before Pharaoh, which I have put in thine hand: but ^u I will harden his heart,

14. Is not Aaron the Levite thy brother? I know that he can speak well] Rather to be rendered, *Do not I know Aaron, the Levite, thy brother, that he can speak well?* Aaron is here represented as superior to Moses in eloquence. Another proof of the modesty of Moses. Moses was the only man present at this interview; the declaration of this superiority is from him. This is quite in harmony with what the Author of the Pentateuch writes in other places when speaking of Moses (see above, ii. 1—14), and this declaration confirms the proof that the Pentateuch is from him,—that it is *genuine*, as well as *true*: see above, ii. 12.

— the Levite] Was not Moses himself a Levite? Certainly (ii. 1, 2). Why then is Aaron called the Levite? Some have said he is so called by God in Divine foresight of his priestly office, and of the future separation of that tribe to the service of the sanctuary. May it not perhaps be an answer to the thoughts of Moses, as suggested above on v. 13? Aaron shall be thy spokesman, but since he is a Levite as thou art, and not of the tribe of Judah, and although he is thy superior in one important respect, and will play a prominent part in delivering My People Israel from bondage, do not imagine that Aaron is the promised Deliverer. No. He, Whom I will send in the fulness of time, will not be a Levite, but of the tribe of Judah, as Jacob has foretold (Gen. xlix. 10).

— thy brother] God established the Levitical dispensation on the foundation of the *natural* relation and mutual affection of brotherhood, in the persons of Moses and Aaron; so Christ chose *three pairs of brothers* to be Apostles and Preachers of the Gospel; see below, on Matt. iv. 18; x. 5.

— behold, he cometh forth to meet thee] A prophecy of what was *near at hand*; which, when fulfilled, would be an earnest of the future accomplishment of what had also been foretold by God, but was more *distant*, viz. the delivery from Egypt and the possession of Canaan, v. 8.

16. he shall be to thee instead of a mouth] Aaron was superior to Moses in the specious gift of eloquence; but Aaron's concession to the popular will in making the golden calf, when Moses was absent (to whom the people would not have dared to make such a request), shows that Aaron's endowments, however attractive, were inferior to those of Moses for the great work of governing the people of God. Perhaps they were a snare to him, and tempted him to court the popular favour when he ought to have resisted the popular will.

— and thou shalt be to him instead of God] This union of Moses and Aaron in the office of governing and guiding God's people, foreshadowed the conjunction of the Regal and Sacerdotal office in the One Person of Christ, of whom Moses and Aaron were types, in two different respects: the one as "King in Jeshurun" (Deut. xxxiii. 5), the other as Priest; Heb. iii. 1—6; v. 1—5. Christ is "Priest on His Throne;" Zech. vi. 13.

10. for all the men are dead which sought thy life] The Holy Spirit, speaking by St. Matthew, seems to have intended

to remind us of the analogies between the Exodus and our Lord's return from Egypt, by adopting almost the very words of the *Septuagint* here: see Matt. ii. 20; and on Matt. ii. 15, "Out of Egypt have I called *My son*;" and below, v. 22.

20. and set them upon an ass] It has therefore been inferred that both the children were of tender years at this time, and that his marriage with Zipporah did not take place till he had been many years in Midian.

— the rod of God] See on v. 2, and v. 6, and v. 17.

21. wonders] Heb. *mophethim*; perhaps from *yaphah*, to shine, to be glorious; Ges. 457. See on 2 Kings xiii. 3.

— I will harden his heart] As a punishment upon him for hardening his own heart: see notes below, on vii. 14, and ix. 12. Because he will, as I well know, resist all my counsels, and defy my power, and sin against my reproofs and chastisements, and will reject all my warnings, and turn my spiritual food into poison, and my grace into licentiousness, therefore I will punish him by withdrawing my grace from him, and by giving him over to a reprobate mind. See *Origen*, in Exod. Comment. p. 112, and Hom. iv.; and *Theodore*, Quæst. in Exod. 12, who well says, "that as the same heat of the same Sun moistens wax and hardens clay, so the same grace of the same God has the effect of softening some and hardening others, according to the temper of their hearts."

With regard to this subject,—the hardening of Pharaoh's heart,—it is to be observed, that there are *three* words in the Hebrew which are all rendered by *hardened* in the English Version: These three words are,—

(1) *Chazak*, which signifies actively, to bind together, and corresponds to the Latin *constringo*, *obstino*. See on vii. 14.

(2) *Cabad*, to be heavy; and in *hiphil*, to make heavy; to resist sullenly, with proud and stupid obduracy.

(3) *Kashah*, to be hard; and in *hiphil*, to make hard.

The following table exhibits the process of obduracy in the case of Pharaoh:—

First are two prophecies.

Hebrew verbused.	Exod.	
chazak	iv. 21.	I will harden his heart.
kashah	vii. 3.	I will harden Pharaoh's heart (another prophecy). But now the history proceeds thus:—
chazak	vii. 13.	He hardened Pharaoh's heart (so in the English); but the true translation is, Pharaoh's heart resisted: see note there. And so Sept. and Vulgate.
cabad	vii. 14.	Pharaoh's heart is hardened.
chazak	vii. 22.	Pharaoh's heart was hardened.
cabad	viii. 15.	Pharaoh hardened his heart.
chazak	viii. 19.	Pharaoh's heart was hardened.
cabad	viii. 32.	Pharaoh hardened his heart.

that he shall not let the people go. ²² And thou shalt say unto Pharaoh, Thus saith the LORD, *Israel is my son, ^y even my firstborn: ²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, *I will slay thy son, ^{even} thy firstborn.

²⁴ And it came to pass by the way in the inn, that the LORD *met him, and sought to ^b kill him. ²⁵ Then Zipporah took °a sharp || stone, and cut off the foreskin of her son, and † cast it at his feet, and said, Surely a bloody husband art thou to me. ²⁶ So he let him go: then she said, A bloody husband thou art, because of the circumcision.

x Hos. 11. 1.
Rom. 9. 4.
2 Cor. 6. 18.
y Jer. 31. 9.
James 1. 18.
z ch. 11. 5. &
12. 29.
a Num. 22. 22.

b Gen. 17. 14.
c Josh. 5. 2, 3.
|| Or, knife.
† Heb. made it touch.

cabad	ix. 7.	Pharaoh's heart was hardened. Thus then it appears that it is said seven times that Pharaoh's heart was hardened, or that Pharaoh hardened his heart. And not till then it is said that the Lord hardened Pharaoh's heart.
chazak	ix. 12.	But this was not till he had been abandoned even by his own magicians, so that his obduracy was now most wilful.
cabad	ix. 34.	He (Pharaoh) hardened his heart.
chazak	ix. 35.	The heart of Pharaoh was hardened.
cabad	x. 1.	The Lord said, I have hardened his heart, and the heart of his servants. But even then he might have repented, for his servants did repent: see x. 7.

But Pharaoh would not repent; and then came the heavier aggravation of divine judgment; and it is observable that it is now said four times (with the stronger word *chazak*), "The LORD hardened Pharaoh's heart:" see x. 20. 27; xi. 10; xiv. 8. But even after x. 16, when Pharaoh professed repentance, Moses prayed for him, and God withdrew the judgment (x. 18, 19), and thus showed that He would graciously pardon him if his repentance were sincere.

It is said six times that the Lord hardened Pharaoh's heart (ix. 12; x. 1. 20. 27; xi. 10; xiv. 8).

But it is first said seven times in this Book that Pharaoh hardened his own heart, or that his heart hardened itself (vii. 13, 14. 22; viii. 15. 19. 32; ix. 7).

Pharaoh's will was therefore free; and God's foreknowledge of the mode in which Pharaoh would exercise his own free will is revealed before God's declarations, "I know that he will not let you go; no, not by a mighty hand" (iii. 19).

But God's foreknowledge had no constraining influence on Pharaoh's conduct towards God, but had a directing influence on God's conduct and language towards him. God desires that the wicked should repent and live (Ezek. xxxiii. 11). He willeth all men to be saved (1 Tim. ii. 4: cp. 2 Pet. iii. 9). But God forces no one to receive His offers; and if they are wilfully and obstinately rejected, then God punishes the sinner by his own sin, and makes him to be an instrument for manifesting the divine power and justice. The case of Pharaoh is considered further below, in the notes on Rom. ix. 17, 18; and in the Introduction to that Epistle, p. 195; and cp. note below, on 2 Sam. xvi. 10; Keil on Exod. iv. 19—31.

God's foreknowledge does not cause any thing to be; no more than Man's remembrance causes any thing to have been.

²² Israel is my son, even my firstborn] As the Seed of Promise; the Isaac of God's family. Another suggestion of the Analogy between Israel and Christ: see on Matt. ii. 15. Israel is God's firstborn, but God is the God of the Gentiles also (Rom. iii. 29); and the Universal Church becomes the "Church of the firstborn" (Heb. xii. 23) in Christ, who is "the firstborn among many brethren" (Rom. viii. 29). See the Parable of our Lord (Luke xv. 11—30; and the answer of S. Cyril to Julian's objections, lib. iii.).

²³ I will slay thy son, even thy firstborn] A warning to Pharaoh long before the event, which might, therefore, have been avoided: see xi. 5; xii. 29; xiii. 15.

²⁴ in the inn] Or, halting-place: see above, Gen. xlii. 27; xliii. 21. The Septuagint here uses the word *κατάλυμα*, which is adopted by the Evangelists in two remarkable instances; first, to designate the inn where Christ was born (Luke ii. 7), and next, to describe the place where He ate the Passover and instituted the Holy Eucharist (Mark xiv. 14. Luke xxii. 11).

This meeting of the Angel with Moses in the *κατάλυμα* affords a solemn warning to Christians that they should not neglect the Sacraments of Him who was born in a *κατάλυμα*,

and Who instituted the Eucharist in a *κατάλυμα*, and Who bestows the benefits of His incarnation and Birth and Death by means of those Sacraments.

— the LORD met him, and sought to kill him] Because he, who had professed great zeal for God, and was promoted by God to be a ruler and lawgiver of His people (cp. Acts vii. 25), had not complied with God's law, and had omitted to circumcise Eliezer, his youngest child (xvii. 2—4); although "the uncircumcised man child was to be cut off from his people."

Whatever may be the sense of certain phrases in the history of this occurrence, one thing is clear and observable, that it is an incident which tells to the disadvantage of Moses himself. Moses, the future leader and lawgiver of the Jewish People, is represented here as neglectful of the first initiatory rite instituted by God Himself.—Circumcision; the neglect of which was a capital offence (see Gen. xvii. 14). And this, too, after Moses had lately received an extraordinary revelation from God, and had been honoured by signal marks of His favour.

This history, therefore, is to the discredit of Moses, and it is the history of a private incident, known only to himself and his wife. The relation of it is therefore a proof of his modesty and truth; and it is also an evidence of the genuineness of the Pentateuch. No one, we may presume, would have inserted it in the history of the Exodus, except Moses himself. At any rate, such an assertion is very much in character with what we know of Moses. He, and he alone, was likely to have recorded it. Although it was before the eyes of Josephus, when he read the Pentateuch, which he and all his nation ascribed to Moses, it is not mentioned by Josephus, who is much more diffuse in this part of the history than the Author of the Pentateuch himself is: see above, on ii. 1, and 12.

²⁵ Zipporah took a sharp stone] Used for such purposes: see Josh. v. 2, 3. This shows the antiquity of Circumcision: it was instituted before the use of steel for knives; and the use of stone was kept up in regard for ancient custom. Even now some male children of the Jews are circumcised with stone knives (*Kalisch*, p. 81). Zipporah saw the danger in which her husband was, and she knew the cause of that danger, namely, the omission of Circumcision; and therefore she, who was perhaps the cause of the omission, took a sharp stone and circumcised her son, in order to rescue her husband.

— cast it at his feet] Literally, she touched, or caused to touch his feet (see *Gesen.* p. 532). The Septuagint has *προσέπεισε*, for which I would propose to read *προσέπαισε*, *afflixit*. She put it at the feet of Moses. Others render it (as *Hooker*, V. lxii. 21, with the other Greek versions) "she touched his feet."

— and said, Surely a bloody husband art thou to me] Literally, surely thou art a bridegroom of blood to me.

To whom were these words addressed by Zipporah?

(1) Some reply, "to the child;" for a child newly circumcised is called "a bridegroom" by the Hebrews, because the soul is united, as it were, in mystical marriage to God by the covenant of Circumcision (*Aben Ezra*), whence the Arabic word "to contract affinity" signifies also to circumcise: see *Gesenius*, p. 315; and *Pococke* ad Portam Mosi, p. 52; *Joseph Mede*, Disc. xiv.; *R. Abraham Kimchi*, and *Kalisch*, p. 81. And in the Sacrament of Baptism, which has taken the place of Circumcision in the Church of God, the baptized soul is said to be espoused (cp. 2 Cor. xi. 2), because it is then joined to Christ in spiritual wedlock.

(2) Others reply that these words of Zipporah were addressed to Moses; so *Onkelos*, *Jonathan*, *Rashi*, *Abarbanel*, *Glass*, *Noldius* (Conc. p. 785), *Pfeiffer*, p. 114, *Kurtz*, and *Keil*, p. 343; and so *Hooker*, E. p. v. 62.

This seems to be the most probable interpretation.

For though it is true, that the more recent Hebrews call

d ver. 14.

e ch. 3. 1.

f ver. 15, 16.

g ver. 8, 9.

h ch. 3. 16.

i ver. 16.

k ch. 3. 18.

ver. 8, 9.

l ch. 3. 16.

m ch. 2. 25. &

3. 7.

n Gen. 24. 26

ch. 12. 27.

i Chron. 29. 20.

a ch. 10. 9.

b 2 Kings 18. 35.

Job 21. 15.

c ch. 3. 19.

d ch. 3. 18.

²⁷ And the LORD said to Aaron, Go into the wilderness ^d to meet Moses. And he went, and met him in ^e the mount of God, and kissed him. ²⁸ And Moses ^f told Aaron all the words of the LORD who had sent him, and all the ^g signs which he had commanded him.

²⁹ And Moses and Aaron ^h went and gathered together all the elders of the children of Israel: ³⁰ ⁱ And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. ³¹ And the people ^k believed: and when they heard that the LORD had ^l visited the children of Israel, and that he ^m had looked upon their affliction, then ⁿ they bowed their heads and worshipped.

V. ¹ And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold ^a a feast unto me in the wilderness. ² And Pharaoh said, ^b Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^c neither will I let Israel go. ³ And they said, ^d The God of the Hebrews hath met with us:

the newly-circumcised child a *bridegroom*, yet it has not been shown that this was an ancient appellation, or was likely to be used by Zipporah. Nor even if it was, was there any special reason why Zipporah should have used it in the case of this particular child.

But it is objected, that Moses could not be called a *bridegroom* by Zipporah, to whom he had been married for some time, and by whom he had already another son, Gershom.

To this it may be replied, that Moses was now in danger of death. The Lord sought to kill him, because he was disobedient to the divine law of Circumcision. Then Zipporah took a sharp stone and performed the act of circumcising the child, and said, "*A bridegroom of blood thou art to me:*" that is, I must purchase thee anew to myself as a Bridegroom by this blood of the child; and so Moses was rescued. The Destroyer let him go, or desisted from him. And Zipporah repeated the words, "*a bridegroom of blood;*" and the reason is added, "*because of the circumcision.*"

This blood was, as it were, the dowry by which she obtained Moses,—recovered, as it were, from the dead,—as a Bridegroom to herself. The allusion is to the ancient practice of making marriages by "co-emption" on both sides: see 2 Sam. iii. 14. Hos. iii. 2, as to the price given by the bridegroom; and above, Gen. xxiv. 53; and as to dowry, see Josh. xv. 18, 19. Judg. i. 12—15. 1 Kings ix. 16.

The name given to this child, probably at this time, was *Eliezer*, that is, *my God is my help* (see xviii. 4); a grateful memorial of God's mercy to Moses in delivering him from the hand of Pharaoh, and from impending death.

There seems to be also a figurative and spiritual meaning in this act of Zipporah.

Zipporah, the wife of Moses, was from Midian, and is a type of the Church gathered from far-off lands, and espoused to Christ (see ii. 21; and below, Num. xii. 1). Her espousals are celebrated anew by Circumcision, which was the divinely-instituted act for uniting her offspring to God.

May we not, therefore, say (with S. Cyril de Adorat. p. 78) that these words of Zipporah to her husband are like an utterance of the Church of the Gentile world, consecrating her children to God, and presenting them to Him? The blood which flowed from the child of Zipporah was the blood derived from his father Moses. And in the Sacrament of Baptism, which is the Circumcision of the Spirit, in which "the superfluity of naughtiness" (James i. 21) of the Old Man is cut off, there is also the blood of the Second Adam, Christ, into Whose death we are all baptized, and by Whose Blood we are cleansed, and are joined in Him to God. And in the condition of Moses here, with whom the Lord was angry, and whom He sought to kill, and who was, as it were, raised anew to life, may we not perhaps recognize an image of CHRIST, Who, though "He knew no sin, was made sin for us" (2 Cor. v. 21), and was our Proxy for breaking the Law, and was "numbered with the transgressors;" and God "laid on Him the iniquity of us all;" and the Lord was angry with Him for our sakes; and Who died for us, and rose again, and became to the Church a Bridegroom of Blood?

^{26. because of the circumcision} Zipporah's act in administering Circumcision in a case of necessity has been urged as a

plea for the administration of Baptism by laymen, and even by women, in cases of emergency.

Richard Hooker, commenting on this history, thus writes, "After the act performed, Zipporah touched the feet of Moses, saying, 'Thou art unto me a husband of blood;' which might be very well, the one done and the other spoken, even out of the flowing abundance of commiseration and love, to signify, *with hands laid under his feet*, that her tender affection towards him had caused her thus to forget womanhood, to lay all motherly affection aside, and to redeem her husband out of the hands of death with effusion of blood; the sequel thereof, take it which way you will, is a plain argument that God was satisfied with that she did, as may appear by his own testimony, declaring how there followed, in the person of Moses, present release of his grievous punishment, upon her speedy discharge of that duty, which, by him neglected, had offended God; even as after execution of justice by the hands of Phinehas the plague was immediately taken away, which former impunity of sin had caused; in which so manifest and plain cases not to make that a reason of the event which God Himself hath set down as a reason, were falsely to accuse whom He doth justly, and without any cause to traduce what we should allow; yet seeing they which will have it a breach of the law of God for her to circumcise in that necessity, are not able to deny but circumcision being in that very manner performed, was, to the innocent child which received it, true circumcision, why should that defect, whereby circumcision was so little weakened, be to Baptism a deadly wound?"—Hooker (Ecol. Pol. V. lxii. 21).

^{31. the people believed} Which was not the case before: see ii. 14. Acts vii. 25. The honest avowal of the ill-treatment which Moses had received from his brethren, and the subsequent narratives of their frequent rebellions against him (xv. 24; xvi. 2; xvii. 3) give additional confirmation to this record of their belief, and to the reality of the miracles by which that belief was produced.

Ch. V. 1. *went in, and told Pharaoh* In what part of Egypt did Pharaoh live? Either at Memphis (near Cairo), or more probably at this time at Tanis or Zoan, near the mouth of one of the eastern arms of the Nile (see Ps. lxxviii. 12. 43; and Exod. ii. 3. 5), which seems to show that he dwelt near Goshen, or Rameses, the province of which Raamses was a town. See i. 11: cp. Kalisch, p. 86.

— *Thus saith the LORD God* Thus saith *Jehovah*. The use of this word here, and its repetition by Pharaoh in his question (v. 2), "*Who is Jehovah?*" . . . I know not *Jehovah*," seem to prove that the Name *Jehovah* was used by Moses and Aaron, and could not be unknown to them at this time, though it was not *fully understood*: see below, vi. 3. Moses begins with a request, and without a miracle, in order that Pharaoh may have the grace of obeying God freely if he will. God does not threaten Pharaoh at first, but deals with him gently.

— *a feast* Heb. *chag*, from root *chagag*, to dance; whence the Arabic *hadji*, one who goes to Mecca, to keep the public festival there.

^{3. hath met with us} See iii. 18.

let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

⁴ And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^e burdens. ⁵ And Pharaoh ^e ch. i. 11. said, Behold, the people of the land now ^f many, and ye make them rest ^f ch. i. 7, 9. from their burdens.

⁶ And Pharaoh commanded the same day the ^g taskmasters of the people, ^g ch. i. 11. and their officers, saying, ⁷ Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. ⁸ And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. ⁹ † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. [†] Heb. *let the work be heavy upon the men.*

¹⁰ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

¹¹ Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. ¹² So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

¹³ And the taskmasters hasted them, saying, Fulfil your works, † *your* daily tasks, as when there was straw. [†] Heb. *a matter of a day in his day.*

¹⁴ And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

¹⁵ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? ¹⁶ There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. ¹⁷ But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

¹⁸ Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. ¹⁹ And the officers of the children of Israel did see *that they were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

— *into the desert*] They could not do sacrifice in Egypt, because the animals which they sacrificed were worshipped by the Egyptians: cp. viii. 26.

— *lest he fall upon us with pestilence*] Moses himself for his neglect of the sacrament of Circumcision had nearly been cut off by God (iv. 24); and he now says to Pharaoh, that if they neglected their sacrifice, God would fall upon them with pestilence. The blood of the Passover afterwards saved them from the destroying Angel.

Here is a warning to Christians not to neglect the Sacraments of the Gospel (Bp. Andrewes, v. 228).

It has been objected by some, that the God of the Hebrews, —in those requirements of sacrifice,—is represented in the Pentateuch as a *cruel deity*,—even like another Moloch.

But what God required was not the sacrifice itself, but the *obedience* shown in the sacrifice: it was the sacrifice of *self* that He demanded. "To obey," He says, "is *better* than sacrifice" (1 Sam. xv. 22). And the sacrifice itself was acceptable, because it foreshadowed the perfect obedience of Christ, Who came to do His will by the offering of Himself, and Who says, "Sacrifice and meat-offering Thou wouldest not; but Mine ears hast Thou opened. Burnt-offerings and sacrifice for sin hast Thou not required; then said I, Lo I come . . . to do Thy will, O My God" (Ps. xl. 8. Heb. x. 5—7).

^{6. the taskmasters—and their officers}] The former were probably Egyptians, the latter Hebrews (see vv. 14, 15), and are called *Shoterim*, i.e. *writers* (from *shatar*, to write), scribes, secretaries, controllers, clerks of the works, overseers, who registered the names of the workmen, and kept account of the works done, and delivered it to the taskmasters. See

Hengstenberg, Egypt, pp. 88—92; Kalisch, p. 89; Rosellini, ii. 257; Wilkinson, Egypt, i. 293.

^{7. straw}] Broken up by threshing into chaff (*Gesen.*): see on v. 12. Ancient bricks have been recently brought from Egypt (by Rosellini and others), which bear upon them the royal stamp of Egyptian kings; and the bricks, which are now found in Egypt, belonging to very early times, always have chopped *straw* mingled with them (Rosellini, ii. p. 252; Wilkinson, ii. p. 97). They are made of fine clay, from the Nile, and have been baked in the sun. The intermixture with straw in small quantities makes them very durable (Hengstenberg, p. 79).

— *to make brick*] Not to burn. The bricks of the ancient Egyptian monuments were for the most part baked in the sun (Herod., ii. 136. See Pococke, Robinson, Seetzen. and others, quoted by Hengst., Egypt, p. 2, and 78; and by Keil, p. 346).

^{8. the tale of the bricks}] The *tail*, Heb. *tocon*; literally, the weight, from *tacan*, to make level, to weigh (*Gesen.*, p. 864).

^{12. stubble instead of straw}] Or, *stubble for the straw*; Heb. *kesh la-teben*. *Kesh*, *stubble*, is from *kushash*, to gather, to collect. The meaning seems to be, that the Hebrews were now forced to do a double work. Instead of having chopped straw (*teben*) delivered them ready for use in making brick, they were to go forth into the fields, and gather *stubble* (*kesh*), and then have the labour of chopping it up into minute particles for this work of brick-making. The prefix *le* (which is equivalent to the Greek *eis*, and English *for*) confirms this interpretation. A similar use of it may be seen in Gen. xi. 3: cp. Keil, p. 347.

^{14. officers}] Overseers: see v. 6.

— *and demanded*] Literally, in saying, that is, with the following words, — *Wherefore*, &c.

h ch. 6. 9.

† Heb. *to stink*,
Gen. 34. 30.
1 Sam. 13. 4. &
27. 12.
2 Sam. 10. 6.
1 Chron. 19. 6.

† Heb. *delivering*
thou hast not
delivered,
a ch. 3. 19.

b ch. 11. 1. &
12. 31, 33, 39.

|| Or, JE-
HOVAH.

c Gen. 17. 1. &
35. 11. & 48. 3.
d ch. 3. 14.
Ps. 68. 4. & 83. 18.
John 8. 58. Rev. 1. 4.

e Gen. 15. 18. & 17. 4, 7.

²⁰ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: ²¹ ^h And they said unto them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

²² And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? ²³ For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all. VI. ¹ Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^a with a strong hand shall he let them go, and with a strong hand ^b shall he drive them out of his land.

² And God spake unto Moses, and said unto him, I am || the LORD: ³ And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of ^c God Almighty, but by my name ^d JEHOVAH was I not known to them. ⁴ ^e And I

21. The LORD look upon you, and judge] A severe trial of the faith of Moses. His own people murmur at him, and he returns to the Lord, and in the bitterness of his disappointment repines at His commands: see vv. 22, 23. "Wherefore hast thou so evil entreated this people?" Moses even lays Pharaoh's sin at God's door: "Neither hast Thou delivered Thy people at all."

Thus, then, we see here again that the infirmities of Moses himself are not disguised or extenuated. Here is another evidence of the truth and genuineness of the Pentateuch. We have nothing of all this in *Josephus*. On the contrary, he says, "that when the people laid the blame of their sufferings on him, Moses did not falter at all, but set his soul courageously against Pharaoh, and against the people," &c. (*Josephus*, Ant. ii. 13. 4; and compare note above, ii. 12.)

To this observation we may add another, to the same effect. The Pentateuch relates here, and throughout the history, the hardness of heart, the unbelief, the murmuring and the rebellion of the Hebrews. It speaks most unfavourably of them. And yet the Hebrews received the Pentateuch as *true, genuine, and divinely inspired*. Would the Hebrews ever have done so, if it had not been true, genuine, and inspired? Assuredly not. See above, *Introduction*, p. xxxiii.

CH. VI. 1. with a strong hand shall he let them go] By a strong hand; that is, being compelled by My Power, Pharaoh will not only permit them to go, but drive them out; see v. 6; and iii. 20; and below, xii. 31. 33; xiii. 3. 9. Deut. vi. 21. Ps. cxxxvi. 12. *Rashi, A Lapide, Ainsworth, Kalisch*.

2. And God spake unto Moses] Here begins a new Parashah, or Proper Lesson of the Law, as read in the Synagogue, and continues to ix. 35. The parallel Proper Lesson from the Prophets is Ezek. xxviii. 25 (Thus saith the LORD God) to chap. xxix. 21, where there is a prophecy of the future Restoration of Israel compared with their deliverance from Egypt; and a prophecy of woes upon Egypt, and its future restoration also. It is very remarkable that this section contains the words "they shall know that I am the LORD (JEHOVAH)" repeated four times (Ezek. xxix. 6. 9. 16. 21), and that it closes with those words.

That prophetic Lesson is a divine Commentary upon the present chapter of Exodus, and especially on the remarkable declaration in the verse which now follows;

THE NAME JEHOVAH.

2, 3. And God spake unto Moses, and said unto him, I am the LORD (JEHOVAH: *Kúpios*, Sept.; *Dominus*, *Vulg.*): And I appeared unto Abraham, unto Isaac, and unto Jacob, by (or as; the words "the name of" are not in the Hebrew) the name of God Almighty (*El Shaddai*), but by (by is not in the Hebrew) my name JEHOVAH (*Kúpios*, Sept.; *Adonai*, *Vulg.*) was I not known to them] God manifested Himself to Abraham in a special manner, as God Almighty (*El Shaddai*)—ruling and controlling all things—in that God promised that he should have a son, when such an event seemed impossible; and that his seed, from that son, should be as the sand and as the stars; and that in his seed all nations should be blessed: see Gen. xvii.

But the question here arises,—

Was the Name JEHOVAH known to the Patriarchs? Certainly it was.

God does not say here, *My Name Jehovah* was not known to them; but He says, "*My Name JEHOVAH was I not known to them*;" His Name was known; but He Himself was not known in all the fulness of that Name. The literal translation of the original words is as follows,—

And God spake unto Moses, and said unto him, I am Jehovah, and I showed myself to (or, let myself be seen by) Abraham and Isaac and Jacob in (that is, in the character of, or as, see Gesenius, p. 99: cp. Isa. xl. 10) *El Shaddai*; but (as to) my name Jehovah, I made not myself known to them.

(1) Whether the Hebrew word JEHOVAH itself was used by Eve (Gen. iv. 1), by Noah (ix. 26), and by others before the dispersion of tongues, or some equivalent for it, is not the question. We read in Gen. iv. 26, that men "began to call upon the name of the LORD." The plain meaning of the Sacred Writings would seem to be, that the word JEHOVAH, or the LORD, was used by the Patriarchs even from the beginning.

There is also a confirmation of this opinion from the New Testament. The Holy Spirit, speaking by St. Jude, informs us that the Patriarch "Enoch, the seventh from Adam," delivered a Prophecy concerning the Judgment to come. And what were his words? "The LORD cometh" (Jude 14), i. e. "JEHOVAH cometh" to judge the world. Therefore Enoch seems to have used the word JEHOVAH.

(2) After the confusion of tongues the evidence is still more clear.

Abraham uses the word JEHOVAH (Gen. xxii. 14); it is used by Abraham's servant (xxiv. 35. 40. 42. 48. 56), by Laban and Bethuel (xxiv. 50, 51), by Isaac's servants (xxvi. 22), by Abimelech's people (xxvii. 28), by Isaac (xxvii. 7), by Jacob (xxvii. 20; xxviii. 21); God Himself uses it in Genesis (xv. 7; xviii. 14; xxii. 16; xxviii. 13). And, as if to put the matter beyond all question, Moses had already used the name Jehovah in his former interview with Pharaoh (see v. 1, 2), and Pharaoh himself had commented upon that name, "Who is Jehovah?"

It has indeed been alleged that the Name Jehovah has been interpolated in these passages; but such allegations as these will not easily find acceptance with honest and reverent readers of Holy Writ.

The great antiquity of the word *Jehovah* is evident from its etymology. The word is derived from *havah*, to be, which was already antiquated when the Pentateuch was composed, and had been almost supplanted by *hayah*.

The Name *Jehovah* appears in ancient words prior to the age of Moses, especially in *Moriah* (see Gen. xxii. 2. 14); in *Azariah*, the third from Judah (1 Chron. ii. 8); in *Abiah*, the wife of Hezron, Judah's grandson (1 Chron. ii. 24); in *Ahijah*, Hezron's son (1 Chron. ii. 25); in *Jochebed*, mother of Moses.

(3) There is an intimate connexion between the Name JEHOVAH and the Incarnate Son of God. And no wonder. For JEHOVAH signifies the Ever-living; and Christ is the LIFE to Men. "In Him is the Life" (John i. 4). "He is the Way, the Truth, and the Life" (John xiv. 6). "He is the Resurrection and the Life" (xi. 25). "He that hath the Son hath

have also established my covenant with them, 'to give them the land of ^{f Gen. 17. 8. & 28. 4.} Canaan, the land of their pilgrimage, wherein they were strangers. ⁵ And ^{g I g ch. 2. 24.}

Life" (*τὴν ζωὴν, the Life*), "but he that hath not the Son hath not Life" (1 John v. 12). He was born, died, rose again, and was preached to the world, and His fullness is imparted in the Holy Sacrament of Baptism, and in the blessed Eucharist, which is the bread of Life, that in Him we may have Life.

The ancient Church of God, from the times of Adam, seems to have had an intuitive and mysterious consciousness of this sacred truth; that there is a holy union between the Name Jehovah, the *Ever-living One*, and the Incarnate Son of God, Who is the *Life of the World*. The name Jehovah rarely occurs in association with person or place in the Pentateuch. But where it does occur it bears a relation to Christ. There is a *reserve* in its use (see Gen. xvi. 11, note 2nd). The Names *Moriah* and *Jehovah-jireh*, associated with the sacrifice and resurrection of Isaac, the figure of Christ in His Passion and Resurrection; and the Name *Joshua*, the type of *Jesus*, may be cited in evidence of this. May there not have been something providential in the name assigned to her who was to give birth to two other eminent types of Jesus Christ, viz. to *Jochabed* (*glory of Jehovah*, see v. 20), the mother of Moses, the Giver of the Law, and of Aaron, the first High Priest? Is it altogether by chance that the Name Jehovah occurs in three names in the family of *Judah*, of whom Christ came? In proportion as the revelation of the Incarnation became clearer, so the use of the Name Jehovah became more common.

As to the true punctuation of the word, it seems most probable that it ought to be pronounced *Yahveh*, *Yahaveh*, or *Yahavah*: see *Hengst.*, Auth. i. 224—230; *Kurtz*, ii. 214, 215; *Keil*, on Gen. ii. 4. The modern pronunciation, *Jehovah*, is due to the Masoretic pointing of *Adonai*, or else *Elohim*, in its stead.

(4) What then are we to understand by the words here? "*My Name JEHOVAH was I not known to them.*"

The emphatic word here is *Name*; and, as was before observed, the preposition *by* (*by my name*) is not in the Hebrew. The original is, *My Name JEHOVAH was I not known to them*. *NAME* is here put in apposition with *JEHOVAH*. And the word *NAME* designates the Everlasting Himself in His essence and attributes: see *Hupfeld*, in Ps. viii. 1; cp. *De Wette*, in Ps. v. 12; lxix. 37; *Knobel*, on Isaiah xxx. 27, who all agree in the opinion that the *NAME* Jehovah is equivalent to *JEHOVAH* Himself: see above, on Gen. iv. 26; and so τὸ ὄνομα in Greek, as in the Lord's Prayer, "Hallowed be Thy *NAME*:" see on Matt. vi. 9; xxviii. 19; and *Dr. McCaul's* Posthumous Lectures, pp. 44—50; who observes that the point of comparison in this passage is not the revelation of God's Name, but the "revelation of His *Nature*," and that the passage does not in the remotest degree imply that the Name Jehovah was not known before, but that its full meaning had not been made known.

Much difficulty has been introduced into this passage by the insertion of the words "*the name of*" before "*God Almighty*" in our Authorized Version; and English readers have thus been led to infer that there is a contrast here between two appellations, viz. "*God Almighty*" and "*Jehovah*." But the truth is, there is no contrast between two names of God here; but there is a comparison of attributes, and of the degrees of clearness with which they were revealed.

God was revealed to Abraham, Isaac, and Jacob, as the *Almighty* (*Shaddai*), but He was not revealed in the fullness of the meaning of the word *JEHOVAH*, the self-existing cause of all causes; the Everlasting, Unchangeable, Supreme Lord God. And why? Because in the career of Abraham, Isaac, and Jacob, God did not come into contact with other beings, who pretended to be gods, as He did in the days of *Moses*. But now, at this crisis of the Exodus, the Everlasting is about to take up arms against the Idols of Egypt. He is now about to prove the vanity and nothingness of the *Elilim*, which that nation adored; and to vindicate the honour of the Lord God of the Hebrews, not as a local and national deity, but as Supreme Ruler of the Universe. He is about to manifest His Omnipotence by destroying the gods of Egypt, and by making the River and the Elements, which she worshipped, to be scourges to herself: see note below on xii. 12. God is now also about to manifest His love in a signal manner to a special people, Israel, by delivering them with an outstretched arm from their bondage, and by overthrowing all their enemies, and by giving them a Law, and by dwelling with them in a Tabernacle, and by bringing them into Canaan, the type of heaven; and by thus displaying in a figure the mercies of that glorious dispensation which was to be revealed to the whole world in CHRIST.

Here, therefore, a new era begins in the history of Mankind; and it might well be said, that, in comparison with this

blessed revelation, Jehovah had not been known—not fully declared—to any former generation.

(5) Another difficulty has been introduced into this passage by a misapprehension of the meaning of the word *known*. "By my Name Jehovah was I not known to them."

The Ancient Versions are clear here, and might have obviated the difficulty. They render the words, "I did not manifest My Name (i.e. My attributes) as Jehovah." The *Sept.* has ἐδήλωσα; *Vulg.* has "*indicavi*;" and similarly the *Samaritan*, *Onkelos*, and *Syriac*.

The true meaning of the word *known*, as used here, may be illustrated from a remarkable passage in the New Testament. John the Baptist says twice, that he "did not know" Christ (John i. 31, 33). But the Baptist must have known his own cousin (Luke i. 36), that is to say, John must have had a personal knowledge of Jesus. John certainly had heard the word *Jesus*. But what he meant to say was, that he did not know him in the fullness of His attributes as the *Messiah*, till the Holy Ghost came upon Him: see on John i. 33. In like manner in the Old Testament, long after the Exodus, it is said of Samuel, "that he knew not Jehovah" (1 Sam. iii. 7), not that he had not heard of Him in whose Tabernacle he was then serving as a minister; but the Lord had not as yet been revealed to Him in that fullness in which He was afterwards known to him when he was "established a prophet of the Lord" (1 Sam. iii. 20, 21).

So here: Jehovah was known by Name to the Patriarchs, but was not understood in the fullness of His attributes by them, as the Eternal I AM THAT I AM, the Redeemer of His People.

This interpretation is no novel one. It has been already propounded either in this form, or with some modification, by some of the best Hebrew and Christian interpreters; e.g. *Aben Ezra*, *Rashi*, *Abarbanel*, *Ainsworth*, *Bp. Pearson* (Art. ii. p. 146; and Art. xi. p. 378), and *Lightfoot*, i. 704; *Bp. Patrick*, *Buxtorf* (Dissert. p. 250), *Caletanus*, *Lyranus*, *Perrarius*, *Calovius*, *Fagius*, *Gerhard*, *Glass*, *Noldius*, and especially *Pfeiffer*, *Dubia*, p. 115: cp. notes above, on Gen. ii. 4, and Exod. iii. 14; and *Hengstenberg*, *Authentic*, ii. p. 268; *Hävernick* on the Pentateuch, § 113, or p. 60, English ed.; *Kurtz* on the Old Covenant, *Introd.* § 13, vol. i. p. 18, English ed., and ii. pp. 214, 215; *Delitzsch*, *Commentar über Genesis*, p. 34; *Keil*, p. 349; and see *Mr. Wright's* Art. in *Dr. Smith's* B. D. i. 952—958; and *Fairbairn*, *Typology*, ii. 32.

Dr. Kay (*Crisis Hupfeldiana*, p. 18, Lond. 1865), thus writes, after quoting Ps. lxxvi. 1; xlviii. 2; ix. 17, as illustrations of the meaning of the word *known*, as used here:—

"These passages show that the verb denotes not the communication of a new name, but the making good in fact that which had previously been associated with the Name."

"This interpretation is all but expressly put into our hands by the prophet Ezekiel (xx. 9), 'I wrought for My Name's sake, that it might not be polluted in the sight of the heathen, among whom they were; in whose sight I made myself known to them, in bringing them forth out of the land of Egypt.'

"With so express a comment by a canonical writer, on the history of Exodus, there ought to be no further controversy as to the meaning of the verb."

"The whole context, moreover, requires this sense. When Moses was bidden (Exod. iii. 15, 16) to go and say to the children of Israel, 'YAHVEH, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me,' he answered, 'Lo, they will not give credence to me, nor hearken to my voice; for they will say, YAHVEH has not appeared to thee.' It never occurred to him that the people might say 'Who is YAHVEH?—we never heard of such a name. Our fathers never told us of any such name. Why think to comfort us, under our overwhelming sorrows, by bringing us a strange, unheard-of name?' His fear was, lest they should not believe that the Person so designated had communicated with him."

"To meet this fear, Moses was empowered to work miracles (iv. 5), 'in order that they may believe that YAHVEH, the God of their fathers, the God of Abraham, Isaac, and Jacob, had appeared' to him."

"When Moses' first visit to Pharaoh issued only in adding to their misery, they say, 'YAHVEH look upon you and judge.' They use His name naturally as one they were acquainted with; but they believe that Moses had not really received a message from Him. To remedy this incredulity was the purpose of the assurance given in vi. 2—8. It begins with 'I am YAHVEH;' just as when Joseph made himself known to his brethren, he

h ver. 2, 8, 29.
1 ch. 3, 17, & 7. 4.
Deut. 26. 8.
Ps. 81. 6. &
136. 11, 12.
k ch. 15. 13.
Deut. 7. 8.
1 Chron. 17. 21.
Neh. 1. 10.
1 Deut. 4. 20. &
7. 6. & 14. 2. &
26. 18.
2 Sam. 7. 24.
m Gen. 17. 7, 8.
ch. 29. 45, 46.
Deut. 29. 13.
Rev. 21. 7.
n ch. 5. 4, 5.
Ps. 81. 6.
† Heb. *lift up my hand.*
See Gen. 14. 22.
Deut. 32. 40.
o Gen. 15. 18. &
26. 3. & 28. 13. &
35. 12.
p ch. 5. 21.
† Heb. *shortness, or, straightness.*
q ver. 9.
r ver. 30.
ch. 4. 10.
Jer. 1. 6.

have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. ⁶ Wherefore say unto the children of Israel, ^h *I am the LORD*, and ⁱ *I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^kredeem you with a stretched out arm, and with great judgments:* ⁷ And I will ^ltake you to me for a people, and ^m *I will be to you a God:* and ye shall know that I *am the LORD* your God, which bringeth you out ⁿ from under the burdens of the Egyptians. ⁸ And I will bring you in unto the land, concerning the which I did [†] *swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.* ⁹ And Moses spake so unto the children of Israel: ^p but they hearkened not unto Moses for [†] anguish of spirit, and for cruel bondage.

¹⁰ And the LORD spake unto Moses, saying, ¹¹ Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. ¹² And Moses spake before the LORD, saying, Behold, the children of Israel have ^q not hearkened unto me; how then shall Pharaoh hear me, ^r who *am* of uncircumcised lips? ¹³ And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

¹⁴ These *be* the heads of their fathers' houses: ^s The sons of Reuben the

^s Gen. 46. 9.
1 Chron. 5. 3.

began with, 'I am Joseph.' In both cases it was the re-appearance of a *person*; who, though intimately known of old to the parties addressed, had for a long time not held (or seemed not to be holding) any communication with them. The burden of the address was, that He was now about to *fulfil the promise* which He had made to their fathers; and '*ye shall know that I am YAHVEH your God.*'

"Most assuredly the consolation conveyed in this message did not lie in the *promulgation of a new name*; that would have perplexed, rather than comforted. It lay in the hope which the Name afforded, that He who had said to Abram (Gen. xv. 7), '*I am YAHVEH, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it,*' was now about to make good His word of promise.

"Thus the passage, read along with its context, is not only *not in contradiction* with the passages of Genesis which use the Name YAHVEH, but presupposes that the Name had been known to the patriarchs. Over and over again, it is, '*YAHVEH, your father's God,*' is about to make Himself known to you."

"How He did so, is evident from the Song of Moses (Exod xv.):—

"*'I will sing unto YAHVEH, for He has triumphed gloriously.*

"Who is like unto Thee, O YAHVEH, among the Gods?"

"YAHVEH shall reign for ever and ever!"

"The Redemption out of Egypt was the overt act, by which the Theocracy was established. From this time onward, 'YAHVEH, thy God,' became the characteristic mark of true Israelitic faith, as '*YAHVEH, He is the God,*' was the formula by which the Israelites renounced their allegiance to Baal.

"Consequently, Exod. vi. 2—8, rightly interpreted, proves the baselessness of the supposition on which the dismemberers (of the Pentateuch) rely for the establishment of their theory; and with the disappearance of that supposition, *cadit quæstio*, their theory collapses" (*Dr. Kay*).

(6) We may further add, that Jehovah was not fully known even to Moses himself. JEHOVAH is revealed in CHRIST. The Patriarchs desired to see His Day (John viii. 56). And when they uttered the Name JEHOVAH, they had some visions of Him. Perhaps Eve saw Him by faith, when she said, "I have gotten a man from the Lord" (Gen. iv. 1). Enoch saw Him by faith when he said "the Lord cometh" (Jude 14). Abraham saw Him by faith when he stood on *Moriah*, and called it *Jehovah-jireh* (Gen. xxii. 2, 14). John viii. 56). He appeared as the "Angel of the Lord" to Jacob at Peniel (Gen. xxxii. 24—30), and when Jacob prophesied of Shiloh and said, "I have waited for thy salvation, O Lord" (Gen. xlix. 10, 18). He appeared as the Angel of the Lord to Moses in the bush, and declared Himself to be "I am that I am" (Exod. iii. 2—14).

He appeared to Moses, "Who esteemed the reproach of *Christ* greater riches than the treasures of Egypt" (Heb. xi. 26); and by the ministry of Moses He overcame the gods of Egypt, and gave a visible pledge of the Victory, by which He will put under his feet all the power of the Enemy; and He brought the people out of Egypt, and overthrew all their adversaries in the Red Sea, and delivered them by the blood of the Passover from the sword of the Destroyer, and was with the Church in the wilderness (cp. 1 Cor. x. 9), and led them to Canaan, the figure of heaven, and thus displayed a vision of that great deliverance by which He has now rescued the world from the bondage of Sin and of Satan, and has redeemed it by His own Blood, and conquers all the enemies of the true Israel, and brings them in safety to their everlasting inheritance in heaven.

In harmony with this view the prophet Isaiah speaks of the "knowledge of the Name of the Lord" as still future. When God was foretelling by him the redemption to be wrought by the LORD JESUS CHRIST, He said, "My People went down into Egypt . . . but they shall be redeemed without money . . . My People shall know My Name;" see Isa. lii. 4—15: cp. Isa. xlix. 23; lx. 16. Ezek. xxviii. 22—26; xxx. 19—26. They shall all know Me; they shall adore Me, fulfilling in Christ all the promises which I made to their fathers. And Jeremiah says of Christ, "This is the NAME by which He shall be called, The LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16). Jesus is called "the Son of God," but never "the Son of the Lord;" for He is the Lord, Jehovah. And Jesus, as Man, is declared by St. Paul to have "THE NAME that is above every Name" (see on Phil. ii. 9), and His name is called "THE NAME" by St. John (see on 3 John 7: cp. Justin Martyr, c. Tryphon. § 126). And He revealed the Name of the LORD, the Three Persons and One God, when He commanded all men to be baptized into It; saying to His disciples, "Go and teach all Nations, baptizing them in the NAME of the FATHER, and of the Son, and of the HOLY GHOST." Matt. xxviii. 19: cp. note above, Gen. ii. 4.

6—8. *I will bring you out—I will redeem you—I will take you to me for a people—and ye shall know that I am the LORD—And I will bring you in unto the land—I am the LORD (JEHOVAH)* All these promises of Jehovah were fulfilled in a primary and subordinate sense to the literal Israel, but they have their complete accomplishment for all true Israelites in CHRIST: see St. Peter's words, 1 Pet. ii. 9, 10; and Heb. xi. 10, 16; xii. 22, 23.

8. *I did swear*] Literally, *I lifted up my hand.*

9. *anguish of spirit*] Literally, *shortness of breath.* Cp. Num. xxi. 4. Job. xxi. 4.

14. *their fathers' houses*] From one common father, which were grouped in *mishpachoth*, or clans. The people were

firstborn of Israel; Hanoth, and Pallu, Hezron, and Carmi: these *be* the families of Reuben. ¹⁵ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon. ¹⁶ And these *are* the names of "the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years. ¹⁷ * The sons of Gershon; Libni, and Shimi, according to their families. ¹⁸ And ^y the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. ¹⁹ And ^z the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. ²⁰ And ^a Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years. ²¹ And ^b the sons of Izhar; Korah, and Nepheg, and Zithri. ²² And ^c the sons of Uzziel; Mishael, and Elzaphan, and Zithri. ²³ And Aaron took him Elisheba, daughter of ^d Aminadab, sister of Naashon, to wife; and she bare him ^e Nadab, and Abihu, Eleazar, and Ithamar. ²⁴ And the ^f sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites. ²⁵ And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and ^g she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families. ²⁶ These *are* that Aaron and Moses, ^h to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ⁱ armies. ²⁷ These *are* they which ^k spake to Pharaoh king of Egypt, ^l to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

²⁸ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt, ²⁹ That the LORD spake unto Moses, saying, ^m I am the LORD: ⁿ speak thou unto Pharaoh king of Egypt all that I say unto thee. ³⁰ And Moses said before the LORD, Behold, ^o I am of uncircumcised lips, and how

t Gen. 46. 10.
1 Chron. 4. 24.

u Gen. 46. 11.
Num. 3. 17.
1 Chron. 6. 1, 16.

x 1 Chron. 6. 17.
& 23. 7.
y Num. 26. 57.
1 Chron. 6. 2, 18.

z 1 Chron. 6. 19.
& 23. 21.

a ch. 2. 1, 2.
Num. 26. 59.

b Num. 16. 1.
1 Chron. 6. 37, 38.
c Lev. 10. 4.
Num. 3. 30.

d Ruth 4. 19, 20.
1 Chron. 2. 10.
Matt. 1. 4.
e Lev. 10. 1.
Num. 3. 2. &
26. 60.

f 1 Chron. 6. 3. &
24. 1.
g Num. 26. 11.
Num. 25. 7, 11.
Josh. 24. 33.

h ver. 13.

i ch. 7. 4. &
12. 17, 51.
Num. 33. 1.
k ch. 5. 1, 3.
& 7. 10.
l ver. 13.
ch. 32. 1. & 31. 1.
Ps. 77. 20.

m ver. 2.

n ver. 11.
ch. 7. 2.

o ver. 12.
ch. 4. 10.

summed up into tribes, the tribes were subdivided into *mishpachoth*, the *mishpachoth* into houses: see Josh. vii. 14. 17, 18.

— *The sons of Reuben*] Only the three eldest sons of Jacob are here mentioned. The design was to arrive at *Levi*, and through him at *Moses* and *Aaron*, whose actions are now to be described, and therefore a fuller account is here given of the family of *Levi* than of the other children of Jacob: cp. Gen. xlv. 8—11.

16. *the years of the life of Levi*] On account of the design mentioned in the foregoing note, the ages of the ancestors of *Moses* and *Aaron* are alone mentioned. *Levi* lived 137 years, *Kohath* 133 years, and *Amram* 137 years.

It is distinctly stated in Num. xxvi. 59, that *Amram's* wife was *Jochebed*, the daughter of *Levi*; whom his wife bare to *Levi* in Egypt; and she bare unto *Amram* *Aaron*, and *Moses*, and *Miriam*.

This statement militates against the opinion of those critics who assert that the sojourn of the Israelites in Egypt amounted to 430 years (see below, on xii. 40), and who therefore think that *Amram*, the son of *Kohath*, was a different person from *Amram*, the father of *Moses* (so *Tiele*, *Kurtz*, *Keil*, and others), and that *Moses* has omitted some of his own ancestors between *Amram* and *Levi*; so *Kalish*, p. xi—xvii, who yet truly observes (p. 107), "that in Genesis we have the years of the generations from Adam to Noah, and from Noah to Abraham; then successively the lines of Isaac, Jacob, Levi, Kohath, Amram, Moses, Joshua, the Judges, and the Kings; then the exile of seventy years; then the further generations during the second Temple, in the Book of Daniel."

As to the objection made to the statement in the sacred text, on the ground of the supposed large number of *Amramites*, in Num. iii. 27, 28, see note there.

17. *Libni*] In the *Septuagint* this name is *Lobenei*; and in v. 19, *Mahali* is in the *Septuagint* rendered by *Mooleh*. These

examples seem to show that the Hebrew copies used by the LXX were in many cases not pointed as our present MSS. are. Cp. *Dr. Selwyn*, in *Smith*, B. D. Art. "Septuagint," p. 1206.

20. *Jochebed*] A name signifying *Jehovah's glory*, especially remarkable from the fact that there are few names in the Pentateuch, which are compounded with the name *JEHOVAH*; and next, that she who was so called gave birth to *Moses* and *Aaron*, by whose ministry the *glory of Jehovah* was displayed in Egypt, and in the wilderness: see above, on v. 3.

— *his father's sister*] In the record of this fact is an evidence of the truth and genuineness of the history: see above, on ii. 1. The hypothesis of some that she was his cousin (*Sept.*, *Vulg.*), is disproved by Num. xxvi. 59.

21, 22. *the sons of Izhar*] Mentioned specially on account of the facts related Num. xvi. 1—35.

23. *Elisheba*] *Elizabeth* (*Sept.*, *Vulg.*): see Luke i. 5, where *Elizabeth* is wife of a priest of *Aaron's* seed.

— *Nadab, and Abihu*] See Num. iii. 2; xxvi. 60.

— *Eleazar, and Ithamar*] See Num. iii. 2; iv. 16; xx. 26; xxxi. 13.

25. *Phinehas*] See Num. xxv. 11.

27. *these are that Moses and Aaron*] This is a courageous appeal to the Hebrew Nation, as witnesses of the truth of the history. Compare St. John's language (xxi. 24). The Hebrew People has responded to this appeal of *Moses*; and the Christian Church has responded to that of St. John, by receiving their writings as true, genuine, and divine.

There is a slight incident in the mention of these names, which is an evidence of truthfulness and reality. In v. 26, *Aaron* is placed before *Moses*; but in v. 27, *Moses* stands before *Aaron*: the one is the genealogical order, according to primogeniture; the other is the order consequent on the commission given by God to *Moses* to be the leader of His people: cp. Num. xxxiii. 1. Ps. lxxvii. 20.

a ch. 4. 16.
Jer. 1. 10.
b ch. 4. 16.
c ch. 4. 15.

d ch. 4. 21.
e ch. 11. 9.
f ch. 4. 7.

g ch. 10. 1. &
11. 9.
h ch. 6. 6.

i ver. 17.
ch. 8. 22. &
14. 4. 18.
Ps. 9. 16.
k ch. 3. 20.
ver. 2.

m Deut. 29. 5. &
31. 2. & 34. 7.
Acts 7. 23, 30.

n Isa. 7. 11.
John 2. 18. &
6. 30.
o ch. 4. 2, 17.

p ver. 9.

shall Pharaoh hearken unto me? VII. ¹ And the LORD said unto Moses, See, I have made thee ^a a god to Pharaoh: and Aaron thy brother shall be ^b thy prophet. ² Thou ^c shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ³ And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt. ⁴ But Pharaoh shall not hearken unto you, ^g that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt ^h by great judgments. ⁵ And the Egyptians ⁱ shall know that I *am* the LORD, when I ^k stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. ⁶ And Moses and Aaron ^l did as the LORD commanded them, so did they. ⁷ And Moses *was* ^m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

⁸ And the LORD spake unto Moses and unto Aaron, saying, ⁹ When Pharaoh shall speak unto you, saying, ⁿ Shew a miracle for you: then thou shalt say unto Aaron, ^o Take thy rod, and cast *it* before Pharaoh, and *it* shall become a serpent. ¹⁰ And Moses and Aaron went in unto Pharaoh, and they did so ^p as

CH. VII. 1. *the LORD said unto Moses*] In accordance with the declaration in vi. 3. 8, JEHOVAH gives a commission to Moses, as His ambassador to Pharaoh, and as the executioner of His Will, in the infliction of His judgments.

For a refutation of the theory that the following history of the plagues is made up of two documents, an ancient *Elohistic* one, and a more recent one, *Jehovistic*, see *Keil*, p. 354.

— *I have made thee a god to Pharaoh*] Literally, *I have given*, I have constituted, thee: cp. Eph. iv. 11, “He gave some Apostles.” Thee, My minister, I have made a god (*Elohim*) to the King of Egypt, who resists Me thy God and Lord, and who prefers his idols to Me, the Ever-living One. Thou shalt be able to overthrow him. How much more am I, —thy Master and thy God,—supreme over him and then!

On the use of the word *Elohim*, God, as applied to God's representatives, Kings, Magistrates, &c., see Ps. lxxxii. 1, “God standeth in the congregation of Princes; He is a Judge among gods;” and v. 6, “I have said ye are gods; and ye are all the children of the Highest;” and cp. our Lord's words (John x. 35), “He called them gods, to whom the word of God came.”

S. Hilary (de Trin. vii. 10) thus expounds these words: “I have made thee a god to Pharaoh . . . but it is one thing to be a God, and another to be made a god; one thing to be a God always to all, another to be a God's representative to a particular person.” Moses was made a god: CHRIST is God of gods and LORD of lords. And *S. Irenaeus* says (iii. 6. 7, ed. *Grabe*), “Moses, though a man, is said to be made a god to Pharaoh; but he is not called god or lord by the prophets; but the Holy Spirit calls him, *My servant* Moses, who is faithful in all My house” (Num. xii. 7. Heb. iii. 5).

— *thy prophet*] *Thy Nabi*,—a word derived from *naba*, to pour forth. He shall be like a channel, through whom the stream of thy mind shall flow (cp. iv. 16): he shall be to thee for a mouth.

The original meaning of this word *Nabi* (a prophet) is important, as showing that in the eye of the Divine Author of Holy Scripture, the Prophets, and those who were employed in writing the oracles of God, were not the sources from which, but were channels through which, the living water of sacred truth flowed. See on Gen. xx. 7, and the words of St. Peter (2 Pet. i. 21); and *Philo*, vol. iv. p. 116 (ed. *Pfeiffer*), *προφήτης* ἵδιον οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα, ὑπαρχούτους ἑτέρου. Hence St. Matthew quotes the ancient prophecies as spoken through the prophets (διὰ τῶν προφητῶν): see on Matt. ii. 15.

3. *And I will harden Pharaoh's heart*] See iv. 21; and *Origen*, Hom. iv.

4. *that I may lay my hand upon Egypt*] Rather, and I will lay my hand upon Egypt. This is important to be observed. God's design and desire was, that Pharaoh should repent, and escape punishment, not that he should be destroyed.

— *mine armies, and my people*] There is no “and” in the original; the people were God's armies: see iii. 18; xii. 37; xiii. 18.

5. *And the Egyptians shall know that I am the LORD*] *They shall know* by My judgments executed upon the elements,

and on those things which they worship as gods, that I am the Ever-living Cause of all things, the Sovereign Lord of Creation, and that I will not give My honour to another, but will chastise all who resist Me, and who set up other objects of worship in My place.

This declaration, *They shall know that I am the LORD*, is the preamble of those judgments (cp. v. 17); and shows the design with which they were executed, viz. that Pharaoh and his People, and all Kings and Nations of the World after them, should know and confess, that the God of Abraham, Isaac, and Jacob is the only Lord God. Therefore God had announced Himself to Moses as the EVER-LIVING ONE, when He gave him his commission at Sinai: see vi. 2. And the Prophet Ezekiel in the parallel Proper Lesson to this section (see on vi. 2) takes up this divine declaration, and enlarges upon it, and applies it to future ages of the world.

Accordingly, we find that this design of the ten Plagues executed on Egypt,—viz. that men should know that God is the Lord (JEHOVAH),—is also the design of the plagues executed on the spiritual Egypt, which are revealed in the Apocalypse (Rev. xvi.), and which bear a striking resemblance to those described in Exodus.

The angelic declaration there is as follows (Rev. xvi. 5—7): “Righteous art Thou Who art, and Who wast (i. e. JEHOVAH), the Holy One—Yea, O LORD GOD, the ALMIGHTY, because Thou hast judged thus, true and just are Thy Judgments,” where the two divine titles, JEHOVAH and EL SHADDAI, are combined.

7. *Moses was fourscore years old*] Cp. Acts vii. 30. He was forty years old when he visited his brethren (Acts vii. 23), twice forty when he stood before Pharaoh, and thrice forty when he died (Deut. xxxiv. 7).

The repeated mention of *forty years* in the history of Moses, in St. Stephen's speech (Acts vii. 30. 36. 42), is surely not without significance. The terms *forty days* and *forty years*, in both Testaments, seem to be times of trial and probation, ending in some important consummation. See note on Matt. iv. 2. Acts i. 3; and Introduction to Acts, p. 29.

9. *it shall become a serpent*] *A serpent*. The word here used is not *nachash*, as in v. 15, and iv. 3, but *tannin* (ὄφικων in Sept.), a more general word.

Jehovah now begins His conflict with the false gods of Egypt. The sorcerers of Egypt (who were ministers of the Evil One, who is the Old Serpent) professed great skill in dealing with serpents (see above, on iv. 3), and in divining by their means. See *Eliau*, Hist. An. xvii. 5; *Sil. Ital.*, iii. 300; *Strabo*, xii. 814; *Aul. Gellius*, xvi. 11; *Bochart*, Hieroz. iii. 162; *Quatremère*, Mémoires sur l'Égypte, i. p. 202; *Hengstenberg*, Egypt, pp. 98—102; *Kalisch*, pp. 115—117; *Lane*, Modern Egypt, 241. 383; *Keil*, p. 356; *Houghton* in *Smith's Bibl. Dict.* ii. 1216, and Appendix, p. xvi. Jehovah encounters them on their own ground, and defeats them by the rod of Aaron, the minister of Moses, the servant of God: “*Aaron's rod swallowed up their rods*” (v. 12).

God foretells what will take place (*it shall become a serpent*), in order that when the prophecy is fulfilled, Moses and

the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^a became a serpent. ¹¹ Then Pharaoh also ^r called the wise men and ^s the sorcerers: now the magicians of Egypt, they also ^t did in like manner with their enchantments. ¹² For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

¹³ And he hardened Pharaoh's heart, that he hearkened not unto them; ^u as the LORD had said.

¹⁴ And the LORD said unto Moses, ^{*} Pharaoh's heart is hardened, he refuseth to let the people go. ¹⁵ Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come;

Aaron may feel assured that He has sent them, and that they will be enabled by Him to work the other miracles, which He commands them to perform.

^{11. the wise men} Heb. *chacamim*. See Gen. xli. 8. Dan. v. 15; and Gesen., p. 277.

— the sorcerers] Heb. *mecashphim*, from *casaph*, to pray, to worship, to use enchantments; but, like many Syriac words relating to worship, this word, as used in the Bible, is restricted to the worship of idols, and marks the difference between false objects of adoration and the only True One: cp. Gesenius, p. 418.

The names of two of the principal of these Egyptian Magicians have been preserved by St. Paul: "As Jannes and Jambres withstood Moses, so do these also resist the truth" (2 Tim. iii. 8), where see note (cp. *Fabric.*, Cod. Apoc. v. T. i. 1813; *Thilo*, Cod. Apoc. i. p. 553); and the Apostle has there taught us to recognize in these Egyptian Magicians a specimen of the working of that Evil Power, which in various forms is resisting the Power of God in all ages of the Church.

— with their enchantments] Properly, hidden arts. Heb. *lehatim*, from the root *lahat*, to hide, connected with *laat*, to wrap round, to muffle; and with the Greek *λήθω*, *λανθάνω*; and Latin *lateo*, to lurk in secret (see Gesen., pp. 426. 431). The word, therefore, describes works of darkness, occult, magical arts, which shrink from the light, and oppose the light. The Vulgate renders it "per arcana."

The sorcerers of Egypt, by the permission of God, and for the greater manifestation of His glory in defeating the Evil One, whose instruments they were, wrought wonderful works (*Josephus*, Ant. ii. 13. 3; *S. Chrysost.*, Hom. 46 in Acta). Compare the case of Simon Magus at Samaria (Acts viii. 9); and the Pythoness, who encountered St. Paul at Philippi (Acts xvi. 16—19; and note there). They were like precursors of the emissaries of the Evil One, and the agents of Antichrist, who will be permitted to work lying wonders in the latter days (see Matt. xxiv. 24; and 2 Thess. ii. 9. Rev. ix. 20; xiii. 13), but will be confounded by the Power and glorious Appearing of Christ.

Tertullian observes, that, before the Coming of Christ, magicians were permitted to work wonders in opposition to God, without vengeance from Him; but that since the Incarnation God has often interposed to punish such pretenders (see Acts xix. 16; and *Tertullian* de Idol. c. 9; de Anima, c 57).

^{12. they cast down every man his rod, and they became serpents} They could change their rods into serpents, but could not change those serpents back again into their rods; and Aaron's rod swallowed up theirs. The Evil Spirit can change good into evil, but he cannot repair the evil he has done, and restore it to good. But God overrules his evil for good, and makes it an occasion for showing His own power and glory (*Origen*, in Num. Hom. 13).

— Aaron's rod swallowed up their rods] Why is it not said that the serpent, into which Aaron's rod was changed, swallowed up the serpents into which their rods were changed? Because it was not the power of the serpent, but of the "rod of God," or rather of Him, Who worked by it, which did it, and because the rods were emblems of power, and God's power destroys that of the Evil One (*S. Augustine*, Qu. 21; *S. Ambrose* de Offic. iii. 15). Snakes (*ophiophagi*) swallow snakes.

Christ Himself has taught us that the Brazen Serpent (the emblem of what is sinful) was a type of Christ, dying in the likeness of sinful flesh on the Cross for the sins of the world (see on John iii. 14; and Gal. iii. 13). And the ancient Christian Fathers suggest for consideration, whether the Rod, the emblem of the priestly and royal power, becoming Incarnate in the likeness of a serpent, and swallowing up the rods of the magicians, the instruments of the Evil One, was not a figure of the

victories of Christ's Cross over the Powers of Evil, and an emblem of that glorious consummation, which the Apostle describes, when he exclaims, "Death is swallowed up in victory. O Death, where is thy sting?" (Death is here regarded by St. Paul as a serpent.) "O Grave, where is thy victory? . . . Thanks be to God, which giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 54—57. See *S. Irenæus*, iii. 29; *Origen*, in Exod. Hom. iv; *S. Ambrose* de Officiis iii. 15; and in Ps. cxviii.; *S. Aug.*, Sermon. 8; and Appendix, Sermon. 18 and 20; *Prosper Aquit.* de Prom. c. 35).

This opinion is confirmed by the circumstance that St. Paul has adopted the same word as is here used by the *Septuagint* for to swallow up, *καταλίσσω*. The *Sept.* has *κατένευ ἢ πάβδος* (v. 12). St. Paul has *κατέπαύθη ὁ ἔδαυτος*: cp. Isa. xxv. 8, where the *Sept.* has *κατένευ*. It is also observable, that the Rod is not called here the rod of Moses, but of Aaron; and it was as our Aaron,—our Priest offering Himself as our Victim on the altar of the Cross,—that Christ overcame Death, and "destroyed him that had the power of it, even the Devil" (Heb. ii. 14); and so "Death was swallowed up in Victory."

^{13. he hardened Pharaoh's heart} Rather, the heart of Pharaoh remained hard. The verb is intransitive here; and so *Onkelos*, *Jonathan*, and *Kalisch*: cp. v. 14, where it is said, "Pharaoh's heart is hardened; he refuseth to let the people go." It was through Pharaoh's sin that he had such a heart as was not swayed to good, but to evil, by the long-suffering of God (*S. Augustine*, Qu. in Exod. 18). But God uses evil well, and He manifested His glory, and His love of what is good, even by means of Pharaoh's sin (*S. Aug.*, *ibid.*): see on iv. 21.

— as the LORD had said] God foresaw and foretold it. But God's prescience did not cause what it foreknew. God is not the Author of any thing that He punishes; "Deus non est Auctor quorum est Ultor" (*Fulgentius*).

^{14. Pharaoh's heart is hardened} Or rather, is heavy. Observe that the word in the original here, which is translated *hardened*, is not the same as that which is translated by *hardened* in the foregoing verse (v. 13). There it is *yechezak*, from the root *chazak*, literally, to bind fast, which corresponds exactly to the Latin *obstino* (whence English *obstinate*), thence to hold fast, and in an intransitive sense, to persist, to be strong, to be hardened, to be obstinate and obdurate, as here: cp. Gesen., p. 269.

But the original word in the present verse is *cabad*, from the root *cabad*, to be heavy (so viii. 11; ix. 17. 35). God's visitations were made by Him to be like heavy burdens; and instead of exciting him to repentance, they only made him more stubborn and obdurate: cp. below, ix. 12.

The former word is translated by *Sept.*, *καταλίσσω*; and by *Vulg.*, *induratum est*; and the latter is rendered by *Sept.*, *βεβαίηται*; and by *Vulg.*, *ingravatum est*: cp. above, iv. 21; below, ix. 34, 35.

^{15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water} The first, fourth, and seventh plagues are prefaced by like words: see viii. 20; cp. ix. 13. God begins with smiting the Nile, which was worshipped by the Egyptians (see *Herod.*, ii. 90, and *Bähr's* note; and *Hengstenberg*, Egypt, pp. 109, 110; *Kalisch*, p. 121), and was that which they most prized as the cause of their health and wealth, instead of adoring the Great Father and Giver of all good. Pharaoh worshipped the earthly stream, instead of adoring the Divine Fountain.

It has been supposed with much probability, that Moses, the minister of Jehovah, was sent to encounter the king of Egypt when he went forth in the morning to pay his devotions to the River. "He goeth out unto the water, and thou shalt stand by the river's brink, and say, The Lord God of the Hebrews hath sent me, saying, Let my people go (they are my people, not thine), that they may serve me (and not serve thee)."

q ch. 4. 8.
r Gen. 41. 8.
s 2 Tim. 3. 8.
t ver. 22.
ch. 8. 7, 18.

u ch. 4. 21.
ver. 4.

x ch. 8. 15. &
10. 1, 20, 27.

y ch. 4. 2, 3. &
ver. 10.
z ch. 3. 18.

a ch. 3. 12, 18. &
5. 1, 3.

b ch. 5. 2.
ver. 5.

c ch. 4. 9.

d Rev. 16. 4, 6.

e ver. 24.

f ch. 8. 5, 6, 16.
& 9. 22. & 10. 12,
21. & 14. 21, 26.
† Heb. *gathering*
of their waters.

and ^y the rod which was turned to a serpent shalt thou take in thine hand. ¹⁶ And thou shalt say unto him, ^z The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. ¹⁷ Thus saith the LORD, In this ^b thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and ^c they shall be turned ^d to blood. ¹⁸ And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall ^e lothe to drink of the water of the river.

¹⁹ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^f stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [†] pools of water, that

and, behold, hitherto thou wouldest *not* hear. Thus saith the LORD, In this thou shalt know that I am the LORD (the One EVERLASTING God, the Supreme Cause of all: see above, v. 5). I will smite with the rod which is in *mine* hand (the hand of Moses is *God's* hand, and it is He Who smites by Moses: see above, iv. 3—6) upon the waters which are *in the River*,—that River which thou worshippest as thy god, and into which my people have been cast by the kings of Egypt (i. 22), and its waters shall be turned into blood.”

THE TEN PLAGUES.

17. *In this thou shalt know that I am the LORD*] This is the preamble of the *First of Ten Plagues*. The manifestation and recognition of the power of JEHOVAH is their aim and end.

S. Augustine has drawn a parallel between the *Ten Plagues* and the *Ten Commandments* (vol. v. p. 61, and Appendix ad Sermones 20 and 21; and before him, *Origen*, Hom. in Exod. 4).

Although it is not possible to trace an analogy between the Plagues and the Commandments respectively, yet it may be justly affirmed that there is a relation between them as a whole.

The design of the Ten Plagues is to punish the sins of Egypt against Jehovah and His People, and to make His Name to be known. To promote the knowledge of the One True God, and to inculcate Love of Man as His creature, is the design of the Decalogue. The words “The LORD thy God” occur in every one of the first five commandments; the Plagues are introduced by the words “*the LORD said.*” The language of the First Commandment is, “Thou shalt have none other gods before Me.” Thou shalt serve Me, and Me alone. And the moral of the First Plague is, that they who worship their earthly Niles, or any other of God’s creatures, instead of God, expose themselves to His wrath and indignation.

The Plagues were wrought by means of the *natural* elements; but they were *supernatural* in their intensity, in the time of their occurrence, in their rapid succession, in their sudden infliction, and in their no less sudden withdrawal, according to the previous announcements made by Him who was their Author, through His servant Moses: cp. *Keil*, p. 358; and below on viii. 1.

The Egyptians worshipped an evil principle of nature (Typhon) as well as a good one (Osiris). God plagued them by physical evils (flies, &c.), by intensifying them; and by physical good (water, light), by turning them into evil. Thus He plagued their gods, and turned them into plagues.

On the *gradual progress* in the order and nature of the plagues, see on viii. 1.

—*I will smite with the rod—upon the waters*] “I will curse your blessings,” is God’s declaration against the ungodly (Mal. ii. 2).

The Nile was the greatest national blessing of Egypt, but it had been abused by the king and his people; it was made an idol by them, under the name *Hapimou*, and it had been made an instrument of destruction of the infants of Israel. God began his judicial visitation of Egypt by smiting the Nile, and turning its waters into blood (*Theodoret*, Qu. 19). Consult hereon the Book of Wisdom, xii. 13 and xvi.

These plagues may be compared with the plagues inflicted on the mystical Egypt, in the Apocalypse. Her blessings are changed into banes, her wealth becomes her woe. The Plagues

of Egypt have their counterpart in the judgments pre-announced by the Trumpets, and in the outpouring of the Vials on a corrupt and idolatrous Christendom: see below, viii. 3; and on Rev. viii. 7—13; and note on Rev. ix. 19.

As the Nile, the glory and worship of Egypt, was made by God to be the instrument of its punishment; as the Euphrates, the pride and strength of Babylon, was made by Him the instrument of its captivity (*Herod.*, i. 190); so the proud stream of Roman Supremacy, which has flowed on for so many hundred years, like a spiritual Nile or Euphrates, and has brought wealth and glory to the Papacy, will, in God’s own time, be an instrument for its destruction: see below, on Rev. xvi. 12.

—*turned to blood*] The Waters were turned into blood to the wicked who abused God’s gifts, and rebelled against Him. So the waters of the Red Sea were made their grave, and the waters of the Flood had been made to be God’s instrument for the punishment of the World, which had corrupted its way before Him.

But, on the other hand, the Element of Water has been made by God the instrument of blessing to those who love and serve Him. At the Creation He brought the Earth out of the Water, on which the Spirit moved. Noah was saved in the Ark by Water. Moses, His servant, the Deliverer of His People, was drawn out of the Water of the River which is now smitten by him. His People were saved by the Waters of the sea which drowned their enemies. He turned the rocks in the desert into Water-springs for them. The Son of God sanctified Water to the mystical washing away of Sin. He first manifested forth His glory by Water at Cana. He walked on the Water. He sent forth His disciples into all the world to teach and baptize all Nations with Water and the Holy Ghost into the Name of the Ever-living Three Persons in one Godhead, that all may “know the LORD” (Matt. xxviii. 19).

18. *the fish—shall die*] Which abounded in the Nile, and were a principal article of food to the Egyptians (*Herod.*, ii. 93; *Diod. Sic.*, i. 36: cp. Num. xi. 5; Isa. xix. 8).

On the other hand, to the people of God, in the Holy Land, the waters are healed, the creatures in them live, and fish are multiplied: see Ezek. xlvi. 9.

—*the river shall stink*] Their god shall be loathsome to them.

—*the Egyptians shall lothe to drink*] Of that which they deemed most salutary and delightful: such was the water of the Nile in the estimation of the Egyptians: see *Hengstenberg*, p. 109; *Kalisch*, p. 123. Observe, it is said that “the Egyptians shall lothe;” and in v. 21, “the Egyptians could not drink;” and in v. 24, “all the Egyptians digged;” and this plague is sent by the Lord God of the Hebrews for the deliverance of His people. It may justly be inferred from these words, and from what is said below (viii. 22; ix. 4. 26; x. 23; xii. 13), on the severance made between the Egyptians and the Hebrews, that this, and the other plagues, did not affect the Israelites; and here is an answer to the question suggested by what is said below (v. 22).

19. *their streams*] Heb. *naharoth*; that is, the arms of the river itself. The Nile receives no tributaries in a length of 1350 nautical miles.

—*their rivers*] The artificial canals for irrigation.

—*their ponds*] The stagnant pools (Isa. xlii. 15), formed by its annual inundations, which begin in June.

—*all their pools*] Literally, every gathering of water.

they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*. ²⁰ And Moses and Aaron did so, as the LORD commanded; and he ^g lifted up the rod, and smote ^{g ch. 17. 5.} the ^h waters that *were* in the river, in the sight of Pharaoh, and in the sight of ^{h Ps. 78. 41 & 105. 29.} his servants; and all the waters that were in the river were turned to blood. ²¹ And the fish that *was* in the river died; and the river stank, and the Egyptians ⁱ could not drink of the water of the river; and there was blood ^{i ver. 18.} throughout all the land of Egypt. ²² And the magicians of Egypt did so with ^{k ver. 11.} their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ^l as the LORD had said. ²³ And Pharaoh turned and went into ^{l ver. 8.} his house, neither did he set his heart to this also. ²⁴ And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. ²⁵ And seven days were fulfilled, after that the LORD had smitten the river.

VIII. ¹ And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^a that they may serve me. ^{a ch. 3. 12, 18.} ² And if thou ^b refuse to let *them* go, behold, I will smite all thy borders with ^{b ch. 7. 14. & 9. 2.} ^c frogs: ³ And the river shall bring forth frogs abundantly, which shall go up ^{c Rev. 16. 13.}

— in vessels of wood, and in vessels of stone] Heb., in wood and stone. The word *vessels* is not in the original. Here is a slight incident showing the Author's familiarity with the customs of Egypt, where the water was purified in vessels of wood and stone by certain ingredients, such as crushed almonds, and by filtration: see *S. Jerome* on Isa. xxiii. 3; *Pococke*, *Burckhardt*, *Savary*, *Hartmann*, and others, quoted by *Hengstenberg*, p. 107; *Kalisch*, p. 124.

²² And the magicians of Egypt did so] Where did they procure the water, if it was turned into blood already? Either from the land of Goshen (see v. 18, and cp. *Augustine*, Qu. 93; *Theodoret*, Qu. 20), or from the wells mentioned in v. 24 (*S. Justin Martyr*, Qu. 26, ad Orthodox.).

²⁵ And seven days were fulfilled] There was a week's interval after the first plague, before the second was threatened. The first was withdrawn, that Pharaoh might repent; and his heart was hardened by the power which the magicians—whom he preferred to Moses—were permitted to exercise, and thus their sorceries, to which he resorted, were an occasion to him of greater sin and of severer punishment.

The plagues were inflicted in the field of Zoan (Ps. lxxviii. 12. 43), i. e. near Tanis: see above, v. 1.

CH. VIII. 1. Go unto Pharaoh, and say unto him] Here is a repetition of the command from God, "Let my people go," and a repetition also of the warning, "If thou refuse to let my people go, behold, I will smite all thy borders with frogs."

(1) So mercifully did God deal with Pharaoh; first, He gave a command, then a warning; in order that he might obey without punishment, and that when punished he might repent, when he saw that what had been foretold had come to pass, and that therefore it had come from God.

But if he will not profit by the command, by the warning, and by the punishment, then the *third plague*, shall come without warning: see v. 6.

Then follow two other plagues again after warning, but the next is without warning.

Then two more after warning, then the next without warning, and the last with a very short warning (xi. 4).

The plagues grow in severity by gradual succession. They rise from a visitation on the river, and on the land, and air, to an infliction of punishment on the *cattle* of the Egyptians; then on their *persons*, even on the *priests* (by boils and ulcers); then on the *firstborn*; and, lastly, on the *army* of Pharaoh.

Thus there is a regular order and climax in the infliction of divine punishment on the ungodly.

(2) The first, fourth, and seventh plagues are introduced by the command from God to Moses, "Go and stand before Pharaoh," and are pre-announced to Pharaoh *privately*; so that he might repent without appearing to act under intimidation; and thus God mercifully condescended to his weakness,

and made allowance for the pride which is often found in high places.

(3) It is observable also, that three of the plagues were inflicted by the ministry of *Aaron* (the blood, the frogs, the gnats), three others by *Moses* (the hail, locusts, and darkness); one by *Moses and Aaron together* (the boils), and three (the beetles, the pestilence, and the death of the firstborn) directly by God Himself. The plagues were not due to the human instruments, but to Him who worked by them.

(4) In proof of the *miraculous* character of these visitations, and in reply to those rationalistic expositors, who have ascribed them to natural causes, it may suffice to observe,—

(a) That they happened at the time predicted by God, and, for the most part, at His command by Moses and Aaron.

(b) That they were withdrawn on their entreaty.

(c) That the *Egyptians* were afflicted by them, *not* the *Israelites*.

(d) That they happened in rapid succession of time.

(e) That they were of almost unprecedented magnitude and severity.

(f) That they were inflicted with preternatural circumstances, e. g. the frogs, which love moist places, were found in ovens (v. 3): cp. *Graves* on the Pentateuch, Part i. sect. vi.

(g) In order also to understand the true character of the Plagues of Egypt, we must bear in mind that they were inflicted upon objects which were worshipped as *gods* by the Egyptians. "Against all the *gods* of Egypt will I execute judgment; I am the Lord" (Exod. xii. 12); and thus they were vindications of the outraged majesty of JEHOVAH (see above, on vi. 3). "The Egyptians (says *Philo*, Decal. xvi.) worshipped irrational animals, such as bulls, rams, and goats, and also lions, crocodiles, and reptiles, and even dogs, cats, and wolves; and among birds, the ibis and the hawk." These were visited by the Plagues: see below, v. 3. 22; and note on xii. 12.

On the history of the Plagues the reader may consult *Mr. R. Stuart Poole's* valuable article in *Dr. Smith's* Bibl. Dict. ii. p. 883.

(h) Further, it is to be observed, they were inflicted in a great *variety of ways*, by means of the rod of Moses, by means of the rod of Aaron, by the hands of Moses, by the sprinkling of ashes, and in other cases without any ministry on their part, in order that the sending of the plagues might not be ascribed to any secondary causes, but to God (*Origen*, Hom. iv.).

3. the river shall bring forth frogs] The Nile, which thou adorest as the cause of thy health and wealth, shall be to thee a source of misery and shame.

With this plague of frogs in the literal Egypt compare that inflicted in the Apocalypse upon the spiritual Egypt (Rev. xvi. 13), which, with many other analogies between the visitations of both, shows that the Egyptian plagues are figurative of the moral and spiritual visitations of God on corrupt Churches: see notes below, on Rev. xvi. 10—13; and cp. *S. Augustine*, Sermon 8; and see above, vii. 17.

d Ps. 105. 30.

|| Or, *dough*.

e ch. 7. 19.

f Ps. 78. 45. &
105. 30.

g ch. 7. 11.

h ch. 9. 28. &
10. 17.Num. 21. 7.
1 Kings 13. 6.
Acts 8. 24|| Or, *Have this
honour over me,
&c.*|| Or, *against
when.*† Heb. *to cut off.*|| Or, *Against
to-morrow.*i ch. 9. 14.
Deut. 33. 26.
2 Sam. 7. 22.
1 Chron. 17. 20.
Ps. 86. 8.
Isa. 46. 9.
Jer. 10. 6, 7.k ver. 30.
ch. 9. 33. &
10. 18. & 32. 11.
James 5. 16,
17, 18.l Eccles. 8. 11.
m ch. 7. 14.

and come into thine house, and into ^dthy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy || kneadingtroughs: ⁴And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

⁵And the LORD spake unto Moses, Say unto Aaron, ^eStretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. ⁶And Aaron stretched out his hand over the waters of Egypt; and ^fthe frogs came up, and covered the land of Egypt. ⁷^gAnd the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

⁸Then Pharaoh called for Moses and Aaron, and said, ^hIntreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. ⁹And Moses said unto Pharaoh, || Glory over me: || when shall I intreat for thee, and for thy servants, and for thy people, † to destroy the frogs from thee and thy houses, *that they may remain in the river only?* ¹⁰And he said, || To-morrow. And he said, *Be it according to thy word: that thou mayest know that ⁱthere is none like unto the LORD our God.* ¹¹And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

¹²And Moses and Aaron went out from Pharaoh: and Moses ^kcried unto the LORD because of the frogs which he had brought against Pharaoh. ¹³And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. ¹⁴And they gathered them together upon heaps: and the land stank. ¹⁵But when Pharaoh saw that there was ^lrespite, ^mhe hardened his heart, and hearkened not unto them; as the LORD had said.

¹⁶And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of

— *thy bedchamber*] Cp. Ps. cv. 30, “Their land brought forth frogs even in their *Kings’ chambers*.” One of the many arguments in support of the truth of the history of the plagues is the adoption of it in the Psalms: see Ps. cv. 24—38; lxxviii. 44—51; in the latter of which, the Psalmist charges his own nation with sin in *not remembering* God’s mercies to them in Egypt; a proof that, in the Psalmist’s judgment, they were not likely to have *invented* the history of those mercies after the Exodus.

— *thine ovens, and into thy kneadingtroughs*] The driest places,—against their nature.

5. *the streams*] See above, vii. 19, which passage, with the present, confirms the proof that these miracles were wrought in a district of Egypt where the Nile divided itself into several arms.

7. *the magicians did so*] See vii. 22: this was their last exploit (see below, v. 18; and cp. on 2 Tim. iii. 8; and on Rev. xvi. 13. The Magicians were able to *produce the evil*,—the frogs,—but not to remove it, as Moses and Aaron did (v. 13). Thus, says the Author of the Book of Wisdom (xvii. 7), “the illusions of art and magic were put down.”

8. *Intreat the LORD*] A proof that Pharaoh’s reason was now convinced that the plagues came from God; but his heart was not changed.

Pharaoh, at every plague sent upon him, is godly on a sudden, and says, “O pray for me now;” and when it is gone is as profane as ever, beginning nine times, and nine times breaking off again. *Bp. Andrewes*, ii. 68.

9. *Glory over me*] This interpretation is not to be found in the most Ancient Versions. According to it, the word in the original (*hithpaer*) is the *hithpaer* form, from *paar*, to be adorned, which, in *hithpaer*, is to boast (Judg. vii. 2. Isa. x. 15). And the meaning then would be, “Glory over me; in order to show thy power, thou shalt have the appointment of

the time at which the frogs shall cease:” see *Kalisch*, p. 133; and so *Keil*.

Others suppose, that the original word here is the *hithpaer* form of another root, *paar*, signifying to declare; and that in that *hithpaer* form it signifies to declare oneself (see *Gesenius*, p. 665); and this sense is adopted by some of the Ancient Versions, e.g. the *Sept.*, which has *τάξει πρὸς με*; and so *Vulg.* *constitue mihi*; and the *Samaritan*, *Onkelos*, *Syriac*, and *Arabie* give nearly the same meaning, *prescribe to me*; and upon the whole this seems to be the simpler interpretation.

— *when—?*] Lit. *by when?* before what time?

10. *he said, To-morrow*] The shortness of the time would be the test of the miracle.

13. *villages*] Rather, *courtyards*; “compounds;” *atria*:—*ἐπαύλαις*, *Sept.* The original word (*hatzaroth*) is from *hatzar*, to enclose.

14. *upon heaps*] Literally, *heaps, heaps*; so *Septuagint*, *θημῶνας θημῶνας* (*accervatim*): cp. Mark vi. 40, *πρασὰ πρασὰ*; and Gen. xiv. 10, where the noun is doubled in the same way.

16. *Stretch out thy rod*] Now, without any previous warning: see above, on v. 1.

— *smite the dust of the land*] Or earth. The Land, as well as the River, was deified by the Egyptians, especially that part of it which was contained in the fertile Valley of the Nile, and was personified under the name of *Chemi*, the *Black Land*, from the prolific black mud of the Nile. *Sharpe*, *Egypt. Mythol.* p. 4.

The Earth also was divinized, especially the corn-bearing earth, under the name of *Isitis* or *Isis*. *Ibid.* p. 5. These their deities are now smitten, and are made to produce vermin, as a punishment to those who worship them, and rebel against JEHOVAH.

— *lice*] So *Josephus* (ii. 14. 3), *Jonathan*, *Onkelos*, *Luther*, and others. The original word is *Kinnim* (perhaps connected

Egypt. ¹⁷ And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and ⁿ it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. ¹⁸ And the magicians did so with their enchantments to bring forth lice, but they ^o could not: so there were lice upon man, and upon beast. ¹⁹ Then the magicians said unto Pharaoh, This is ^q the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. ^p Luke 10. 18. ² Tim. 3. 8, 9. ^q 1 Sam. 6. 3, 9. ^r Ps. 8. 3. ^s Matt. 12. 28. ^t Luke 11. 20. ^r ver. 15.

²⁰ And the LORD said unto Moses, ^s Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, ^t Let my people go, that they may serve me. ^u Else, if thou wilt not let my people go, behold, I will send ^u swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. ²² And ^u I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. ²³ And I will put [†] a division between my people and thy people: [†] to morrow shall this sign be. ²⁴ And the LORD did so; and ^x there came a grievous swarm of flies into the ^u ch. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13. [†] Heb. a redemption. [†] Or, by to morrow. ^x Ps. 78. 45. & 105. 31.

with *κνῶν*); the meaning of which is *gnats, mosquitoes*, which swarm in Egypt, especially in the rice-fields, and attack the ears and nose, and sting the skin (*Gesen.*, p. 404; *Hengstenberg*, 16, p. 112; *Kalisch*, p. 136; *Keil*, p. 362. And so the *Sep-tuagint*, which is of special value here from its connexion with Egypt, and has *σκνίφες*: cp. *Philo*, Vit. Mos. i. p. 618; and *Vulg. sciniphes*; and the Greek and Latin fathers generally accept this rendering: see *Origen*, in Exod. Hom. iv.; *Theodoret*, Qu. 18; and particularly *S. Augustine* (Serm. 8), who describes them as "*muscæ minutissimæ, inquietissimæ, in oculis irruentes, non permittentes homines quiescere; dum abiguntur irruunt, dum abactæ rursus redeunt.*"

In his parallel between the Ten Plagues and the Ten Commandments, *S. Augustine* observes, that they who break the third commandment (in his reckoning the first and second commandments make one) are chastised by the third Plague; they who do not keep the holy rest of God's Sabbath are persecuted and pestered by the buzzing and stinging swarms of worldly cares. "Tenete præceptum, cavete plagam," *S. Aug.*, and see Appendix to his Sermons, Serm. 21, vol. v. p. 2357.

18. the magicians—could not] They tried, but failed. Hence, says *Theodoret* (Qu. 18), we may refute those who allege that what Moses did, he did by *magic*. God, he adds, allowed the magicians to do certain things; to change their rods into serpents; but Aaron's rod swallowed up theirs. They changed water into blood, but could not restore blood to water. They brought forth frogs, but could not free the Egyptians from them. God allowed the magicians to do these things, in order that He might chastise Egypt by means of its own Magic. God plagued Pharaoh by his own servants. But when Pharaoh's heart was more hardened, God checked the power of the magicians; and they, who before had been permitted to bring forth frogs, are now restrained from producing even a gnat; and God brought boils on the bodies of the Magicians themselves, in order that they and their king might feel that they have no power of their own to ward off evil, and that they may confess that the power of Moses was not from magical arts, but from God (*Theodoret*).

19. This is the finger of God] Cp. Luke xi. 20. Matt. xii. 28. It is not an act of *Moses*, whom probably they represented to Pharaoh as only a magician like themselves, but of *God, Elohim*. They made this confession, not in order to give God the glory, but in order to vindicate their own credit with Pharaoh; and they allow it to be a work of *God*, but they will not confess it to be the finger of *Jehovah, the God of the Hebrews*. God alone can endure dust with life—and will do it at the Resurrection (*Barrow*, Serm. xx.).

20. Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water] See above, on vii. 15. As Pharaoh had been misled by the Magicians (see v. 19), and would not acknowledge the power of the LORD, therefore

Jehovah sends His minister, Moses, to say to him, "Thus saith the LORD, Let *My people* go, that they may serve Me;" and he forewarns him of the plague which he will bring upon him and the Egyptians, if he will not obey; and that he will sever between Egypt and Goshen, in which his people dwell, "to the end that thou mayest know that I (the God of the Hebrews) am the LORD in the midst of the Earth." Do not therefore stop short, satisfied with saying that the plague was by the finger of *God (Elohim)*, but confess that it was from *JEHOVAH*; and that I, the *God of the Hebrews*, Who work these things by Moses, My servant, and make a difference between My people and thee, and do not inflict on Goshen what I inflict on thee, am the only true God, the Sovereign Lord of all the Heaven and Earth.

21. swarms of flies] The words of *flies* are not in the Hebrew. The word rendered *swarms* is *arob*, from *arab*, to mingle; and almost all the Hebrew expositors render it here a *promiscuous collection*. The English word *swarms* is the fittest translation. Cp. Ps. lxxviii. 45: cv. 31: cp. *Vulg.*, "Omne genus muscarum." The *Sept.* renders it by *κυνούλια, dogfly; Symmachus*, by *παμύλια, all kinds of flies*. Others render it by *gadfly (Gesen.*, p. 651); others by *blatta Orientalis*, a kind of beetle (*Kalisch*, p. 138). The word *swarms*, i. e. myriads of different insects, hornets, wasps, seems preferable, as having the best ancient authority, and because there is a gradual climax in the plagues. The first plague, the blood, was loathsome and external, and not aggressive; the second, the frogs, was aggressive, as well as loathsome; the third, the gnats, inflicted pain by stinging; and the present, the fourth (a mixed swarm), is aggressive and punitive; and its attacks are made not singly, but by an army of enemies invading their prey at once.

The Author of the Book of Wisdom, who was probably a Jew of Alexandria, commenting on the plagues of Egypt, well observes, that the Egyptians were fitly plagued by swarms of animals, because they "worshipped serpents, void of reason, and vile beasts;" and "held them for gods, which even among beasts are despised;" and were "tormented by their own abominations," that "they might know that wherewithal a man sinneth, by the same also shall he be punished" (Wisd. xi. 15, 16; xii. 23, 24). This notion has been rejected as puerile and frivolous by some in modern times; but the Author of the Book of Wisdom has a good claim to be heard, especially in matters concerning Egypt.

Egypt worshipped "omnigenūm Deūm monstra" (*Virg.*, Æn. viii. 698). God sends "omne genus muscarum," *παμύλια*, against it.

23. a division] Literally, a *deliverance, or redemption*, such as is wrought for all true Israelites by Christ in the Goshen of His Church. They are redeemed from God's wrath and judgments by Him, while others, who rebel against Him, are destroyed thereby.

house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was || corrupted by reason of the swarm of *flies*.

²⁵ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. ²⁶ And Moses said, It is not meet so to do: for we shall sacrifice ^y the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? ²⁷ We will go ^z three days' journey into the wilderness, and sacrifice to the LORD our God; as ^a he shall command us. ²⁸ And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^b intreat for me. ²⁹ And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh ^c deal deceitfully any more in not letting the people go to sacrifice to the LORD.

³⁰ And Moses went out from Pharaoh, and ^d intreated the LORD. ³¹ And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one. ³² And Pharaoh ^e hardened his heart at this time also, neither would he let the people go.

IX. ¹ Then the LORD said unto Moses, ^a Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. ² For if thou ^b refuse to let *them* go, and wilt hold them still, ³ Behold, the ^c hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the

^{25.} *Go ye, sacrifice to your God*] Your God. Pharaoh will not yet allow Him to be his own God (cp. v. 19), but recognizes Him only as a local Deity,—not as the LORD of all. — *in the land*] In Egypt. Not in the wilderness.

^{26.} *It is not meet*] Literally, *it is not ordered*, or appointed by God that we should do so; therefore we may not do it. We must not obey thee, but Him; we must serve God in the place and manner of His own appointment.

^{26, 27.} *shall we sacrifice the abomination of the Egyptians — to the LORD our God?*] Some interpreters explain this to mean, “we shall sacrifice in a manner abominated by the Egyptians” (so *Hengst.* and *Keil*); but it seems rather to mean, “we shall sacrifice the animal which the Egyptians worship” (*Onkelos*), the ox, their idol Apis (cp. *Herod.*, ii. 41). Similarly the *Syriac* Version renders it, “if we sacrifice the gods of the Egyptians, they will stone us.” And so *Vulg.*, “Si mactaverimus ea quæ colunt Ægyptii;” and so *S. Cyril* de Ador. i. p. 40, ed. 1638; *Origen*, Hom. 4; and *Theodoret*.

It is not denied that some cattle were killed by the Egyptians for food; but others were worshipped.

The sacred bull was called Apis in Memphis, and the west of the Delta; and Amun-ehe, or, as the Greeks wrote it, Mnevis, in Heliopolis, and the east of the Delta: his idol was adorned with the figure of the sun or full moon between its horns (*Shurpe*, Egypt. Mythol. p. 15: cp. *Hengst.*, Auth. i. 156; *Malan*, p. 190).

The original word here rendered *abomination* (*to'ebah*, from *ta'eb*, to *abhor*: (*Gesen.*, 859, 870), is used in Scripture to signify what “is abominable to Jehovah” (see Prov. iii. 32; xi. 1. 20); and, like the Greek *βδελύγμα*, is applied to what is employed in the worship of idols (1 Kings xiv. 24. 2 Kings xvi. 3; xxi. 2. Ezra ix. 1. Ezek. xvi. 2); and idols themselves are called *abominations*,—e.g. Milcom is the *abomination* of the Ammonites (1 Kings xi. 5—7); Chemosh, the *abomination* of Moab; and Ashtaroth is the *abomination* of the Zidonians (2 Kings xxiii. 13). So Apis here is called “the *abomination* of the Egyptians;” not as if it were abominated by them, or because it was abominable in their sight to kill them, but because it was worshipped by them, and was therefore an *abomination* in the eye of God.

It may be said, that it was strong language in the mouth of Moses to call the objects worshipped by the Egyptians their

abomination. True, it was strong language; but strong language was needed: and it was the language of charity, even toward Pharaoh himself.

Pharaoh had now been chastened by four plagues, which Jehovah had foretold by Moses, His servant, that He would inflict, unless Pharaoh would let His people go, and serve Him in the wilderness. But Pharaoh remained obstinate. As soon as the plagues were withdrawn, he hardened his heart. All that he would acknowledge was, that the Divine Being Who sent them was a *God*, like his own deities: see v. 25.

Here, then, was a crisis. Would Moses allow Jehovah to be “only like a calf that eateth hay?” (Ps. cvi. 20.) No; his indignation was stirred by the offer of a compromise. Jehovah is a jealous God; He will not give His honour to another; He will not consent to enter into partnership with the beasts which perish, and to take His place in your Egyptian Pantheon, by the side of your ox-god Apis. Moses boldly denounces Pharaoh's god as an *abomination*. You worship him; and, being worshipped by you, he is an *abomination* to Jehovah, Who is the only God, the Lord of all; and we offer him in sacrifice to the Lord our God, the Creator of all. Here was a proof of the courage of Moses. Observe, also, he boldly charges Pharaoh with deceit (v. 29), “Let not Pharaoh deal *deceitfully* any more in not letting the people go to sacrifice to the LORD.” If Pharaoh did not retaliate, let it be remembered that he was now smarting under the severest of the plagues with which he had as yet been visited, and that he needed the prayers of Moses in order to be released from it.

There was something more striking in this bold act of one, who belonged to a race with whom even to eat was an *abomination* to the Egyptians (see Gen. xliii. 32; and xli. 34, where the same word is used as here). What is despised by men, is often dear to God; and what is highly esteemed by them, is often an *abomination* in His sight (Luke xvi. 15).

— *will they not stone us?*] The fanaticism of the Egyptians against those who injured their sacred animals is well known. See *Herod.*, ii. 65: cp. *Juvenal*, Sat. xv.

CHR. IX. 3. *upon thy cattle*] Even upon some of those things which thou worshippes instead of Me (see viii. 21. 26). Here is a new step in the climax of judicial visitation.

— *upon the horses*] In which thou gloriest and trustest.

sheep: *there shall be* a very grievous murrain. ⁴ And ^d the LORD shall sever ^{d ch. 8. 22.} between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. ⁵ And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. ⁶ And the LORD did that thing on the morrow, and ^e all the cattle of Egypt died: but of ^{e Ps. 78. 50.} the cattle of the children of Israel died not one. ⁷ And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And ^f the heart ^{f ch. 7. 14. & 8. 32.} of Pharaoh was hardened, and he did not let the people go.

⁸ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. ⁹ And it shall become small dust in all the land of Egypt, and shall be ^g a boil breaking forth *with* blains upon man, and upon beast, through- ^{g Rev. 16. 2.} out all the land of Egypt. ¹⁰ And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^h a ^{h Deut. 28. 27} boil breaking forth *with* blains upon man, and upon beast. ¹¹ And the ⁱ magicians could not stand before Moses because of the boils; for the boil ^{i ch. 8. 18, 19. 2 Tim. 3. 9.} was upon the magicians, and upon all the Egyptians. ¹² And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^k as the ^{k ch. 4. 21.} LORD had spoken unto Moses.

The horses of Egypt were specially used for her chariots of war. Cp. xiv. 7—9. Deut. xvii. 16. Ps. xx. 7.

— *there shall be*] These words are not in the original. The words, *a very grievous murrain*, are put in apposition with *the hand of the Lord*. His hand, which blesses those who obey Him, will become like a pestilence to thee. Here is further progress in punishment. The former plagues had been *external* and *transitory* (the blood, the frogs, the gnats, the swarms); the present and the next plague (pestilence and boils) were *internal* and *abiding*.

4. *the LORD shall sever*] Or, *distinguish*. Here is another prophecy, which, when fulfilled, ought to have had the effect of softening Pharaoh's heart, as well as of convincing him that this was the Lord's doing. It might have shown him that, if he would be God's servant, he also would be spared; but it was perverted by him into poison: see v. 7.

6. *all the cattle*] Either, some of all sorts (*Ainsworth*), or those which were *in the field* (*Augustine*). In the Hebrew idiom, *all* is often used comparatively for a large number. Some of the cattle still remained: see v. 20; x. 25. And so here, in v. 25, "the hail smote *every* herb, and *every* tree," but some remained: see x. 5; and xxxii. 3. 26, where *all* is used for a large number: cp. v. 29. Similar examples of this use may be seen in Deut. xxviii. 64. 2 Sam. xvi. 22; xvii. 14. 1 Chron. xiv. 17. Ps. xxii. 8; and in the New Test., Matt. iii. 5. Cp. Matt. x. 22; xvi. 19; xviii. 18; xxi. 26; xxiv. 9. Luke xv. 1. 1 Cor. vi. 12; ix. 19. 22; cp. on Matt. iii. 5.

In v. 20 had Pharaoh seized some *Hebrew* cattle?

7. *And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened*] He supposed that the pestilence being local was only accidental; and, therefore, that very thing which ought to have led him to repentance, was abused by him into a reason for obduracy. His heart was *hardened*, or rather, was *made heavy*: so vii. 14.

8. *Take to you handfuls of ashes of the furnace*] *Ashes*—properly *αἰθάλη* (*Sept.*), *ash* and *soot*—of the furnace, the *lime-kiln* (*Kimchi*: see *Gesen.*, p. 384), in which the Israelites were forced to labour for Pharaoh. In Deut. iv. 20 Moses refers to the iron furnace of Egypt, from which God had delivered them. The very ashes of the furnace, in which the people of God slaved as bondsmen to Pharaoh, cried out to heaven against him, and brought down plagues upon his subjects and his cattle.

In the first three plagues, God used the sources of the natural wealth of Egypt,—those elements in which Egypt gloried, and which she adored as sources of her strength; and God made them to be instruments of woe to her for her misuse of them, and for her rebellion against Him. He now uses the ashes of the lime-kiln, out of which the splendid monuments of her pride and strength,—her pyramids and her treasure-

cities,—had come forth; and for the structure of which she had enslaved and oppressed the people of God, and makes those ashes to be the ministers of her punishment.

— *let Moses sprinkle it towards the heaven*] Both Moses and Aaron are ordered to take the ashes, but Moses only is commanded to sprinkle it toward *heaven* (cp. v. 10). Moses is represented above (vii. 1), as constituted by the Lord to be a god to Pharaoh, and Aaron to be the prophet of Moses; and the execution of regal acts of divine judgment from heaven are reserved specially to him.

The union of Moses and Aaron in executing God's will foreshadows the union of the two offices, the royal and judicial with the priestly and prophetic, in the person of Christ. And it is as Messiah the King that He will execute judgment upon the ungodly.

Aaron's ministry had been employed in inflicting the first three plagues, but now it is used no more. Moses is the executioner of the sixth plague, and also of the *seventh*, the *eighth*, and the *ninth*, till at length, in the *tenth*, the LORD comes and smites from the firstborn of Pharaoh on the throne, even to the firstborn of the maidservant behind the mill (xi. 5; xii. 12).

"What is the meaning of this difference of instrumentality?" asks *S. Augustine* (Qu. 31).

Certainly it has some spiritual significance.

May we not reply, by submitting to the reader's consideration, whether there is not here a warning to all, that if we despise CHRIST in His priestly office, we shall feel His wrath in His royal character, especially in the great day of reckoning, the day of the LORD's Coming to Judgment?

With this plague compare Rev. xvi. 1—12, which describes the outpouring of the seven vials, or sacred bowls; the first of which produces boils and blains on the inhabitants of the mystical Egypt. On the question, why what is the sixth plague here, is the first there, see *Lightfoot*, as quoted in the note below, on Rev. xvi. 1.

— *sprinkle it toward the heaven*] This and the next plague are introduced by an appeal and movement *toward heaven*: see v. 22, 23. *Heaven* was worshipped in Egypt under the title of *Neith* (*Sharpe*, Egypt. Myth. p. 5), and the Kings of Sais were styled "beloved of Neith:" cp. below, x. 13.

Thus the Egyptians were taught, that the heaven, as well as the earth, was the dominion of the Lord God of the Hebrews, and not of their own deities.

9. *upon man*] Even upon the magicians (v. 11). A further step in the climax of chastisement.

12. *And the LORD hardened the heart of Pharaoh*] Here, after the sixth plague, "the obstinacy of Pharaoh is for the first time referred to *God*, after the general remark in iv. 21" (which is only a prediction of what will be). "We are justified in concluding from this fact, that Pharaoh's sin preceded and

1 ch. 8. 20. ³ And the LORD said unto Moses, 'Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. ¹⁴ For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^m that thou mayest know that *there is none like me in all the earth.* ¹⁵ For now I will ⁿ stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. ¹⁶ And in very deed for ^o this cause have I † raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. ¹⁷ As yet exaltest thou thyself against my people, that thou wilt not let them go? ¹⁸ Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. ¹⁹ Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. ²⁰ He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: ²¹ And he that † regarded not the word of the LORD left his servants and his cattle in the field.

²² And the LORD said unto Moses, Stretch forth thine hand toward heaven,

provoked God's punishment" (*Kalisch*, p. 151; and so *A Lapide* here). There was a special aggravation of sin at this juncture, for Pharaoh had no longer the support of his *magicians*, whose power had failed, by their own confession (viii. 19), and who were now smitten by God, and could not stand before Moses (v. 11). Here, then, was the crisis of Pharaoh's sin and punishment.

Similarly with regard to the mystical Egypt, it is predicted that "they would even blaspheme the God of heaven, for their pains and their boils, and *would not repent* of their works" (see on Rev. xvi. 10, 11).

^{14.} *all my plagues upon thine heart*] A new stage in the progress of chastisement, which has been gradually advancing onward from the river, the earth, the houses, the cattle, the inhabitants, the magicians of Egypt, till it reaches the King himself,—his very heart.

— *that thou mayest know that there is none like me in all the earth*] Not a mere local or national deity (see on viii. 19. 25), but the One God over all.

^{15.} *For now I will stretch out my hand*] The verb is here in the perfect tense,—now I have stretched forth. As much as to say, If I had stretched forth mine hand and smitten thee, thou wouldst immediately have been destroyed; and that was thy desert. But I have not cut thee off as yet, but have preserved thee, that My name may be magnified in thee, either by thy repentance,—if thou wilt repent,—or by thy signal destruction, if thou persistest in thy rebellion against Me. Cp. *Onkelos* here, and the *Arabic* Version; and *Kalisch*, p. 153; and *Keil*, p. 308; and *Ewald*, Gr. § 355. 357. Thou art already smitten, thou hast already perished, as far as thy sins are concerned. I might justly have consumed thee long ago, but still I spare thee, and will be glorified in thee, and through thee: see the next note.

^{16.} *And in very deed*] Or, *nevertheless, howbeit*: see *Targum* of *Onkelos*, *Syriac*, *Arabic*. The Hebrew word *ulam*, here used, has usually this sense: see Gen. xxviii. 19; xlviii. 19. Num. xiv. 21. Judg. xviii. 29. 1 Sam. xx. 3. Job i. 10.

— *for this cause have I raised thee up*] Or, *made thee to stand*. I set thee up as a King upon thy throne, in order that thou mightest rule well and justly; and I made thee to stand there (cp. 1 Kings xv. 4. 2 Chron. ix. 8), when I might have cast thee down for thy sins; but I spared thee, in order that thou mightest repent (cp. Rom. ii. 4), and mightest confess My power (as Pharaoh did, ix. 27; x. 16; xii. 31). And when thou didst despise the riches of My goodness, and forbearance, and long-suffering, and after thy hardness and impenitent heart treasuredst unto thyself wrath, yet *I still preserved thee* (instead of cutting thee off at once: cp. *Sept.* here, *διετηρήσας*, *thou wast preserved*), in order that thou mayest be a warning to all Kings and Rulers of the world, in every age, that it is a vain and presumptuous thing to resist Me; and that even by

men's resistance, My Name will the more be magnified, and the fierceness of man will turn to the praise of God (Ps. lxxvi. 10); and in order that they may learn from thee to magnify Me by humble obedience to My Will, and by reverent Worship of My Name; and that thus the Name of JEHOVAH may be glorified throughout the earth in every age: cp. vi. 3—7; xv. 14—18. See the note below on Rom. ix. 17.

Pharaoh stands forth in Holy Scripture like the Theseus of antiquity,

"— sedet æternumque sedebit
Infelix Theseus, Phlegyasque miserimus omnes
Admonet, et magnâ testatur voce per umbras,
Discite justitiam moniti, et non temnere Divos."

Virgil, *Æn.* vi. 617.

Almighty God (says an ancient Father) knows how to use bad men well, and to elicit good from their badness. He does not make their badness, but He bears with it as long as He deems fit; and not in vain, for He uses it as a warning to men, and for the discipline of the good, whom it greatly concerns that "the Name of the Lord should be declared throughout all the earth." For their good, Pharaoh was preserved, as the event shows (*S. Augustine*, Qu. 32).

The glory of Jehovah, in His judicial visitation upon Egypt, its King, and its gods, has been made manifest to all the world by the diffusion of the Scriptures in which these events are recorded and declared to all Nations.

Observe, St. Paul quotes this speech (Rom. ix. 17), and sets his Apostolic seal on this history, and avouches it as true.

^{17.} *exaltest thou thyself*] Literally, *settest thou thyself up as a dam, or mound*, to resist the stream of My power (cp. *Gesen.*, p. 589). The metaphor seems to be continued in what follows, "I will cause it to rain."

^{18.} *a very grievous hail*] By the former plagues in the River, and the Earth, and the Air, and now by the Hail, the Thunder, and the Lightning (see vv. 23, 24), God proved Himself the Lord of the Elements, which the Egyptians worshipped (*Theodore*, Qu. 21; *Sharpe*, Egypt. Mythol. pp. 4—12).

The Kings of Egypt were deified by their subjects, who honoured their sovereigns as *sons of Ra*, i. e. of the Sun (*Sharpe*, pp. 2—18). Perhaps this may have confirmed Pharaoh in his obstinacy against God.

^{19.} *Send therefore now, and gather thy cattle*] God tempers judgment with mercy, and gives him another trial of obedience; by which many of his subjects profited (v. 20), and so they condemned the infatuation of their King.

^{20.} *He that feared the word of the LORD*] He that feared the word did not suffer from the voice of the Lord, as the thunder is called: see v. 28: cp. xix. 16; xx. 18. Rev. x. 3.

^{22.} *toward heaven*] See on v. 8.

that there may be ^p hail in all the land of Egypt, upon man, and upon beast, ^p Rev. 16. 21. and upon every herb of the field, throughout the land of Egypt. ²³ And Moses stretched forth his rod toward heaven: and ^q the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. ²⁴ So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. ²⁵ And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail ^r smote every herb of the field, and brake every tree of the field. ²⁶ Only in the land of Goshen, where the children of Israel were, was there no hail.

²⁷ And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: ^a the LORD is righteous, and I and my people are wicked. ²⁸ Intreat the LORD (for it is enough) that there be no more [†] mighty thunderings and hail; and I will let you go, and ye shall stay no longer. ²⁹ And Moses said unto him, As soon as I am gone out of the city, I will ^v spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^z earth is the LORD's. ³⁰ But as for thee and thy servants, ^a I know that ye will not yet fear the LORD God.

³¹ And the flax and the barley was smitten: ^b for the barley was in the ear, and the flax was bolled. ³² But the wheat and the rie were not smitten: for they were [†] not grown up.

³³ And Moses went out of the city from Pharaoh, and ^c spread abroad his

q Josh. 10. 11.
Ps. 18. 13. &
78. 47. & 105. 32
& 148. 8.
Isa. 30. 30.
Ezek. 38. 22.
Rev. 8. 7.

r Ps. 105. 33.

s ch. 8. 22. &
9. 4, 6. & 10. 23.
& 11. 7. & 12. 13.
Isa. 32. 18, 19.

t ch. 10. 16.
u 2 Chron. 12. 6.
Ps. 129. 4. &
145. 17.

* Lam. 1. 18.
Dan. 9. 14.

x ch. 8. 8, 28. &
10. 17.

† Heb. voices of
God, Ps. 29. 3, 4.
y 1 Kings 8. 22, 38.
Ps. 143. 6.

Isa. 1. 15.
z Ps. 24. 1.
1 Cor. 10. 26, 28.
a Isa. 26. 10.

b Ruth 1. 22. &
2. 23.

† Heb. hidden,
or, dark.
c ver. 29.
ch. 8. 12.

23. the fire ran along upon the ground] Rather, the fire came down upon the earth. Here was a new form of punishment; elements which were diverse and antagonistic, such as Rain, Hail, and Lightning, were made to conspire against Pharaoh: see Wisd. xvi. 16—19. 22.

The element now for the first time enlisted against Pharaoh, namely, Fire, was worshipped as the god of Memphis, under the name of *Pthah*, and the title of the kings of Memphis was "beloved of *Pthah*."

This seventh plague of Egypt may be compared with the seventh Vial in the Apocalypse, the outpouring of which was followed by thunder, lightning, and a great hail, and men blasphemed God because of the great hail (Rev. xvi. 17. 21).

24. fire mingled] Fire conglomerated into balls in the midst of the hail: see Gesen., p. 442, and Keil here.

25. every herb] See v. 6: cp. x. 5.

27. I have sinned this time] Literally, this step (Heb. *paam*, from *paam*, to strike), as if he had not sinned before! I had not confessed this, but now at length I own it. And Pharaoh goes on to acknowledge *JEHOVAH* as just: "The LORD is righteous, and I and my people are wicked;" and he entreats Moses to pray for him, and he promises to let the people go.

Here was a good confession; here (it might seem) was hope of pardon and salvation. But it was only the momentary language of the lips, extorted by present chastisement; there was no change of the heart. Yet God did not despise even this weak semblance of repentance (see v. 33); and thus He showed how gracious He would have been to Pharaoh, if he had been really penitent. Compare the case of Ahab (1 Kings xxi. 29), and Bp. Sanderson's Sermon on that text (vol. iii. 3. 33. 58); and the note below (2 Cor. vii. 10), on the difference between true and false repentance.

28. Intreat the LORD (for it is enough) that there be no more mighty thunderings] Literally, Intreat the LORD and (it is) much (enough, Gen. xlv. 28) from their being voices of God (thunderings and hail); which is explained by some to mean, it is (too) much to be (more) thunderings.

29. As soon as I am gone out of the city] Moses delayed a little, in order that Pharaoh might be strengthened in his good resolutions, and (as some suppose) because he would not pray in the presence of idols. As soon as Moses went out of the city, he spread out his hands and prayed (cp. v. 33).

See the force of prayer, and the encouragement given to

it. The hail ceased at the prayer of Moses. See v. 33: compare x. 18, 19, and the effect of the prayer of Elijah (James v. 17, 18). How much more will God hearken graciously to Him Who ever liveth to make intercession for us (Heb. vii. 25)!

— I will spread abroad my hands] Moses does not work all his wonderful works by means of his rod, lest a magical power should be attributed to it (Origen).

30. the LORD God] A remarkable phrase, uttered with reverential awe: see on Gen. ii. 4.

31. the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled] Flax was much grown in Egypt, the inhabitants of which, especially the priests, preferred garments of linen to any other: cp. Herod., ii. 81. 105; Plin., xix. 1, 2.

The barley was in the ear, literally, was ear; and the flax was bolled, literally, was blossom, i. e. it had formed capsules, calices, folliculos (Vulg.). The original Hebrew word is *gibeol*, a corolla or flower; and is connected with *gabia*, a cup, a bowl (whence bolled in our Version), a goblet: see Gesen., pp. 154. 156; and above, Gen. xlv. 2.

The Sacred Writer shows an accurate knowledge of the relative seasons of crops in Egypt. In that country, flax and barley are nearly ripe when wheat and spelt are yet green: see Theophrastus, viii. 3; Plin., N. H. xvii. 7. Flax is in flower at the end of January. Flax and barley are usually ripe in the end of February or beginning of March; wheat and spelt in April (Forskal, Flor. Æg. p. xliii; Schubert, Reise ii. 175; Hengstenberg, Egypt p. 119; Keil, p. 370; Malan).

Consequently, the plague of Hail was at the end of January, or in the beginning of February; so that there were four weeks allowed to Pharaoh for repentance between the seventh and tenth Plague, namely, the destruction of the firstborn, which coincided with the Passover, which was celebrated at the season when the barley was first ripe (Levit. xxiii. 1—14): cp. Professor Blunt's Undesigned Coincidences, Part I. xvi. pp. 72—74; and Malan, p. 254.

32. the wheat and the rie were not smitten] Judgment was tempered with mercy.

— rie]. Or rather, spelt, a kind of *tritium*, with four-leaved blunted calyx, small blossoms, little awns, smooth slender ears, much cultivated by the Egyptians, who made bread of it (Herod., ii. 36 and 77: cp. Ezek. iv. 9. Isa. xxviii. 25. Forskal, p. 26; Hengst., Egypt p. 119).

hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. ³⁴ And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. ³⁵ And ^a the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [†] by Moses.

X. ¹ And the LORD said unto Moses, Go in unto Pharaoh: ^a for I have hardened his heart, and the heart of his servants, ^b that I might shew these my signs before him: ² And that ^c thou mayest tell in the ears of thy son, and thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

³ And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^d humble thyself before me? let my people go, that they may serve me. ⁴ Else, if thou refuse to let my people go, behold, to morrow will I bring the ^e locusts into thy coast: ⁵ And they shall cover the [†] face of the earth, that one cannot be able to see the earth: and ^f they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: ⁶ And they ^g shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

⁷ And Pharaoh's servants said unto him, How long shall this man be ^h a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? ⁸ And Moses and Aaron were

d ch. 4. 21.

† Heb. by the hand of Moses, ch. 4. 13.
a ch. 4. 21. & 7. 14.
b ch. 7. 4.

c Deut. 4. 9.
Ps. 44. 1. & 71. 18. & 78. 5. &c.
Joel 1. 3.

d 1 Kings 21. 29.
2 Chron. 7. 14. & 34. 27.
Job 42. 6.
Jer. 13. 18.
James 4. 10.
1 Pet. 5. 6.
e Prov. 30. 27.
Rev. 9. 3.
† Heb. eye, ver. 15.
f ch. 9. 32.
Joel 1. 4. & 2. 25.

g ch. 8. 3, 21.

h ch. 23. 33.
Josh. 23. 13.
1 Sam. 18. 21.
Eccles. 7. 26.
1 Cor. 7. 35.

33. rain.] Very rare in Egypt (*Herod.*, ii. 14); therefore this visitation was the more remarkable.

34, 35. and hardened his heart—And the heart of Pharaoh was hardened.] There are two words in the original which are rendered by *hardened* here; the former is from *cabad*, to be heavy, the latter is from *chazak*, to bind strongly. The former is rendered by *Sept.*, ἐβάρυνεν τὴν καρδίαν; and by *Vulg.*, “ingravatum est cor;” the latter is translated by *Sept.*, ἐσκληρύνθη; and by *Vulg.*, “induratum est.” The former denotes sullen moodiness, where there ought to have been an active movement towards repentance and reparation; the latter is more intensive, and shows impious audacity and obstinate rebellion against God: cp. above, iv. 21; vii. 14.

CH. X.] Here begins a new *Parashah*, or Proper Lesson of the Law, as read in the Synagogues, and continues to xiii. 16.

The parallel Proper Lesson of the Prophets is Jeremiah xli. 13—28, which contains a prediction of God's judgments on Egypt. “The Lord of Hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, with their gods and their kings, even Pharaoh and all that trust in him. . . . But fear not thou, my servant Jacob, and be not dismayed, O Israel, for I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid” (Jer. xli. 25—28).

By such a juxtaposition of the record of Exodus with the books of the Prophets a new interest is given to the History. We are reminded that the inspired narrative of the Plagues inflicted upon Egypt, and of the deliverance of the Israelites from that country, is a figure of future Judgments on the enemies of the Church of God, and of the future Redemption and Restoration of Israel by Him of Whom Moses was a type,—and Whom Jeremiah calls “the LORD OUR RIGHTEOUSNESS” (Jer. xxiii. 6—8). See above, note on i. 1 and vi. 2.

Observe, also, that this chapter, which prepares the way for the history of the *Exodus*, is appointed by the Church to be read on the Sunday before Easter, that is, on the first day of the week of Christ's Passion;—which was His *Exodus*, and ours.

1. Go in unto Pharaoh.] God sends Moses to deliver His

People; so Christ is sent by the Father to redeem the world (*S. Cyril de Abr.* i. p. 50).

— I have hardened his heart.] Have made his heart heavy: see vii. 14; ix. 34. This is the last time that this word is used: see v. 20.

2. that thou mayest tell in the ears of thy son.] A purpose which we see fulfilled in such glorious national hymns as Ps. lxxviii. and Ps. cv., which not only sounded continually in the ears of the Hebrews, but will sound for ever in the Christian Church throughout the world. Moses is here addressed by God as the representative of the Hebrew Nation.

— what things I have wrought in Egypt.] The verb here used is the *hithpaël* of *alal* (*Gesen.*, p. 633), which means, literally, to drink, to slake the thirst; and in a figurative sense in this conjugation, to satisfy one's anger in venging; hence *Sept.* renders it here by ἐμπαλῶ, to sport with, in mockery; and *Vulg.* by “illudo;” cp. 1 Sam. xxxi. 4. 1 Chron. x. 4. And the word implies, that the most powerful kings of this world, when they rebel against God, are merely as toys and baubles, and have no more strength than playthings, and are like laughing-stocks (*Iudibria*, κινύγματα) to the wind of His displeasure (Ps. ii. 4).

3. How long wilt thou refuse.] Even now Pharaoh's will is supposed to be free: cp. *Sept.*, ὥς τίνος οὐ βούλει ἐντραπήναι με; and v. 4, ἐὰν μὴ θέλῃς ἀπαρστήλῃαι τὸν λαόν μου.

4. the locusts.] Concerning whose dreadful ravages, see Joel ii. 1—10. *Plin.*, xi. 29; *Bochart*, Hierozoic. iii. 283—286; and the accounts of travellers, *Volney*, *Denon*, *Shaw*, *Niebuhr*, and others, quoted by *Kalisch*, pp. 161—163; and *Hengstenberg*, Egypt p. 120; *Winer*, R. W. B. i. 487—490; and *Houghton*, in B. D. ii. pp. 128—133.

With this plague we may compare that of the locusts in the Apocalypse (ix. 3—11).

5. the face of the earth.] Literally, the eye of the earth. The earth with its bright colours, and lovely flowers, and vegetation, shines like a beautiful eye, and looks up to man. The locusts are to it, what blindness is to the eye.

6. thy houses.] On the inroads of locusts into houses, see Joel ii. 9. *Bochart*, Hieroz. iii. 283.

7. And Pharaoh's servants said unto him—let the men go,—knowest thou not yet that Egypt is destroyed?] This was said before the plague was inflicted, and this remonstrance of

brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but † who are they that shall go? ⁹ And Moses said, We will go with ^{† Heb. who, and who, &c.} our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for ⁱ we must hold a feast unto the LORD. ^{i ch. 5. 1.}

¹⁰ And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. ¹¹ Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

¹² And the LORD said unto Moses, ^k Stretch out thine hand over the land of ^{k ch. 7. 19.} Egypt for the locusts, that they may come up upon the land of Egypt, and ^l eat every herb of the land, *even* all that the hail hath left. ¹³ And Moses ^{l ver. 4. 5.}

stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts. ¹⁴ And ^m the locusts went up over all the ^{m Ps. 78. 46. & 105. 34.} land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*;

ⁿ before them there were no such locusts as they, neither after them shall be ^{n Joel 2. 2.} such. ¹⁵ For they ^o covered the face of the whole earth, so that the land was ^{o ver. 5.}

darkened; and they ^p did eat every herb of the land, and all the fruit of the ^{p Ps. 105. 35.} trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

¹⁶ Then Pharaoh † called for Moses and Aaron in haste; and he said, ^q I ^{† Heb. hastened to call.} have sinned against the LORD your God, and against you. ¹⁷ Now therefore ^{q ch. 9. 27.} forgive, I pray thee, my sin only this once, and ^r intreat the LORD your God, ^{r ch. 9. 28.} that he may take away from me this death only. ¹⁸ And he ^s went out from ^{1 Kings 13. 6.} Pharaoh, and intreated the LORD. ^{s ch. 8. 30.}

¹⁹ And the LORD turned a mighty strong west wind, which took away the locusts, and † cast them ^{† Heb. fastened.} into the Red sea; ^{t Joel 2. 20.} there remained not one locust in all the coasts of Egypt. ²⁰ But the LORD ^{u ch. 4. 21. & 11. 10.} "hardened Pharaoh's heart, so that he would not let the children of Israel go.

the servants displays the obduracy of the king; their hearts were not hardened, and their words show that the hardening of his heart was from himself.

9. *with our young and with our old—for we must hold a feast unto the LORD*] God requires and loves to be worshipped by little ones: Ps. viii. 2. Matt. xxi. 16.

10. *evil is before you*] Some interpreters suppose this to mean, "ye are plotting evil" (*Vulg.*, *Kalisch*), but it seems rather to be a threat: cp. v. 28.

11. *go now ye that are men*] Pharaoh would not let the women and children go, but would keep them as hostages for the return of the men; and after the loss of his own cattle by the murrain and hail (ix. 3. 22), he was more desirous to detain the flocks and herds of the Israelites, which had been spared.

12. *locusts—eat every herb*] A fresh accession of suffering: the hail had not injured the wheat and spelt (ix. 32), but the locusts devour every thing: see v. 15.

13. *the east wind*] Another element now is also enlisted against Pharaoh,—the *Wind*, which was worshipped in Egypt under the name of *Kneph* (*Sharpe*, *Egypt. Myth.* p. 5: cp. above, ix. 8).

The objection of some (e. g. *Von Bohlen*), that locusts are never brought into Egypt by an east wind (not south wind, as *Sept.*), and that they could not have traversed the Red Sea, has been refuted by *Hengstenberg* (*Egypt* pp. 9—12, and 119), and *Kalisch*, p. 167, who show from *Denon* and others that locusts are sometimes brought into Egypt by winds from the Arabian desert. Even if the objection were true, it would have no force, for the sacred writer is speaking of what was miraculous: cp. ix. 18. 24, and x. 14.

16. *I have sinned*] Here is a semblance of a further advance in the work of repentance, as compared with the former confession in ix. 27. Pharaoh sends in haste for Moses and Aaron, and makes a humble submission to them as well as to God; and asks for forgiveness, "*only this once*;" and though this, like

the former appeal, was merely formal and hypocritical, and was known to be so by God, and probably by Moses (cp. ix. 30), yet God graciously vouchsafed to remove the locusts, and thus to encourage him to sincere acts of repentance: cp. on ix. 27.

19. *a mighty strong west wind*] Literally, "*a wind of the sea*." It has been inferred hence by some (*Davidson* on the Pent. i. p. 12) that this narrative must have been written in Palestine, where the west wind is the wind from the sea, and could not have been written by Moses in Egypt or in Arabia, where a westerly wind could not be a wind from the sea.

But this objection is grounded on an erroneous assumption that Moses, writing in Hebrew for the use of Hebrews, would not use Hebrew phraseology. The Hebrew *Patriarchs* who lived in Palestine called the westerly wind "the wind of the sea," because it came from the sea to the land in which they lived; and this expression took root in the Hebrew language, and Moses adopted their phraseology. An Italian living in Holland, and speaking his own language, calls a north wind a *Tramontana*, although it does not traverse any mountain before it comes to the country in which he lives: cp. *Ger.* xii. 8; xxviii. 14, where *seaward* to the Patriarch is equivalent to *westward*; and see below, xxvi. 22; xxvii. 13; xxxviii. 12.

— *Red sea*] *Yam suph*, the sea of *suph* or *weed*, or *rush* (*alga, juncus*); the *Weedy Sea*, the name given to the Red Sea, because it abounded in this weed (see ii. 3. Ps. cvi. 7. 9. 22. Josh. ii. 10; and *Strabo*, xvi. p. 773. *Gesenius*, p. 581). It is called the *Red Sea* (ἐρυθρὰ θάλασσα, by the *Septuagint* here and elsewhere, and in the New Testament, Acts vii. 36. Heb. xi. 29, probably from Edom: cp. Gen. xxv. 25. 30: so *Scaliger*, *Drusus*, *Fuller*, *Pfeiffer*, *Dubia* p. 118; *Mintert*, *Lex. in v.* Other etymologies may be seen in *Winer*, *R. W. B.* ii. 70 and 76; *Mr. E. S. Poole* in *B. D.* ii. 1009—1016.

20. *the LORD hardened*] Heb. *gechazzek* (see iv. 21; vii. 14), and henceforth this word is used; see *vv.* 20. 27; xi. 10; xiv. 4. 8. 17.

x ch. 9. 22.

† Heb. *that one may feel darkness.*

y Ps. 105. 28.

z ch. 8. 22.

a ver. 8.

b ver. 10.

† Heb. *into our hands.*c ver. 20.
ch. 4. 21 &
14. 4, 8.

d Heb. 11. 27.

a ch. 12. 31, 33,
39.b ch. 3. 32. &
12. 35.
c ch. 3. 21. &
12. 36.
Ps. 106. 46.

²¹ And the LORD said unto Moses, ^{*} Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [†] even darkness *which* may be felt. ²² And Moses stretched forth his hand toward heaven; and there was a ^y thick darkness in all the land of Egypt three days: ²³ They saw not one another, neither rose any from his place for three days: ^z but all the children of Israel had light in their dwellings.

^a And Pharaoh called unto Moses, and ^a said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your ^b little ones also go with you. ²⁵ And Moses said, Thou must give [†] us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. ²⁶ Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

²⁷ But the LORD ^c hardened Pharaoh's heart, and he would not let them go. ²⁸ And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. ²⁹ And Moses said, Thou hast spoken well, ^d I will see thy face again no more.

XI. ¹ And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ^a when he shall let *you* go, he shall surely thrust you out hence altogether. ² Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, ^b jewels of silver, and jewels of gold. ^{3c} And the LORD gave the people favour in the sight of the Egyptians. Moreover the

21. *darkness*] The Sun was deified by the Egyptians, by the titles of *Ra*, *Amin-Ra*, *Mando-Ra*, and was worshipped especially at On or Heliopolis (the city of the Sun), and the Egyptian Kings bore the title of *Zera*, or "*Son of Ra*:" see figures of him in *Sharpe*, *Mythol.* pp. 3. 18. This darkness was like a plague upon Osiris and Isis, the father and mother of the deities of Egypt, cp. *Malan*, p. 257.

By this plague of Darkness, the children of the Sun, as the Pharaohs called themselves, were deprived of the light of their father's countenance, and the god whom they worshipped was hidden from their eyes. A righteous judgment upon those who rebelled against the Light.

With this, the ninth, plague of the literal Egypt, we may compare the fifth in the spiritual Egypt, *Rev.* xvi. 10, 11.

In both cases the *darkness* has a moral significance. It shows that they who are thus punished, had loved "*darkness* rather than light." God therefore chooses their delusions (*Isa.* lxvi. 4). As the Author of the Book of Wisdom, commenting on this history, says, "God so ordered the plagues that they might know that wherewith a man *sinneth*, by the same also shall he be *punished*" (*Wisd.* xi. 16; xii. 23): see also *S. Irenæus*, iv. 48, where he quotes 2 Cor. iv. 4. *Rom.* i. 28. 2 *Thess.* ii. 21.

— *darkness which may be felt*] Literally, *that may be grasped*. The verb *mashash* here used seems to be connected with the Greek μάσσω. It is rendered Ψηλαφηγῶν by *Sept.*, and "densè ut palpari queant" by *Vulg.*

Some expositors render the words, "one shall grope in darkness," "they shall feel out or explore the darkness," as in *Job* v. 14; xii. 25: cp. *Deut.* xxviii. 29, but this is not the sense here: *Gesen.*, p. 521; *Kalisch*; *Keil*. They who reject light, are condemned to *grasp darkness*.

23. *all the children of Israel had light in their dwellings*] So it will be in the latter days. The darkness of Unbelief and Superstition will overshadow the earth, but the true Israelites will have "light in their dwellings." They will have the Light of Holy Scripture, shining in the Goshen of the Church.

24. *let your little ones also go*] A further concession: see v. 11 and v. 26; but it is a mere pretence; for he soon retracts even his former permission: see v. 27.

A man may be humbled, and yet not be humble. Pharaoh was humbled by his plagues, but was proud and rebellious against God: see *Bp. Andrewes*, ii. 326.

26. *Our cattle also shall go with us*] Moses, acting under 232

God's direction, exacts this, against the will of Pharaoh. He would not have done so, if he had not had faith that God could support the *cattle in the wilderness*: see below, on xii. 38.

— *there shall not an hoof be left behind*] Moses would make no compromise with Pharaoh, but obey God to the letter. Here is a lesson of courage to the Christian, not to surrender a jot or tittle of the Christian truth and liberty which Christ has entrusted to him. Let "not an hoof be left behind:" see *Bp. Sanderson*, iii. 280.

27. *he would not let them go*] It seems that the darkness had been withdrawn, without any prayer from Moses; and this act of mercy on the part of God seems to have been abused by Pharaoh into an occasion of more obduracy: see the next verse.

28. *Get thee from me—thou shalt die*] Pharaoh drives Moses from him, and threatens him with death; and in return God announces to Pharaoh another plague, the death of his firstborn (xi. 4).

29. *I will see thy face again no more*] But first he foretold the last plague. He received a divine message in Pharaoh's presence, and proceeded to utter it: see xi. 4—8.

CH. XI. 2. *let every man borrow*] Rather, *let every man demand*. This is the sense of the original; and it is so rendered by the ancient Versions, e.g. *Sept.* αἰτησάτω, *Vulg.* "postulet;" and so *Onkelos* and *Syriac*: see above, on iii. 22.

There is, therefore, no ground for the objection, that the Israelites were commanded to ask on *loan* what they never were designed to *restore*.

God, Who is the Sole Proprietor and Lord of all things, gives a command to His People to demand what is His, from those who had abused it, and thus shows His dominion over all things, and at the same time gives a salutary lesson to His People, and to all Men and Nations, that they are to consider themselves as stewards of His substance, which is to be used in His service; and that He will require from all hereafter an account of the manner in which they have used the talents which He has entrusted to their care: cp. *Matt.* xxv. 9.

A difficulty has been imagined here. "How (it has been asked) could the Israelites, at a moment's notice, borrow (demand) in all directions from the Egyptians (*Colenso*)?"

It was not done "at a moment's notice." This command was given *before* the institution of the Passover and the Exodus.

— *when he shall let you go, &c.*] Or, *when he lets you go altogether* (with children, &c.), *he will surely thrust you out hence.*

3. *the LORD gave the people favour in the sight of the*

man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. d 2 Sam. 7. 9.
Esth. 9. 4.

⁴ And Moses said, Thus saith the LORD, ^e About midnight will I go out into the midst of Egypt: ⁵ And ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. ⁶ And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷ But against any of the children of Israel ^h shall not a dog move his tongue, against man or e ch. 12. 12, 23, 29.
Amos 5. 17.
f ch. 12. 12, 29.
Amos 4. 10.
g ch. 12. 30.
Amos 5. 17.
h ch. 8. 22.
i Josh. 10. 21.

[*Egyptians*] A belief may therefore be reasonably entertained, that though the heart of their *King* was hardened, many of the *people* of Egypt received a salutary impression from God's judgments, and acknowledged the God of the Hebrews.

— *the man Moses*] Observe the words "the *man* Moses." God had said to him, "See, I have made thee a *god* to Pharaoh;" and Aaron was under him (vii. 1). Moses was not exalted by the abundance of his revelations (2 Cor. xii. 7), but remembered that he was a *man*. Compare St. Peter's saying to Cornelius (Acts x. 26), "Stand up; I myself also am a *man*."

— *was very great*] Though he was a man, compassed with human infirmity, as he himself has already clearly shown us (see iv. 24; v. 22), yet by God's authority, with which he was invested, and by the operation of His Spirit, Moses was great.

Moses does not magnify *himself*, but his *office*. It never occurred to him to imagine that any would suppose that he was *praising himself*; he is accounting for the readiness with which the Egyptians yielded up their substance to the Israelites; they saw the greatness of the works which their leader Moses was enabled to perform: compare Ps. cv. 37.

Moses calls himself "great," and the "meekest of all men upon the face of the earth" (Num. xii. 3).

Such expressions as these are not marks of forgery (as some have alleged), but are rather evidences of *genuineness*: a forger would never have used them. A forger, personating Moses, would not have revealed to us, with such noble ingenuousness, the *failings* of Moses, as the Author of the Pentateuch has done: see above, ii. 11. A fabricator, also, would have carefully avoided such expressions as these, which speak of the meekness and of the greatness of the Hebrew lawgiver, and which might create objections in some minds. But Moses himself, sensible of his own weaknesses, honestly reveals his own infirmities; and yet, with not less simplicity,—the surest token of truth,—and with a guileless, unsuspecting disregard for human opinions, and as a divinely-inspired writer conscious of his mission from God, he boldly proclaims the gifts and graces with which he had been endowed by God: cp. *S. Aug.*, in Joann. Tract. 61; and *Hengstenberg*, Authentie ii. pp. 173—178. Though the Lord made him like a "god" to Pharaoh, yet he felt that in himself he was only a *man*.

4—6. *About midnight will I go out into the midst of Egypt—And there shall be a great cry*] Observe that God in His mercy gave a warning of several days *before* the execution of this terrible judgment.

An awful announcement! JEHOVAH goes forth *at midnight* into the *midst* of Egypt, like a Man of War. The Lord of hosts goes forth as a Mighty Conqueror, in the darkness and thick gloom, to overthrow the false gods of Egypt, who disputed His power, and to execute vengeance on those who worshipped them, and rebelled against Him. He would find them out in the darkness of Night. "The darkness is no darkness to Him, but the day and the night to Him are both alike." He would come to them in judgment, as our Lord came to His disciples in love in the darkness and in the storm. He would come at midnight, when they least expected Him, when all seemed at peace. So will it be at the Last Judgment: cp. v. 6.

DEATH OF THE FIRSTBORN.

5. *the firstborn—shall die*] For the cruelty of Egypt to Israel, who was God's *firstborn*, see iv. 22, 23, where a warning was given of this punishment, unless Pharaoh repented.

The punishment of a People for the sins of its Rulers is a fact which none can dispute who reads the history of Nations; and they who urge objections to the chastisement recorded in this narrative cannot stop there, but must proceed to deny that the World is under a Moral Governor. The objections in question are not only objections against Revelation, but against natural Religion. They lead to Atheism.

At the same time, these national visitations show, that

this World is not every thing; but that there is a Judgment to come, when every one individually will be equitably dealt with. Although, in this present life, Egyptians may be involved in the punishment of their Pharaohs, yet if the hearts of Egyptians have been touched by the warnings and judgments of God, then death will not have been an evil to them, but a passage to a happy Eternity; compare *Bp. Sanderson*, Sermon on 1 Kings xxi. 29, vol. iii. p. 71, where what he says of *children* may be applied to *subjects* and *citizens*.

The firstborn shall die for their sin against God and His *firstborn* Israel. The Holy Spirit, speaking by Hosea (xi. 1), as explained by St. Matthew (ii. 15), teaches us that Israel, God's *firstborn* (cp. above, iv. 22, 23, "Israel is my Son, my *firstborn*"), was, in his calling out of Egypt, a figure of Christ, God's firstborn, coming out of Egypt. "Out of Egypt have I called My Son." Egypt was the type of the Enemy of God and His Church. Christ, God's firstborn, was saved from Herod, and was called out of Egypt,—that idolatrous country,—in a literal sense (Matt. ii. 15); and He went forth into the Holy Land, where He was brought up, and preached; and He came forth out of Egypt in a spiritual sense, when He passed through the Red Sea of His Passion, in which the foes of God and His Church—the spiritual Pharaohs—were overwhelmed.

Pharaoh was punished for his sin against Israel, God's firstborn. Here surely is a solemn warning of the doom which awaits those who reject God's *divine Firstborn* (Heb. i. 6),—the *Firstborn of every creature* (Col. i. 15),—JESUS CHRIST, the Only-begotten Son of God.

This denunciation of judgment,—"*the firstborn shall die*,"—has also its counterpart of mercy. God slew the firstborn of Egypt for the sin of Egypt. And for the sins of the whole world He gave His own Firstborn; and His own Firstborn willingly gave Himself, in order that the World might be saved from the power and punishment of sin, and in order that through His Incarnation and Death, all who are dead to sin, and are incorporated in Him, Who is the Life, may become sons of God, and that He may be "the firstborn among many brethren" (Rom. viii. 29), and that they may come to "the Church of the *firstborn*, whose names are written in heaven" (Heb. xii. 23).

— *the maidservant that is behind the mill*] In the East *women* only grind; see *Thomson* (p. 527), who gives a description and a picture of the instrument used as the hand-mill. This object, seemingly so trivial, is introduced into both the divinely inspired accounts of Divine Judgment,—that on the Egyptians here, by God Himself,—and that of which it was a type,—the Judgment of the World, by Christ. Matt. xxiv. 41; "*women at the mill*." Even by its littleness, it is an evidence of the typical and prophetic character of the judgment on Egypt, and serves to impart to it a perpetual importance, and to bring out the solemn fact, that no one, however insignificant, will escape judgment. The slave at the hand-mill will be judged.

— *all the firstborn of beasts*] Because the Egyptians were worshippers of cattle. Beasts were created for man's good; and this destruction would be a warning to the Egyptians on the vanity of their worship, and a preservative to the Israelites against it. And they needed it, as was shown by their worship of the calf at Horeb. Compare the salutary purpose answered by the destruction of the swine at Gadara: see on Matt. viii. 32; and below, xii. 29.

6. *there shall be a great cry*] At midnight. *Κραυγή μεγάλη* (*Sept.*). These words are adopted in the Gospel to describe the most awful sound that the World will ever hear; and they remind us, that this Judgment on Egypt was a prelude to the Judgment to come, when "*at midnight a cry will be made*, Behold, the Bridegroom cometh:" see on Matt. xxv. 6.

— *A dog*] Not even the dog Anubis, worshipped in Egypt.

k ch. 12. 33.

† Heb. *that is at thy feet*. So Judg. 4. 10. & 8. 5.

1 Kings 20. 10.

2 Kings 3. 9.

† Heb. *heat of anger*.

1 ch. 3. 19. & 7. 4.

& 10. 1.

m ch. 7. 3.

n ch. 10. 20, 27.

Rom. 2. 5. &

9. 22.

beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. ⁸ And ^k all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people † that follow thee: and after that I will go out. And he went out from Pharaoh in † a great anger.

⁹ And the LORD said unto Moses, 'Pharaoh shall not hearken unto you; that ^m my wonders may be multiplied in the land of Egypt. ¹⁰ And Moses and Aaron did all these wonders before Pharaoh: ⁿ and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

XII. ¹ And the LORD spake unto Moses and Aaron in the land of Egypt,

8. *all these thy servants shall come down unto me, and bow down themselves unto me*] So shall all His enemies come and bow the knee to Christ at that day (Phil. ii. 10). The word in the Sept. is προσκυνήσουσι.

— *in a great anger*] Heb. *bachari-aph*, in heat of wrath. It is remarkable that these same words are applied in the second Psalm to Jehovah taking vengeance on the wicked for the rejection of Christ (Ps. ii. 5). Moses was very meek (Num. xii. 3); yet now, in the day of vengeance, he burns with the fire of wrath. So Christ. "Hide us from the wrath of the Lamb," will be the cry at that Day (Rev. vi. 16).

It is affirmed by the Holy Spirit in the New Testament that Moses saw Christ *by faith*. He refused to be called the son of Pharaoh's daughter. He esteemed the reproach of Christ greater riches than the treasures of Egypt. By *faith* he forsook Egypt, not fearing the wrath of the King; for He endured *as seeing Him Who is invisible*. By *faith* he kept the Passover (Heb. xi. 26—28). Therefore, we are justified in supposing, that Moses had a vision of Christ revealed to him at this solemn time; and we should read this history with a veil on our hearts, which veil is done away in Christ (2 Cor. iii. 14), if we did not read it with the eye of faith fixed upon Christ.

9. *the LORD said*] i. e. had said. This is not a new communication, but a recapitulation and a summing up of the history (cp. John xviii. 24; and *Kalisch*, p. 179). It points to the fact that what God had foretold, had now come to pass, and that the judgments on Egypt were an evidence, not only of God's Omnipotence, but of His Omniscience.

10. *the LORD hardened Pharaoh's heart*] Of Pharaoh it is said that after the sorcerers had told him, "This is the finger of God," yet he hardened his own heart (viii. 19); and then God, seeing his obstinacy, hardened his heart (xi. 10). *Bp. Andrewes*, v. p. 447: see above, on iv. 21). He *punished* him by his *sin*.

CHAP. XII.—PRELIMINARY NOTE, "CHRIST OUR PASSOVER."

Before we enter on this chapter, which records the Institution of the PASSOVER, we must inquire whether we are justified in regarding the Passover as a Type of Christ?

In reply to this question we must bear in mind, —

(1) That the Holy Spirit, speaking by St. Paul, tells Timothy that "Holy Scripture"—and the Apostle was speaking specially of the Old Testament—was "able to make him wise unto salvation through *faith* which is *in Christ Jesus*" (2 Tim. iii. 15), thereby intimating that the study of the Old Testament will not profit, except it be read with an eye to Christ.

(2) He also says that "the veil is on the hearts of the Jews in reading the Old Testament," because they did "not look to the end" of the Law, i. e. to Christ; and that when they turn to Him "the veil will be taken away; for *it is done away in Christ*" (2 Cor. iii. 13—16).

An ancient Father of the Church has the following excellent remarks on the subject:—"St. Paul, the Apostle of the Gentiles, teaches us how to read the Law of Moses. He gives us *some specimens* of a right interpretation of it, in order that by means of these specimens we may learn how to profit by it. For he would have us, who are Christians, to differ from the disciples of the Synagogue; they did not understand the Law, and therefore rejected Christ; but we, who understand it spiritually, prove it to have been given for the instruction of the Church. The Jews merely understand that the children of Israel journeyed from Rameses to Succoth, and thence to Etham, and that the cloud went before them, and that they passed through

the Red Sea and came to Sinai. But *we* have received from St. Paul a rule of interpretation which we apply here. We know that 'all our fathers were under the cloud, and all passed through the Red Sea, and were baptized unto Moses in the cloud and in the sea; and all did eat of the same spiritual meat, and drank of the same spiritual drink, for they drank of that spiritual rock that followed them, and that *rock was Christ*' (1 Cor. x. 1—4). Observe how great is the difference between the mere reading of the story, and the exposition of it by St. Paul. What the Jews call a passage of the sea, St. Paul calls a baptism; what the Jews call a cloud, he calls the Holy Spirit: compare the words of Christ (John iii. 5); what the Jews call physical nourishment, he calls spiritual meat: compare again our Lord's language (John vi. 49—51). What therefore shall the Christian Expositor do? Shall he not follow the guidance of St. Paul? Shall he fall away from Apostolic teaching and turn aside to Jewish fables? If I do not expound these things according to St. Paul's model, I shall give a triumph to the enemy" (*Origen*, in Exod. Hom. 5).

(3) The Holy Spirit says that "Moses kept the Passover through *faith*," i. e. looking beyond the Passover to Him Who was prefigured by the Passover (Heb. xi. 28).

(4) The Holy Spirit asserts that the Passover was prophetic of Christ. In the Gospel of St. John, relating the sufferings of Christ, He refers to this chapter of Exodus, and says, "The soldiers brake not his legs . . . that the Scripture might be fulfilled, *A bone of Him shall not be broken*" (Exod. xii. 46), and by that declaration He instructs us to regard the Passover as a figure of Christ.

(5) He calls "Christ *our* Passover" (1 Cor. v. 7), and thus He teaches us to consider the Passover as a type of Christ.

(6) It is further observable, that He calls Christ's Death His *Exodus* (see below on Luke ix. 31), and thus teaches us to consider the *Exodus* of Israel as figurative of Christ's Death, by which He redeemed us from a worse bondage than that of Egypt.

(7) The *true meaning* of the Bible is the Bible. And if we were to take away the *meaning*, which the Holy Spirit assigns to the Bible in this important matter, we should be taking away from the Bible itself, and should be exposing ourselves to the punishment which the Holy Spirit Himself denounces on those who do so. Deut. iv. 2; xii. 32. Rev. xxii. 19.

Theodoret speaks the sense of the whole ancient Church when he says, concerning the Institution of the Passover as recorded in this chapter, "All these things are shadows of our mysteries." *Theodoret*, Qu. 24: see also *S. Cyril. Hieros.*, Catech. xiii.; *Origen*, Selecta in Exodum; *S. Ambrose*, in Ps. 39; *S. Cyril. Alex.*, Glaphry. p. 265; and de Ador. lib. xvii.; and the references to *S. Jerome*, *S. Macarius*, and *S. Augustine*, in the note on 1 Cor. x. 6; and *S. Prosper Aquitan.* de Prom. i. 37.

Accordingly the Church of England has appointed this chapter to be read as a Lesson on *Easter Day*, the festival of our Lord's Resurrection; which she has also connected with Ps. cxiv. ("When Israel came out of Egypt"), appointed by her to be a Proper Psalm for the same festival; and she opens her lips in accents of joy on Easter Day with the words "Christ *our* Passover is sacrificed for us, therefore let us keep the feast;" and at the Holy Communion of His body and blood she returns thanks to God and says, "Chiefly are we bound to praise Thee for the Resurrection of Thy Son Jesus Christ our Lord, for *He is the very Paschal Lamb* which was offered for us, and hath taken away the sin of the world, Who by His death hath destroyed Death, and by rising again hath restored to us everlasting life."

saying, ^{2a} This month shall be unto you the beginning of months: it shall be the first month of the year to you. a ch. 13. 4.
Deut. 16. 1.

³ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a || lamb, according to the house || *Or, kid.* of their fathers, a lamb for an house: ⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

⁵ Your lamb shall be ^b without blemish, a male [†] of the first year: ye shall b Lev. 22. 19, 20,
21.
Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19. † Heb. son of a year, Lev. 23. 12.

These considerations may suggest an answer to the question, "Why was the *Passover* chosen to be a special representative of the sacrifice of Christ; and why was it succeeded in the Christian Church by the *Holy Eucharist*?"

The Levitical Law prescribed a great variety of sacrifices; and each of these, in its own order and degree, typified the sacrifice of Christ. It had the *Sin-offering*, typifying Christ's Death and Atonement, in the pouring out and sprinkling of blood. It had the *whole Burnt-offering*, signifying Christ's total self-dedication to God. It had the *Peace-offering*, prefiguring the Eucharistic Communion of Man with God in Christ dying and rising again for us, and giving Himself to us in the Holy Eucharist (see below, on Lev. iii. 1; vii. 11—34; viii. 22). Each of these exhibited a particular aspect of Christ's Sacrifice and Death. See below, *Intro.* to Leviticus, p. ii.—iv.

The Passover in a certain sense combined them all. It joined their elements in one. It was a *Sin-offering*, in so far as the Blood of the Paschal Lamb was poured out and sprinkled. It was a *whole Burnt-offering*, in that it was roasted entire with fire. It was a *Peace-offering*, in that it was feasted on by the Offerer and his friends. And when, in addition to this, we bear in mind that the Killing of the Passover, and the sprinkling of the Blood, were commemorative of the deliverance of Israel from the wrath of God, and the sword of the destroying angel, passing over and sparing those whose doors were sprinkled with the blood of the Lamb; and that it was also a record of redemption from bondage, and a sign and means of federal union with God, and of communion with Him; and that the participation in it was accompanied with special ceremonial rites, the putting away of leaven, the eating of bitter herbs,—rites significant of moral duties and spiritual dispositions,—we recognize the propriety of the scriptural choice of the Passover to be the most prominent type of Christ's Death, and of the choice of the annual feast of the Passover to be the season of Christ's Death; and of its perpetuation in a spiritual form, in the Holy Sacrament of the Lord's Supper.

2. This month shall be unto you the beginning of months] This month, *Abib*, or *ear-month* (see xiii. 4; xiii. 15. Deut. xvi. 1; afterwards called *Nisan*, Neh. ii. 1. Esth. iii. 7), shall be to you the first month (see xl. 2. 17. Lev. xxiii. 5), in place of the month *Tisri*, which became the seventh month; see *Josephus* (Ant. i. 3. 3), who states that *Tisri* was still regarded as the first in secular matters: cp. Exod. xxiii. 16; and Lev. xxv. 8; and *Kalisch*, pp. 188, 189; and *Mr. R. S. Poole* in *Bib. Dict.* i. 315.

The Passover was the birthday of Israel. It was the beginning of a new life. It was Israel's birthday from bondage into liberty; from a state of spiritual death in Egypt into spiritual life in God. Their Exodus was their national birthday, their spiritual Spring-tide. It was therefore happily connected with the month *Abib*, the *ear-month*, and that month was appropriately made their "beginning of months." The Nation was thus consecrated as holy firstfruits to God. Thus the Spring-tide of their natural year and of their spiritual year were blended in a beautiful union. And the joy and beauty of this coincidence are greatly enhanced when they are considered in relation to Christ our Passover, in whom we are born anew, Who is our spiritual Spring-tide; and by Whose grace we put forth leaves and flowers, and bear fruit to God.

The Passover and the Exodus being typical of the redemption effected by Him, by whom all things were created (Col. i. 16), and Who is the New Man, the Second Adam, and delivers us from the state of bondage and death in which we were in the old Adam (1 Cor. v. 7, 8. 2 Cor. v. 17. Col. iii. 10), and makes all things new (Rev. xxi. 5), it was very fit that they should introduce a change in the Calendar and Life of the Ancient People of God.

Christ came to reform the world, and to raise up a new

Creation from the old which was ready to vanish away (Heb. viii. 13). If any man be in Christ he is a new creature, the old things passed away, all things have become new (2 Cor. v. 17). This change in the beginning of the year foreshadows our *ἐκπαλιν* in Him: cp. *S. Cyril* de Ador. xvii. p. 594, where is an interesting dissertation on the typical character of the Passover; see also *Bp. Andrewes*, iv. p. 206; and *Bp. Pearson* on the Creed, Art. v. p. 265, who observes that as there was a change made in the beginning of the year at the coming out of Egypt, so at the time of that more eminent deliverance which was typified by it, viz. the Redemption wrought by the Death and Resurrection of Christ, a change was made in the reckoning of the week; and the first day of the week, the day of Christ's Resurrection, became the Lord's day.

The weekly Sabbath was to be observed by the Jews as a Memorial of their deliverance from a state of servile work and bondage, and of their introduction into a condition of spiritual rest and freedom (see Deut. v. 14, 15). And inasmuch as that deliverance was a shadow of the Redemption to be achieved by Christ from a worse bondage into the "glorious liberty of the sons of God," it was very fitting that the Seventh-Day Sabbath, which was a memorial of the figure, should give way to the Lord's Day, which commemorates the substance, and be absorbed into it. On the question whether the Passage of the Red Sea was on a Sabbath, see further below, xiv. 1.

3. Speak ye unto all the congregation] Represented by their elders: see v. 21; and *Keil*, *Archæol.* ii. 221; *Dr. Benisch* on *Colenso*, p. 15.

—the tenth day] On which day, Christ, the Lamb of God, was taken up, or rather, on which He took Himself up. On that day, His Passion-Week began, and He went up to Jerusalem: see below, on Matt. xxi. 1.

—every man a lamb] How (it has been asked) could the Israelites have had so many lambs as were necessary for the Passover?

It was not necessary that they should have had lambs for every household; kids were permitted (see v. 5 and v. 21).

Next, the numbers associated in eating the lamb in each household were never less than ten (*Josephus*, B. J. vi. 9. 3), and might have been many more.

Thirdly, it is expressly stated that they had "very much cattle" (v. 38).

Fourthly, there is no evidence that the Israelites celebrated more than one passover in the wilderness, viz. that described in Num. ix. 5. On the contrary, there is reason to think that this was the only Passover celebrated there: see below, on Num. xv. 1, 2; xix. 2.

—a lamb] Heb. *seh*; either from the sheep or goats (v. 5. Deut. xiv. 4. 2 Chron. xxxv. 7); not, as has been supposed by some (*Ewald*, *Knobel*), some other animal, as a heifer: a lamb,—the figure of the LAMB without spot and blemish (1 Pet. i. 19); the Lamb of God which taketh away the sins of the world (*John* i. 29. 36).

—lamb for an house] If not less than ten. Our Lord's twelve Apostles were His family (Matt. xxvi. 18. 20).

On the ceremonies to be observed in the Festival of the Passover, see *Josephus*, Ant. ii. 15. 1; iii. 16. 5; ix. 13. 3; and the treatise in the Talmud, entitled *Pesachim*, Treat. 14; *Lightfoot*, Temple Service, xi. 12; vol. i. p. 951; and *Winer*, R. W. B. ii. 195—206; *Jahn*, *Archæol.* § 353; *Keil*, *Archæol.* § 81; below, on Matt. xxvi. 2; and the materials collected by the *Rev. Samuel Clark*, in his article in *Bibl. Dict.* ii. 712—726.

4. if the household be too little] Let them take in others. A symbol of the communion and enlargement of the Church.

5. Your lamb shall be without blemish] As Christ was: cp. Lev. xxii. 19. 1 Pet. i. 19. Heb. ix. 14. *Origen*, p. 122. *Bp. Pearson* on the Creed, Art. iii. p. 179.

take it out from the sheep, or from the goats: ⁶ And ye shall keep it up until the 'fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it † in the evening.

⁷ And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

⁸ And they shall eat the flesh in that night, roast with fire, and ^a unleavened bread; and with bitter herbs they shall eat it. ⁹ Eat not of it raw, nor sodden

c Lev. 23. 5.
Num. 9. 3. &
28. 16.
Deut. 16. 1, 6.
† Heb. between
the two evenings,
ch. 16. 12.

d ch. 34. 25.
Num. 9. 11.
Deut. 16. 3.
1 Cor. 5. 8.

— a male] Cp. Lev. i. 3. 11, and note on Rev. xii. 5.

— of the first year] Literally, son of a year. The Sept. renders it *ἐνιαυτός*, a year old; and *Vulg.*, "anniculus," and so *Keil*, who asserts that the Law, Lev. xxii. 27, does not refer to the Passover. But the Hebrew phrase "son of a year" seems to signify "of the first year:" see *Ainsworth* here, and on Gen. iv. 32; and this is the interpretation of the Hebrew Rabbis, who say that the Paschal lamb might not be older than a year (*Maimon*). The tender age was a type of innocence (*Kalisch*); and in this and other respects it was a figure of Him Whose title is "the Lamb of God" (John i. 29. 36); and "the Lamb" (Rev. v. 6. 8. 12, 13; vii. 14; xii. 11; xiii. 8; xix. 7; xxi. 9).

— or from the goats] The flesh which Christ took was derived through sinners (cp. Matt. xxv. 33) as well as saints (see Matt. i. 3); and He was made in the likeness of sinful flesh (Rom. vii. 3). *S. Aug.*, Qu. 42; *Theodore*, Qu. 24.

6. ye shall keep it] This "taking up" of the lamb on the tenth day, and the keeping it till the fourteenth, was appointed by God, in order that there might be a stated time of religious preparation, in which the faithful Israelites might converse together on God's great mercies to them in their deliverance from Egypt, and in their march to Canaan; and in which they might also meditate on the Great Antitype,—the true Passover,—to be offered in the fulness of time, and on the deliverance by Him. How Christ was "taken up" see on Matt. xxi. 1.

— the fourteenth day] Of Nisan; on which Christ ate the Passover with His disciples, and thus represented His own Death: see on Matt. xxvi. 2. 17, and John xviii. 28.

— the whole assembly—shall kill it] The whole assembly, or congregation, represented by their houses or families: see v. 7, and *Keil* here. All, in their respective households, shall kill it; it is a sacrifice for all, and all must partake of it if they are to escape death. So it is with the true Passover.

After the erection of God's house, it was to be killed only there (Deut. xvi. 5—7). After their entrance into the land of promise, and the acquisition of Jerusalem, it was only to be killed in the court of the Temple there by the Priests (Lev. xvii. 3—6). 2 Chron. xxxv. 1, 2. 6. 10, 11), and then eaten by each family at their own homes (*Maimonid.*, in *Korban Pesach*, cap. i.)

On the manner in which this service was performed by the Priests, see *Dr. McCaul* on Bp. Colenso, pp. 136—147. And on that point, and on the probable number of lambs killed at the Passover, and on the question, How the Priests could suffice for that work, see note below, on Num. ix. 3—5.

The whole assembly shall kill it. In this divine commandment we have a striking proof that the Messiah is come, and that the Passover has been fulfilled in Jesus Christ.

A learned Jewish Expositor (*Dr. Kalisch*) rightly calls the Passover "the corner-stone and basis of the national life of Israel" (p. 181), the solemnity of "the divine covenant with Israel," and he observes that Almighty God has annexed the most awful punishment to the non-observance of the Passover. The soul of every one who neglects it shall be cut off from Israel; he is severed from union with God.

Dr. Kalisch also observes, that by the express command of God, the Passover was "to be killed within the precincts of the Temple at Jerusalem" (Deut. xvi. 5—7); and he adds this remarkable avowal, "since the Temple is destroyed, consequently the paschal lamb cannot be sacrificed" (p. 182), and therefore Jewish tradition has now collected a complete order of service to be observed on the first two evenings of the Passover, which contains a brief history of the events connected with the festival, allegorical rites, and hymns of praise, mostly psalms: cp. *Jahn*, Archæol. § 353; *Ainsworth*, p. 38.

What clearer evidence could be desired that the Passover has now been fulfilled? The Temple has been destroyed; no Passover can now be sacrificed, in the literal sense of God's precepts to His people. And yet every Israelite who does not keep the Passover, as God requires, has broken the covenant, and is cut off from God's people. How then is the Passover to be kept? The answer is, The shadows of the good things

to come have passed away, and the substance has succeeded in their place (Heb. x. 1. Col. ii. 17). The law has been our schoolmaster to bring us to Christ (Gal. iii. 24). "Christ, our Passover, has been sacrificed for us; therefore let us keep the feast" (1 Cor. v. 7). And let the ancient people of God join with us as fellow-citizens and fellow-worshippers in the true Sion, the Church of Christ; and feed on Him Who is the Lamb of God slain from the foundation of the World (Rev. xiii. 8), and then they will be Israelites indeed: cp. note below, on v. 14.

— in the evening] Literally, "between the two evenings;" or, as *Onkelos* renders it, *between the two suns*; or, as the *Arabic* renders it, *between the two settings*, i. e. between "the time in the afternoon, in which the heat of the sun begins to decrease at three o'clock (in Abib, or March), and the second evening, namely, sunset." So the Talmudists, in the Treatise on the Passover in the Mishna (Treat. xiv.), entitled *Pesachim*; and *Dr. McCaul* on Colenso, 141; and *Gesenius*, p. 652. *Josephus* (B. J. vi. 9. 3) interprets it to mean from the ninth to the eleventh hour (perhaps inclusive), i. e. three and six p.m.; and so *Bochart*, who compares the "two evenings" of the Greeks, the *πρώτη ὥρα* and *δεύτερη ὥρα*: cp. Deut. xvi. 6; and *Pfeiffer*, *Dubia* p. 119.

Our Lord ate the Passover at this time, on the fourteenth of Nisan, and thus represented His own death, which took place at about the same time, namely, at three o'clock, on the fifteenth (Matt. xxvii. 46).

In another sense, also, Christ was sacrificed in the evening,—viz. in the last age of the world (*Tertullian*, adv. Jud. c. 8; *Greg. Nazian.*, Orat. 42; *S. Cyril de Adorat.* xvii.; *S. Gregory Mag.*, in *Evang.* ii. Hom. 22).

7. on the two side posts and on the upper door post of the houses] Of every house: otherwise the destroying angel will not pass over it (v. 13). It is vain to hope for salvation except from the blood of the Lamb, through which alone we have redemption and deliverance (Acts iv. 12. Eph. i. 7. Col. i. 14. Heb. ix. 12. 15. 1 Pet. i. 2. Rev. v. 9).

This blood is to be applied personally to every Israelite in the Church of God: cp. *S. Aug.*, c. Faust. xii. 30; *S. Cyril*, *Glaphyr.* in *Exod.* lib. ii. p. 270.

The blood was sprinkled on the side posts, and on the upper door-post,—not on the threshold,—perhaps to signify that the precious blood of Christ is to be revered with godly fear; a warning to those who "tread under foot the Son of God, and count the blood of the covenant an unholy thing" (see Heb. x. 29). The 'Lamb slain' is the Lamb adored (Rev. v. 6, 12), *Bridegroom* (xix. 9), *King* (xxii. 3), and *Judge* (vi. 16).

8. Unleavened bread] Literally, bread that is sweet, free from all impure sour admixtures (*Kalisch*, p. 195; *Gesen.*, p. 500); the original word is from *matsah*, to suck with avidity.

This unleavened bread was a record of their sudden and unexpected deliverance (v. 34). Such was our redemption in Christ. It was effected suddenly and unexpectedly, when the disciples had forsaken Him and fled, and had lost all hope (Matt. xxvi. 56).

The Passover was to be eaten with unleavened bread. "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7).

Before the Passover, a diligent examination was made in the apartment where it was to be eaten, lest any leaven should be secretly concealed there; any that was discovered was carefully removed: see v. 15. 19 (cp. *Jahn*, Archæol. § 353). St. Paul applies this to the Christian Passover, and takes occasion therefrom of enforcing the duty of making a similar examination of the heart, before it receives Christ: see note on 1 Cor. v. 7; and *Bp. Andrewes*, ii. pp. 303—305.

— bitter herbs] Heb. *merorim*; *πικρίδες*, Sept.; *wild lettuce*, *Vulg.*: cp. *Aristot.*, H. A. ix. 6; *Plin.*, N. H. viii. 41; *Dioscor.*, ii. 160; and probably, also, chicory, and wild endive, and scorzonera: cp. *Bochart*, Hier. i. 691 (*Keil*). These bitter herbs were commemorative of the affliction in Egypt, where

at all with water, but ^e roast with fire ; his head with his legs, and with the purtenance thereof. ¹⁰ And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire. ¹¹ And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : ⁵ it is the LORD's passover.

¹² For I ^h will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and ⁱ against all the || gods of Egypt I will execute judgment : ^k I am the LORD. ¹³ And the blood

e Deut. 16. 7.

f ch. 23. 18. & 34. 25.

g Deut. 16. 5.

h ch. 11. 4, 5.

Amos 5. 17.

i Num. 33. 4.

|| Or, princes.

ch. 21. 6. &

k ch. 6. 2.

22. 28. Ps. 82. 1, 6. John 10. 34, 35.

their lives were made bitter with hard bondage (Exod. i. 14. Deut. xvi. 3, 4. Ps. lxi.). and symbolic of the bitterness of our affliction when we were in bondage to Satan, and felt how bitter a thing it is to forsake the living God (Jer. ii. 19) ; and of the bitterness of Christ's sufferings for our sins ; and of the bitterness of that sorrow and anguish with which we ought to mourn for them ; and of the end, "bitter as wormwood," to which sin leads (Prov. v. 4).

9. *Eat not of it raw*] In order to distinguish the Israelites from heathen nations, who ate flesh in that state (*Kalisch*).

Perhaps this precept may intimate spiritually, that human labour must concur with the divine grace given in Christ crucified ; and that He is not to be approached and fed upon without diligent preparation on our part.

— *nor sodden at all with water*] Christ's Sacrifice is not to be diluted with the water of human imaginations (*Theodoret*).

The act of seething might have necessitated a dismemberment of the body, which was "not to be broken."

— *roast with fire*] In an oven (*Jahn*, Archæol. § 141).

"The lamb was roasted whole, with two spits thrust through it, the one lengthwise, the other transversely, crossing the longitudinal one near the fore leg, so that the animal was in a manner crucified" (*Jahn*, Archæol. § 353).

So the True Passover on the cross ; He suffered for us, the just for the unjust (1 Pet. iii. 18) ; making His soul an offering for sin, enduring the fierce fire of God's wrath against the sins of the world. "He was wounded for our transgressions, bruised for our iniquities ; the Lord laid on Him the iniquity of us all" (Isa. liii. 5—10). Cp. Ps. xxii. 14 ; xlii. 9 ; lxxviii. 6 : see note on 1 John iv. 10.

The ancient Fathers regarded the manner, in which the Lamb was roasted, as typical of crucifixion. "The Paschal Lamb, being transfixed by the spit passing from the feet to the head, represents Him Who was nailed to the Cross" (*Justin Martyr*, c. Tryphon. § 40) : cp. *Bp. Pearson* on the Creed, Art. iv., "The preparing of the Paschal Lamb represented the Cross."

— *his head with his legs*] The true Passover must be eaten entirely ; Christ must not be divided. We may not make schisms in His body. We may not take a part of His doctrine and omit the rest, but must thankfully receive the whole : see Matt. v. 19 ; and on James ii. 10. *Purtenance is intestines*.

10. *let nothing of it remain*] Ye must eat the whole, and eat it without delay. So the True Passover is to be received entire and immediately, "while it is called to-day" (Heb. iii. 13. 15).

If we do not receive Christ when we may, and when we ought to do so, He will withdraw Himself from us, and we may not be able to receive Him at all : see on Exod. xxix. 34.

— *ye shall burn with fire*] Not cast it away, as if it were a common thing.

11. with your loins girded, your shoes on your feet, and your staff in your hand] As pilgrims and travellers to Canaan. "With your loins girded" (cp. 2 Kings iv. 29. Luke xii. 35), with haste and temperance (*S. Ambrose* de Parad. 3) ; "with your shoes on your feet ;" this also was a characteristic of travellers (cp. Josh. ix. 5. 13. *Bochart*, Hier. i. p. 686) ; and staff in hand : cp. Gen. xxxii. 10.

So the true Passover is to be received by the Christian, with the loins of his mind girded (1 Pet. i. 13), and his "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15), and with his staff in his hand, ever mindful that he has quitted Egypt, and that "here is not his rest" (Micah ii. 10), but that as long as he is on earth, he is a stranger and a pilgrim, travelling onward to "another country, that is, a heavenly" (Heb. xi. 14—16), of which country Canaan was a type.

Therefore, our Blessed Lord exhorts us to stand always with

our loins girded : see Luke xii. 35, where the words of the *Septuagint* here are adopted by the Evangelist.

— *eat it in haste*] Eager and impatient to leave Egypt, and to march on to Canaan, and as having no time to lose. Such is to be the temper and conduct of the Christian. He must use a godly σπουδή,—speed and eagerness,—in spiritual things ; in departing from the Egypt of sin, and on his march toward heaven. Cp. *S. Cyril*, Glaph. in Exod. lib. ii. p. 274 ; and de Adorat. xvii. p. 598.

— *it is the LORD's passover*] Rather, it is a *passover to the Lord*. It is offered to the Lord, and accepted by Him : cp. xxxii. 5. This sense is important, because it brings out a special meaning of the Passover, in reference to Christ. Christ is the true Passover to the Lord ; for He offered Himself without spot to God (Heb. ix. 14), and was accepted by Him, and we in Him (Eph. i. 6 : cp. below, v. 27) ; and it is through the Blood of His Cross that the Destroyer passeth over us.

Passover, Heb. *pesach*, is a *passing over*, a *sparing* (therefore the Passover is called ὑπερβασις by *Aquila*, ὑπερβαρία by *Josephus*, and ὑπερβαρία by *Philo*, from the root *pasach*, to spring, to leap (1 Kings xviii. 26), to pass over (1 Kings v. 4). Hence is derived the Hemanthie noun *Tha-psacus*, where the Euphrates is *passed over* : see *Gesen.*, p. 685.

In a secondary sense, the word *Passover* is applied, as here, to the paschal Lamb (cp. v. 21. 27. Lev. xxiii. 5. Num. ix. 6. 2 Chron. xxxv. 1. 13), because it was on account of the sacrifice of the Lamb, and the shedding of this blood, and the sprinkling of it on the door-post, that the destroying Angel *passed over* the house, whose doors were so sprinkled, and spared its inhabitants. See v. 13 ; and cp. Lev. xxiii. 5, 6.

The killing of the Passover was a *sacrifice* (see v. 27),—a sacrifice, which united in itself the properties of a sin-offering and a peace-offering ;—and the eating of it was the participation of a sacrifice, and a sacrificial feast : see xxiv. 25. It is very doubtful whether, as some have supposed, the fat of subsequent Passovers was burnt on the altar. See *Keil*, pp. 383, 384 ; and his Archæol. § 81.

The Blood of Christ, the True Passover, is the meritorious cause of our justification, or acquittal by God ; and Faith is the instrument on our part which applies that Blood to us. See below, the *Introduction* to Romans, pp. 201—203. The destroying Angel in Ezekiel spares only those who have the mark *Thav.* (ix. 4 : cp. Rev. vii. 3 ; and *S. Cyprian* ad Demetrian. p. 194 ; *S. Cyril* de Ador. xvii. p. 599).

12. *this night*] Or rather, *that night*,—the night of the fourteenth of Abib, when the Passover is to be sacrificed,—not on the night on which God was *speaking*, which was *before* the tenth of Abib : see v. 3. The *Vulgate* rightly has here "illā nocte," on *that night*. In v. 8, the original Hebrew has the same pronoun (*hazzeḥ*) ; and there our Version has rightly "that night." Cp. *McCaul*, p. 62 ; and τὰν νύκτα, Luke xvii. 34.

— *all the firstborn*] See xi. 5.

— *against all the gods of Egypt I will execute judgment*] Against all the idols of Egypt (*Targum Jonathan*, and *Onkelos*, and *Aben Ezra*). This victory was achieved by the destruction of the firstborn of their worshippers, and by the destruction of cattle, some of which were worshipped as deities by the Egyptians, and by the deliverance of God's people from their hands.

Here is the solution of the question, Why God said that His NAME *Jehovah* had not been manifested to the Patriarchs : see vi. 3. Not that the word *Jehovah* was unknown ; but He had never come into collision, as now, with those who disputed His Title to be *Jehovah*, i. e. the *One only self-existing*, supreme, Everlasting God. He had never as yet executed His judgment against those deities, who set up themselves as rivals against

† Heb. for a
destruction.

1 ch. 13. 9.

m Lev. 23. 4, 5.
2 Kings 23. 21.
n ver. 24. 13.
ch. 13. 10.

o ch. 13. 6, 7, &
23. 15, &
34. 18, 25.
Lev. 23. 5, 6.
Num. 28. 17.
Deut. 16. 3, 8.
1 Cor. 5. 7.
p Gen. 17. 14.
Num. 9. 13.
q Lev. 23. 7, 8.
Num. 28. 18, 25.
† Heb. soul.

shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you † to destroy you, when I smite the land of Egypt.

¹⁴ And this day shall be unto you 'for a memorial; and ye shall keep it a "feast to the Lord throughout your generations; ye shall keep it a feast" by an ordinance for ever.

¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^p that soul shall be cut off from Israel.

¹⁶ And in the first day there shall be ^q an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every † man must eat, that only may be done of

Him; as the gods of Egypt did, whether they were Elements, such as Heaven (*Neith*), or the Air (*Kneph*), or the Fire (*Pthah*); or the Sun (*Ra*), or the Nile (*Hapimou*), or were divinized men, like *Osiris*, or brute beasts, such as *Apis* and *Anubis*. In the time of the Patriarchs, JEHOVAH had not manifested His glorious NAME, that is, the greatness of His awful Majesty, and the fulness of His divine attributes, in all their dread significance, in opposition to such vain pretenders.

But now the Lord of Hosts was going to march, like a mighty Warrior and Conqueror, into the midst of Egypt, in the darkness of night: see xi. 4. Now He was about to confound the power of all the gods of Egypt, and to execute His judgments upon them, that is, upon the Evil Spirit, who worked in them, and by them (see on 1 Cor. x. 20, 21), and to show Himself to be indeed JEHOVAH, the I AM THAT I AM from everlasting to everlasting. Therefore, He concludes this announcement with those solemn words,—I, JEHOVAH; I, the LORD.

13. *when I see the blood, I will pass over you*] And spare you. The Israelites, though God's people, are regarded as liable to God's wrath and punishment. But He sees the blood of the lamb on their doors, and passes over them. Here is a foreshadowing of the Atonement made by the blood of the Lamb: "In the blood is the life" (Gen. ix. 4). It is the blood which maketh atonement (Lev. xvii. 11); and "without shedding of blood is no remission" (Heb. ix. 22). "Christ gave His life as a ransom (ἀντὶ ὅλων) for us all" (Matt. xx. 28. 1 Tim. ii. 6). "We are redeemed and saved by His blood" (Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18, 19). The song of the saints is, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. i. 5, 6; v. 9, 12). We are bought thereby to God (1 Cor. vi. 20). God spares us, and loves us, because He sees our door-posts sprinkled with the blood of the Lamb, His own well-beloved Son. Unless they are so sprinkled, we shall be cut off by the sword of the destroying Angel. We shall not be treated by Him as Israelites,—but as Egyptians (1 John iii. 5, 6; v. 10—13).

14. *ye shall keep it a feast—by an ordinance for ever*] Ye shall observe this thing for an ordinance to thee and to thy sons for ever. This cannot be said to be done by the literal Jews, who reject Christ. They, by their own confession, have now "no Paschal sacrifice:" see above, on v. 6. They have now only an empty form,—a mere cenotaph of a Passover, —not the living body itself.

If, therefore, the Jews are right in rejecting Christ, then these solemn words of Jehovah have failed of effect.

But heaven forbid that we should suppose this! These words have not failed of their effect. The Passover is fulfilled in Christ; and it remains as an ordinance for ever in His Church, the spiritual Jerusalem. For, as the great Apostle, the Hebrew of the Hebrews (Phil. iii. 5), says, "Christ our Passover is sacrificed for us: therefore let us keep the feast" (1 Cor. v. 7). "And as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26).

The Passover, as far as it was a sign, was not for ever; but the things signified by it, and which are fulfilled in Christ, are eternal (*S. Augustine*, Q. 42: cp. note above, v. 6; and see below, Lev. xvi. 29. Num. ix. 9).

15. *Seven days*] From the evening of the fourteenth of Abib or Nisan, to the twenty-first. See v. 18, 19. Exod. xxiii. 15. Lev. xxiii. 4—8. Num. xxviii. 16—25. Deut. xvi. 1—8.

— unleavened bread] See v. 8.

— ye shall put away leaven] Two words are used in this verse for leaven and leavened respectively: the one, *seor*, from *saar*, to boil; so Greek ζῆν, from ζῆω, and Latin fermentum, from ferreo; the other is *chamets*, from *chamets*, to be sour, as corrupting what is pure and sweet.

These two words represent two qualities to be avoided: one, with regard to morals; the other, to faith, viz. (1) the swelling of pride, hypocrisy, schism, malice, lust, &c. (Matt. xvi. 6. Luke xii. 1. 1 Cor. v. 8); and, (2) the bitterness of heresy and false doctrine, corrupting the simplicity and purity of the true faith: see below, on Gal. v. 9.

The Holy Spirit, speaking by St. Paul, says (1 Cor. v. 7), "CHRIST our Passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

That is a most important passage. It teaches that we have the true Passover, and that we must keep it; and also that the Levitical Law was not only to be obeyed literally by the Israel of old, but that it has a moral and spiritual significance for every age and nation in the world, even to the end. Thus this passage puts into our hand a divine key for unlocking the mysteries of that law: cp. note below, on Lev. i. 1.

— that soul shall be cut off from Israel] By God Himself, as having broken the covenant with Him, which was ratified by the Passover, the great festival of national union and communion with God. Cp. Lev. xx. 5, 6. *Selden* de Synedriis i. 6. *Kalisch*, p. 180.

It is well observed by *Dr. Kalisch* (pp. 179, 180), that the Passover was to the Nation of Israel, what Circumcision was to the individual Israelite, viz. the federal rite of union and communion with God. And any Israelite who neglected these divinely-appointed means of union and communion with God, was regarded as guilty of severing himself from God, and was threatened with excision by Him.

Further, it will be remembered, that Circumcision, as the initiatory rite, was administered but once; but the Passover was to be observed regularly every year.

May we not say, that these circumstances supply serious matter for consideration with regard to the two Christian Sacraments, which have succeeded in the place of,—and are the spiritual fulfilment of,—Circumcision and the Passover?

Baptism is the Sacrament of adoption by God in Christ. By it we are planted in Him, born into the new life in Him; and the Sacrament of the Christian Passover, in which we show the Lord's death, is the Sacrament of Communion with Him, Who is the Life, and with His body the Church; and since the Israelite was cut off by God if he neglected the shadow, can any man be safe, if he neglects those Christian Sacraments, which are the substance? If "he that despised Moses' law, died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, . . . and hath done despite to the Spirit of grace?" (Heb. x. 29).

"The Jews, we know, were held hard to their Passover upon a great pain,—to have their souls cut off from God's people. And is it a less trespass for Christians to pass by their Passover?" *Bp. Andrewes*, ii. 302. See, above all, our Lord's words (John iii. 5; vi. 53).

16. *in the first day*] On which the Exodus took place (v. 17), there shall be a holy convocation, or assembly, summoned by trumpets (Num. x. 2. 10. Lev. xxiii. 24).

you. ¹⁷ And ye shall observe *the feast of unleavened bread*; for ^rin this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ¹⁸ ^sIn the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ¹⁹ ^tSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^ueven that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. ²⁰ Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

²¹ Then Moses called for all the elders of Israel, and said unto them, ^xDraw out and take you a ^ylamb according to your families, and kill the passover. ²² ^yAnd ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and ^zstrike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. ²³ ^aFor the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^bwill not suffer ^cthe destroyer to come in unto your houses to smite you. ²⁴ And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵ And it shall come to pass, when ye be come to the land which the LORD will give you, ^daccording as he hath promised, that ye shall keep this service. ²⁶ ^eAnd it shall come to pass, when your children shall say unto you, What mean ye by this service? ^fThat ye shall say, ^gIt is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^hbowed the head and worshipped. ²⁸ And the children of Israel went away, and ⁱdid as the LORD had commanded Moses and Aaron, ^jso did they.

²⁹ ⁱAnd it came to pass, that at midnight ^kthe LORD smote all the firstborn in the land of Egypt, ^lfrom the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the ^mdungeon; and all the first-born of cattle. ³⁰ And Pharaoh rose up in the night, he, and all his servants,

[†] Heb. *house of the pit.*

17. *have I brought your armies*] The Sept. and Vulgate have the future here, "I will bring out," which is a correct exposition of the meaning. God regards their deliverance as a thing already done, because it is certain (cp. Jude 14).

— *by an ordinance for ever*] See v. 14.

18. *on the fourteenth day of the month*] i.e. at the full moon. Christ is the "Sun of Righteousness;" and the Church, as deriving her light from Him, is often compared by the ancient Fathers to the Moon. The fulness of her light is from His Death and Resurrection. Christ's Passover is her Plenilunium. See Matt. xxiv. 29. Rev. vi. 12; viii. 12.

19. *that soul shall be cut off*] See v. 15.

— *a stranger*] Heb. *ger*, a proselyte, of which there were two kinds. See on Matt. xxiii. 15; and Acts vi. 5; and Introduction to the Acts, p. 9. They who are here contemplated are the "proselytes of righteousness," who had received circumcision.

21—28. *Then Moses called*] Moses now communicates to the Elders (cp. iii. 16), and through them to the People, the law concerning the Passover.

— *a lamb*] The word is a generic one, Hebr. *tson*, *pecus*, *animal* (Vulg.), and includes both kids and lambs.

22. *a bunch*] A handful (*Maimon.*).

— *hyssop*] Heb. *ezob*. Either *hyssopus officinalis*, a low herb, growing on walls (1 Kings iv. 33), with small pointed leaves, branching stalks, and blue and white flowers; or perhaps also *thymus serpyllum*, or *origanum*, the Arabic *sâter* (*Gesen.*, p. 25; *Keil*, p. 387); or, as others think, the caper plant

(*capparis spinosa*). It was used for sprinkling (Lev. xiv. 4. 6. 49. Num. xix. 6. Ps. li. 7. See also John xix. 29. Heb. ix. 19. *Kalisch*, p. 205; and the full account in *Winer*, R. W. B. ii. p. 709; and in *Mr. Wright's* article in *Dr. Smith's* Bibl. Dict. i. 845).

The instrument by which the blood of the Paschal Lamb was sprinkled was a simple and lowly herb; so the instruments by which the doctrine of Christ crucified, Who sprinkles many nations (Isa. lii. 15. 1 Pet. i. 2), is preached, are weak and humble (2 Cor. iv. 7). The first preachers of it were fishermen and publicans (cp. 1 Cor. i. 27—29); they were not like "cedars of Lebanon," but only like the "hyssop on the wall" (1 Kings iv. 33: cp. note below, on Lev. xiv. 4).

27. *It is the sacrifice of the LORD's passover*] Rather, *this is the sacrifice of the Passover to the Lord*; signally fulfilled in Christ: see above, on v. 11.

On the Christian Passover as a Sacrifice and a Sacrament, see *Bp. Andrewes*, ii. pp. 292—299.

29. *at midnight*] Of the fourteenth day of Abib (see xi. 4), when all seemed at peace. So the Great Day of the Lord will come suddenly, when men say "peace and safety" (1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3; xvi. 15. See above, on xi. 4—6).

— *smote all the firstborn*] See xi. 5.

— *firstborn of cattle*] Regarded as sacred by the Egyptians; and some among them were made objects of worship.

By punishing them in their cattle, God showed to them and to all men the sin and infatuation of creature-worship.

To those, therefore, who take objection to this visitation

m ch. 11. 6.
Prov. 21. 13.
Amos 5. 17.
Jas. 2. 13.

n ch. 11. 1.
Ps. 105. 38.
o ch. 10. 9.

p ch. 10. 26.

q Gen. 27. 34.

r ch. 11. 8.
Ps. 105. 38.

s Gen. 20. 3.

|| Or, dough,
ch. 8. 3.

t ch. 3. 22. &
11. 2.
u ch. 3. 21. &
11. 3.

x Gen. 15. 14.
ch. 3. 22.

Ps. 105. 37.
y Num. 33. 3, 5.

z Gen. 47. 11.

a Gen. 12. 2. &
46. 3. ch. 38. 26. Num. 1. 46. & 11. 21.

† Heb. a great mixture, Num. 11. 4.

and all the Egyptians; and there was a "great cry in Egypt; for *there was* not a house where *there was* not one dead.

³¹ And ⁿ he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, ^o both ye and the children of Israel; and go, serve the LORD, as ye have said. ^{32 p} Also take your flocks and your herds, as ye have said, and be gone; and ^a bless me also.

^{33 r} And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^s We be all dead men. ³⁴ And the people took their dough before it was leavened, their || kneadingtroughs being bound up in their clothes upon their shoulders. ³⁵ And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians ^t jewels of silver, and jewels of gold, and raiment: ^{36 u} And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And ^x they spoiled the Egyptians.

³⁷ And ^y the children of Israel journeyed from ^z Rameses to Succoth, about ^a six hundred thousand on foot *that were* men, beside children. ³⁸ And [†] a

on the cattle, the same answer may be made as to those who except against our Lord's miracles on the swine at Gadara, and on the barren fig-tree. Cattle and trees were made for men; and these acts convey moral lessons and warnings, which are reasonable at all times, and profitable to all men and nations. See on Matt. viii. 32; xxi. 20; and above, on xi. 5.

30. a great cry] See xi. 6; and Matt. xxv. 5.

31. Rise up] A fulfilment of God's promise (xi. 1).

32. take your flocks and your herds] After repeated resistance, Pharaoh at last gives up their cattle: see x. 24.

—bless me also] Pharaoh, who had oppressed them, and had rebelled against God, now asks for a blessing from Moses. So they who resist Christ will one day be humbled; but it will be too late to sue for a blessing, when it is the hour of judgment: see Luke xiii. 25. 27.

34. kneadingtroughs] Small vessels, perhaps of leather.

—their clothes] The large, rectangular, folding *simlah*, *judriov* (Septuagint), or mantle (cp. Matt. v. 40; xxi. 7; xxiv. 18; xxvi. 65), probably like that which is now worn by the Bedouins. Winer, R. W. B. i. p. 662; Keil, Archæol. § 102.

35. they borrowed] They demanded. By God's express direction: see iii. 21; xi. 2.

36. they lent unto them] They gave them gladly: the *hiphil* form here used means they caused them to ask: cp. 1 Sam. i. 27, 28; they even pressed the gifts upon them; see Kalisch here, and Ps. cv. 37, which confirms this exposition.

—they spoiled the Egyptians] See iii. 22.

37. the children of Israel journeyed] How (it has been asked) could the Israelites,—more than two millions in number,—have been so soon brought into marching order by Moses?

It may be replied, that God had given them notice some time before by Moses. The order for the taking up of the lamb was some days before the Exodus (see v. 3), and public notice had been given to the elders of Israel at least a month before, of God's design to carry them out of Egypt into Canaan; see iii. 16—22. The demands which Moses made on Pharaoh in God's name, "Let my people go" (v. 1; vii. 16; viii. 20; ix. 1; x. 3. 9. 26), must have been matters of public notoriety, and the people must have been prepared by them.

THE STATIONS IN THE WILDERNESS.

—from Rameses to Succoth] From Raemeses (Heroopolis) in Goshen (see ch. v. 1) to Succoth, so called from the *booths* in which they encamped there (cp. Gen. xxxiii. 17), or it may have been so called before, in the direction of the gulf of Suez. From Succoth they journeyed to Etham on the edge of the wilderness (xii. 20); and on the third day they came to Pi-hahiroth (xiv. 2. 21).

The names of the successive stations or halting-places of the Israelites in their journey from Egypt to Canaan are set down by Moses at God's command in the Book of Numbers, ch. xxxiii. Those stations were *forty-two* in number.

The ancient Christian Fathers have observed that this number is the same as that of the *Generations* from Abraham to Christ, as set down in the Gospel of St. Matthew (i. 17).

The Birth of Christ is to the Church Universal, what the arrival in Canaan, the Land of promise and of rest, was to the Israelite. Christ is Our Rest. He is our Land of Promise.

This number, *forty-two*, is also the number of the months of the sojourn of the Woman, or Christian Church, in the Wilderness, in the Apocalypse; whose pilgrimage in this world was foreshadowed by that of the Ancient Hebrew Church in the wilderness: see on Rev. xii. 6; and *Introduction* to the Apocalypse, pp. 148, 149.

On the figurative meaning of these *forty-two* stations, and of the journey through the wilderness, the spiritual significance of which is clearly asserted by St. Paul himself, 1 Cor. x. 1—11, where he says that the literal Israelites were *τύποι ἡμῶν*, *types of us*, and that these things happened to them *τυπικῶς*, with a typical relation to us, and "are written for our admonition" (see notes on that passage, p. 114: cp. Heb. iii. 15—19; x. 28, 29), the reader may consult *Origen* in *Numeros*, Hom. 27, and especially the interesting treatise of *S. Jerome*, "de XLII Mansionibus Israelitarum in deserto;" ad Fabiolam, ii. p. 586.

INCREASE OF ISRAEL.

—about six hundred thousand on foot that were men, beside children] They were "on foot," and the Egyptians their pursuers had chariots and horses; but God delivered His people, and overthrew their enemies. As to their number, compare Num. i. 21—46, where the census is described.

According to the usual proportion of adult males to the whole, we may suppose that the *whole number* of Israelites who came out of Egypt was about four times the number in the text, namely, about 2,400,000.

This number has seemed incredible to some, for the following reasons:—

- (1) When Jacob came down into Egypt, they numbered only seventy souls (see i. 5. Gen. xlvii. 27. Deut. x. 22).
- (3) Their sojourn in Egypt was only 215 years: see on v. 40.

But let it be remembered,—

- (1) That the Hebrews married early, about the fourteenth year.
- (2) That they had several wives.
- (3) That the average age of man was longer than at present: cp. Gen. xlvii. 9, where Jacob represents 130 years as "few," and he lived 147 years (xlvii. 28).
- (4) That of those who came into Egypt, none was an old man but Jacob himself.

(5) That the Egyptian women were proverbial for their fecundity (see on i. 7); and that the *Hebrew* women in Egypt are asserted to have been even *more* vigorous than the *Egyptian* women themselves.

(6) Above all, the increase of the Israelites in Egypt is represented as *supernatural* and *miraculous*; "they grew and multiplied exceedingly, they were fruitful; and the land was filled with them;" see Gen. xlvii. 27. Exod. i. 7—12, and Deut. x. 22, "Thy fathers went down into Egypt with three-score and ten persons, and now the Lord thy God hath made

mixed multitude went up also with them; and flocks, and herds, even very much cattle. ³⁹ And they baked unleavened cakes of the dough which they

thee as the stars of heaven for multitude." And it is described by the Holy Spirit as the fruit of Abraham and Sarah's faith: see Heb. xi. 12, "Therefore sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand by the sea shore innumerable: cp. Aug., in Exod. Quæst. 47, who says, "His annis quantum multiplicari potuerint si fecunditas hominis consideretur, adjuvante ILLO qui eos voluit multiplicari, reperitur non esse mirum, quod in sexcentis millibus peditum egressus est populus ex Egypto."

(7) That the seventy souls do not include all who came with Jacob into Egypt; but that number expresses only such as are specified for particular reasons: see above, on Gen. xli. 8. That the households of each of the sons of Jacob are said to have come down with them (i. 1), and these may have been very numerous; and since they were received into the covenant by circumcision (Gen. xvii. 12), these may have been numbered with them.

(8) Even to some, who have well considered this matter, with reference to ordinary causes, the statement in the text has not appeared improbable; see *Malthus*, Essay on Population, p. 517; *Bp. Harold Browne* on the Pentateuch, p. 20; *Pritchard*, Vindiciæ; the calculations of *Dr. McCaul*, Answer to Colenso, pp. 106—115; and of *Dr. A. Benisch*, p. 127; and the *Rev. W. W. Hoare* (Letter to Bp. Colenso, p. 56); and *Rev. Thomas Lund*, Key, &c. p. 65; *Rev. F. W. Fowler*, Vindex Pentateuchi, p. 43; and *Rev. F. Ashpitel*, On the Increase of the Israelites, pp. 9—16. *Dr. Benisch* (p. 127) observes that "200 years after the Hegira of Mahomet, the family of the uncle of Mahomet had increased to 33,000. If we take the number of Jacob's family, viz. 67, and multiply that number by 33,000, we have 2,211,000," for the possible number of the Israelites in 200 years.

Mr. Fynes Clinton (Script. Chron. Fasti Hellenici, i. 294) says, "It is acknowledged that in parts of North America the people have doubled their numbers in fifteen years (*Malthus*, ii. 190). The Israelites in Egypt doubled their numbers in periods of something less than fifteen years." The writer (*Mr. Clinton*) supposes the sojourn of Israel in Egypt to have been 215 years: see below, on v. 40.

(9) We may here quote a remark of *Dr. Kalisch* (p. 213), who supposes the sojourn in Egypt to have lasted as much as 430 years (see on v. 40). "If we take a generation to extend about thirty years, and suppose that on the average every man had no more than three sons, the sixty-nine souls, excluding Jacob, trebled in thirty years, and this number was again increased to the threefold amount in other thirty years, and in fourteen generations (=420 years) would have amounted to about 33,000,000."

If this calculation is correct, it would seem to prove that the sojourn could not have been so long as 430 years; for if so, the real increase, viz. to 2,400,000, would have been *marvellously small*; whereas it is represented in Scripture as *extraordinarily great*: cp. below, v. 40.

(10) That miraculous increase is also confirmed and illustrated by another circumstance no less miraculous. It is stated by the Holy Spirit in Ps. cv. 37, that there was not *one feeble person* among their tribes, i. e. among more than 2,000,000.

(11) Their *miraculous increase* is in harmony with the *miraculous support* of this vast number for forty years in the wilderness.

(12) It has been already observed, that the miraculous increase of the *literal* Israel in time of affliction, foreshadowed the prodigious multiplication of the *spiritual* Israel, the Christian Church in the times of the early persecutions. We know that increase to be a fact, and why should we doubt the other? See above, on Gen. xli. 27. Exod. i. 7. 12; and cp. *Keil* on Numbers, p. 176, note.

(13) It has been alleged, that if the Israelites had been so numerous, they would have easily overcome the Canaanites, and have taken immediate possession of Canaan. But this allegation is grounded on very erroneous calculations of the population of Canaan: see on xxiii. 29, 30; *Dr. Benisch* on Colenso, p. 111; and *Keil* on Num. i.—iv. p. 177.

(14) For a reply to the allegation that exaggerations of numbers were to be expected in the Pentateuch, see on xiv. 6, 7.

38. *a mixed multitude*] Who were not Israelites, or only so in name. They are described as "many foreigners" in the *Targum of Onkelos*; the original Hebrew word, *ereb*, is from *areb*, to wander (*Gesen.* 652); and were a snare to the Israelites

by their bad example. See Num. xi. 4, 5: cp. Nehem. xiii. 3; and *Wright*, in Bibl. Dict. ii. 385.

The same is the condition of the spiritual Israel, the Church of God, in its pilgrimage through the wilderness of the world to the Canaan of its rest. Tares are mingled with wheat in its field, chaff with good grain on its floor, sheep and goats in its fold, bad fish with good fish in its net; but a severance will here after be made: see on Matt. iii. 12; xiii. 25—40.

VERY MUCH CATTLE.

— *very much cattle*] How was this *very much cattle* sustained in the wilderness for forty years?

(1) During thirty-six of the forty years the Israelites dwelt near the Mount Seir, which was well peopled, and on the Ælantic gulf of the Red Sea, and could have had easy intercourse with tribes who would have provided them with food for their cattle.

(2) We are informed, that they brought with them a supply of gold and silver and jewels from Egypt (see iii. 22; xi. 2; xii. 35), and thus they would have been able to purchase corn and fodder for their cattle: cp. Deut. ii. 6.

(3) Nearly a whole year they encamped in the fertile region around Mount Sinai: see Num. x. 11; xi. 31; and cp. above, on Exod. iii. 1, whence it appears that shepherds resorted to Sinai for pasture, and that Moses himself had done so: cp. *Burekhardt*, Travels, p. 481; and *Porter*, quoted by *McCaul*, p. 74, on the fertility of the neighbourhood of Sinai.

The Israelites halted for a whole year (saving ten days, Num. x. 11. Exod. xix. 1, 2) at Sinai, which, for natural causes, was a very eligible place for such a sojourn. And this long sojourn at Sinai leads us to infer, that while Almighty God fed them miraculously whenever other supplies failed, yet human Reason was exercised, and natural resources were used, as far as they were available. And this is intimated by the speech of Moses, their leader, to Hobab, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, that thou mayest be to us instead of eyes" (Num. x. 31). Here is evidence of truth.

(4) We know nothing of the duration of their sojourns at other places in the wilderness after the first year of their wandering, and it is probable that they remained stationary in several places, where they might sow and reap.

(5) The peninsula of Sinai was formerly much more rich in pasture than now (*Ewald*; *Kalisch*: cp. *Keil* on Num. i. p. 176; *McCaul*, p. 71; *Benisch*, pp. 31—41; *Professor J. R. Young*, pp. 87—93).

The name "*wilderness*" itself, *midbar*, from *dabar*, to drive cattle to pasture, does not express a desolate place, but rather a pastoral country, a sheep-walk, where cattle range and feed. See *Gesen.*, 186. 188. 449: cf. German *Trift*, from *treiben*, to drive. The same meaning sometimes belongs to the Greek *ἐρημος* (Luke xv. 4). Doubtless there are passages which speak of the wilderness as "waste, howling, terrible" (see Deut. i. 19; viii. 15. Jer. ii. 6); and where man's help failed, God supplied subsistence by a miracle (cp. Deut. viii. 15, 16). On this question, see *Vitringa's* Essay on the soil and climate of the Arabian Desert, in his *Observ.* v. 15; and *Tholuck's* Essay in Lit. Anzeig. 1833, No. 31; *Hengstenberg*, Bileam, p. 284; and *Keil's* note on Exod. xvi. 31, p. 425; and the works of *McCaul*, *Benisch*, *Hoare*, *Drew*, *Fowler*, and others, quoted on v. 37; *Land*, pp. 41—49; *Fairbairn*, Typology, ii. 62, 63; *Hayman*, in B. D. ii. p. 1752.

(6) Their cattle were diminished by sacrifice at the second Passover (Num. ix.). It has, indeed, been alleged that the Levitical Law required an immense number of cattle and sheep in the wilderness for compliance with its injunctions concerning *sacrifice*. But this allegation is grounded on a misconception. The Levitical Law was promulgated at Sinai, on the supposition that in a short time after its promulgation the Israelites would be no longer in the wilderness, but in Canaan; and it was framed with a view to observance in Canaan, and was in abeyance in the wilderness: see *Dr. Benisch* on Colenso, p. 68; and *Rev. J. B. McCaul*, pp. 20—26; and compare below, notes on Num. xv. 2; xix. 2; and above, *Introduction* to this Volume.

(7) Above all, from the fact that the Israelites themselves were miraculously supplied with food and water by Almighty God in the wilderness (xvi. 4; xvii. 6. 1 Cor. x. 3, 4), it may be inferred that their cattle were also sustained by Him in a similar manner when necessary.

Indeed, the miraculous supply of water to the Israelites

b ch. 6. 1. & 11. 1.
& ver. 33.

brought forth out of Egypt, for it was not leavened; because ^bthey were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

⁴⁰ Now the sojourning of the children of Israel, who dwelt in Egypt, was ^cfour hundred and thirty years. ⁴¹ And it came to pass at the end of the four

c Gen. 15. 13.
Acts 7. 6.
Gal. 3. 17.

was itself an example of a miraculous supply to their cattle also: see xvii. 3. Num. xx. 7, 11, "Thou shalt give the congregation and the beasts drink; and the congregation drank, and the beasts also."

We know that Almighty God led them and their cattle into the wilderness, and that He also was their leader in the way in the wilderness (Exod. xiii. 18. 21) for forty years (Deut. i. 31; xxxii. 9—12. Num. ix. 18), so that they "lacked nothing" (Deut. ii. 7). This is enough for us. God did not lead the cattle into the wilderness in order that they might die there. He who led them fed them. "He giveth fodder to all cattle, and feedeth all the beasts of the forest, and suffereth not the cattle to decrease" (Ps. cvii. 38).

(8) No argument can be derived from the *silence* of Scripture in this matter. Only incidentally, and seemingly by chance, do we hear any thing of the *continual miracle* of the preservation of *their raiment*, &c. This is nowhere recorded in the history. But it is referred to, as a thing well known to them, by Moses in his speeches to the Israelites at the end of their wanderings (see Deut. viii. 4; xxix. 5).

(9) The History of the *Flood* affords a remarkable parallel to the History of the *wanderings in the wilderness*. God brought the animals into the Ark by a miracle; but we are not told *how* they were fed there. So God brought the cattle of Israel into the Wilderness; but we are not informed how they were sustained in it. God, who did the one, did not fail to do the other: see above, *Preliminary Note* to Gen. vi. p. 36.

(10) The *silence* of Scripture in such things as these is our moral probation. If we are disposed to be captious, and cavil, Scripture allows us to do so. But if we reverently accept the Bible as the Word of God, and if we use our Reason candidly and soberly in its interpretation, we shall conclude that the Power and Love of God, which exerted themselves in a miraculous manner in the deliverance of the Israelites, and of their cattle from Egypt (see xii. 32. 38), and which sustained the Israelites with an almost daily Miracle in the wilderness, did not fail to support the cattle also, which He had delivered, and which He had required them by Moses to bring with them into the Wilderness. See x. 26: cp. below, on xiii. 17.

DURATION OF THE SOJOURN OF ISRAEL IN EGYPT.

40. the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years] Rather, the sojourning of the children of Israel, which they sojourned in Egypt. The relative (*which*) refers, as all the ancient Versions render it, to the sojourn, and not to the people.

It has been affirmed by most expositors, in recent times, that the sojourn of the Israelites in Egypt lasted *four hundred and thirty years*. See Ewald, *Geschichte*, i. 454; Delitzsch, *Genesis*, p. 363; Kurtz, *History*, ii. 137; Kalisch, *Intro.* to Exodus, p. xi.; Keil, p. 393; Fairbairn, *Typology*, i. 360.

At first sight, the Hebrew Text seems to favour this assertion, which is confirmed by Theophilus Antiochenus, ad Autolyco. iii. 10; and iii. 24.

But the Samaritan Text and Septuagint Version insert here the words, "*and in the land of Canaan*." This insertion seems to have been made independently, and without concert; for in the Samaritan Text the word *Canaan* stands *before* the word *Egypt*, but in the Septuagint it comes *after* it. This insertion is supported by Targum Jonathan, by both the Talmuds, by Aben Ezra, Raschbam, Nachmanides, and others among the Jews. Josephus sometimes describes the oppression of Israel in Egypt as lasting 400 years (Ant. ii. 9. 1; B. J. v. 9. 4); but in Ant. ii. 15. 2, where he is expressly describing the Exodus, he states that the "Israelites left Egypt *four hundred and thirty years* after the entrance of Abraham into Canaan, and *two hundred and fifteen years* after Jacob's coming into Egypt;" and Tertullian says (c. Judæos, cap. 2), "Post quadringentos et triginta annos Abrahamæ data Lex est."

The most important testimony in favour of such a paraphrase as that in the Samaritan Text and Septuagint is that of the Apostle St. Paul, who states that the *Law* was given to Moses *four hundred and thirty years after the Promise to Abraham*. The Apostle's words are, "This I say, that the

covenant that was confirmed before of God in Christ, the *Law*, which was given *four hundred and thirty years after*, cannot disannul, that it should make the Promise of none effect" (Gal. iii. 17).

According to St. Paul, the sojourn of the Israelites in Egypt was not more than *two hundred and fifteen years*.

The Promise to Abraham (which is described in Gen. xii. 1—3) was twenty-five years before Isaac's birth; for Abraham was only seventy-five years old when he left Haran (see Gen. xii. 4; xxi. 5; and on Gal. iii. 17; and on Acts vii. p. 67); and from the birth of Isaac to that of Jacob was a period of sixty years (Gen. xxv. 26); and from the birth of Jacob to the going down into Egypt was 180 years (Gen. xlvii. 9).

Since therefore, according to St. Paul (Gal. iii. 17), there were *four hundred and thirty years* between the Promise to Abraham and the giving of the Law on Sinai, which was in the first year of the Exodus (Exod. xix. 1. 11. 20); and since there were 215 years between the Promise and going down into Egypt, therefore there were 215 years between the going down into Egypt and the Exodus; or, in other words, the sojourn of the Israelites in Egypt was 215 years.

This exposition is confirmed by the history of the Exodus.

Levi, at the time of Jacob's going down into Egypt, was about forty-five years old. Kohath, the son of Levi, came down with Jacob (Gen. xlvii. 8. 11). He lived 133 years (vi. 20). Moses, the son of Amram, and of Jochebed his wife, the daughter of Levi, was eighty years old at the Exodus. See Gen. xv. 13. Deut. xxxiv. 7.

Suppose now, that Jochebed, the mother of Moses, was born to Levi fifty years after his immigration into Egypt, then since Moses was eighty years old at the Exodus, Jochebed would have given birth to Moses when she was eighty-five years of age, if the sojourn lasted 215 years. This is not improbable; but how improbable would the history be, which Moses gives of his own parentage, if the sojourn is extended to 430 years!

The supposition by which some have endeavoured to obviate this objection, has been already considered. See ii. 1; vi. 16. 18. 20: cp. Num. xxvii. 59.

Achan, in the age of Joshua, after the entrance into Canaan, was only in the fourth generation from Judah (Josh. vii. 1—18).

Again, the increase of the Israelites during their sojourn in Egypt is represented throughout the Pentateuch as *super-naturally great*. But that increase would not have been *extra-ordinarily large*, but rather the reverse, if the sojourn had been extended to 430 years: see above, on v. 37.

Further, in Gen. xv. 13. 16, we read, that God said to Abraham, "Know of a surety that thy seed *shall be a stranger* in a land that is not theirs, and shall *serve* them, and they shall *afflict* them *four hundred years*; and that nation whom they shall serve will I judge; and afterwards shall they come out with great substance, and thou shalt go to thy fathers in peace; but in the *fourth generation* they shall come hither again."

At first sight it would seem as if it were foretold in that passage that the Israelites would be afflicted by *one* nation during *four hundred years*. But we know that this was not the case.

The bondage and affliction of the Israelites in Egypt did not last *above eighty years*. It did not begin till a considerable time after the death of Joseph (i. 8). It had not begun when Aaron was born. It commenced only a little while before the birth of Moses; and Moses led the people out of Egypt when he was eighty years of age.

The prophecy, therefore, that the seed of Abraham should be strangers, is to be applied to the sojourn in *Canaan* as well as in Egypt; and this is the interpretation given to it by the Apostle, where he says, "By faith he (Abraham) sojourned in the land of promise, as in a *strange land*, dwelling in tents with Isaac and Jacob" (Heb. xi. 9).

That prophecy in Genesis affords the best comment on this historical statement in Exodus.

The sojourn, of which the *prophecy* speaks, extended from the utterance of the prophecy to the Exodus, that is, from the time of the *promise* in that prophecy to the time of its *fulfilment*, viz. *four hundred years* in round numbers. The sojourn

The passover to be eaten in one house. EXODUS XII. 42—47. *Not a bone of it to be broken.*

hundred and thirty years, even the selfsame day it came to pass, that all ^d the ^{ch. 7. 4. & ver. 51.} hosts of the LORD went out from the land of Egypt.

⁴² It is [†] a night to be much observed unto the LORD for bringing them out ^{† Heb. a night of observation: s. e Deut. 16. 6} from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

⁴³ And the LORD said unto Moses and Aaron, This is [†] the ordinance of ^{f Num. 9. 14.} the passover: There shall no stranger eat thereof: ⁴⁴ But every man's servant that is bought for money, when thou hast [‡] circumcised him, then shall he eat ^{g Gen. 17. 12, 13.} thereof. ⁴⁵ ^h A foreigner and an hired servant shall not eat thereof. ⁴⁶ In one ^{h Lev. 22. 10.} house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ⁱ neither shall ye break a bone thereof. ⁴⁷ ^k All the congre-

ⁱ Num. 9. 12.
^j John 19. 33, 36.
^k ver. 6. Num. 9. 13.

of which the *history* here speaks, extended from the time of the promise to Abraham, when he left Haran, to the time of its fulfilment, viz. *four hundred and thirty years*.

Doubtless there is something peculiar in the language of this history. So there is in that of the prophecy; but the one is to be explained by the other. In both, by a common idiom in Hebrew, the fathers are contained in the children, and the children in the fathers. (See Gen. xvi. 12; and on Matt. xxiii. 35, "Ye slew;" and Heb. vii. 9, "Levi paid tithes in Abraham.") And in both, the duration of the whole period is spoken of as if it were the duration of that part with which the period was closed. There is a somewhat similar synecdoche in Gen. xxxv. 26, where it is said, "These are the sons which were born to Jacob in *Padan-aram*," whereas Benjamin was born in Canaan.

This mode of speaking is also illustrated by St. Paul's language in Acts xiii. 20, according to the true reading; where he dates the entrance into Canaan from the birth of Isaac; and fixes that entrance at about 450 years from that event. See below on Acts, p. 105.

On the whole, therefore, we arrive at the conclusion, that the sojourn of the Israelites in Egypt was *two hundred and fifteen years*; and that the sojourn, mentioned in the text, is to be extended to the time in which Abraham and His seed were sojourners and strangers, both in Canaan and in Egypt, i.e. to the time which elapsed between the *promise* of Canaan and its fulfilment. This exposition is confirmed by *S. Augustine*, Qu. in Exod. xlvii., who says, that "this computation, which *Eusebius* has followed, is grounded on evident truth." So *S. Epiphanius*, in Ancorat. § 112; *S. Jerome*, in Galat. iii. 17; and Epist. Crit. ad Damas. Ep. 121; *Sulpit. Sever.*, lib. i.; and so *Luther*, *Calvin*, *A Lapide*, and *Glassius*, Phil. Sacra, lib. v. Tract. i. c. 17, p. 895; *Willett*, on Exodus, p. 171; *Pfeiffer*, Dubia Sacra, in Gen. xv. 13; *Bp. Walton*, Proleg. xi. 18; *Baumgarten*, Commentar, p. 476; cp. *Mr. R. E. Stuart Poole*, in *Smith's Bibl. Dict.* i. 321, and our distinguished English Chronologer, *Mr. H. Fynes Clinton*, who dates the 430 years from the call of Abraham, and agrees in the opinion that the sojourn in Egypt was 215 years. See his *Scripture Chronology* in *Fasti Hellenici*, i. 297—301. See also *Rev. Henry Browne*, *Ordo Sæclorum*, p. 295—316.

Finally, there appears to be a profound spiritual meaning in this passage, which St. Paul, who refers to it, enables us to recognize (Gal. iii. 17).

St. Paul says that *the Law was given by Moses four hundred and thirty years after the promise to Abraham*. The Apostle teaches us to connect those two events together; he teaches us to combine the Promise with the Law; to connect the revelation of God to Abraham with the revelation of God to Moses, and to Abraham's seed at Sinai, when the promise began to be fulfilled, and Abraham's seed went forth from Egypt to Canaan, or, as God Himself expresses it, *to return thither*.

The words of Moses here, when compared with those of St. Paul, and with those of God to Abraham, teach us to see Abraham himself embodied in his seed, waiting patiently for the fulfilment of the promise which God made to him, that He would give *Canaan to him*, i.e. to *Abraham himself* (Gen. xiii. 15; xvii. 8). They teach us to recognize the union of Abraham's seed with Abraham, and to see in the Exodus an accomplishment of God's promise to Abraham, the father of the faithful, and a *return of Abraham* (after his banishment in his seed in Egypt) to the land of promise.

If we extend our view from the Type to the Antitype, we ourselves, who are children of Abraham by faith, may here see spiritual consolation in our own earthly pilgrimage.

We were pilgrims in Abraham. Abraham is still a pilgrim in us. God promised to Abraham that in his seed "all nations should be blessed." Abraham's seed sojourned long and patiently; but at last they had their Exodus from a spiritual Egypt in Christ. There is a deep spiritual mystery in God's words, "Out of *Egypt* have I called *My Son*," applied to *Christ* (Matt. ii. 15). God has promised, that in Christ, who is Abraham's seed, we shall have peace in our heavenly Canaan. The seed of Abraham waits patiently for the fulfilment of this promise. Abraham himself in his seed waits in faith; he waits in the communion of saints. He will not be made perfect without us (Heb. xi. 40). Our Exodus will be his. We are pilgrims here. He waits in Paradise. At last he will have his Exodus, and enter the everlasting Canaan of his heavenly rest. May we be then with him! (See Matt. viii. 11).

⁴¹ *the selfsame day*] Literally, *in the body of that day* (Gen. xvii. 23), viz. on the day above mentioned, the fourteenth of Abib (v. 12. 14. 51; and xiii. 4: cp. *Keil*, p. 393).

⁴² *that night of the LORD to be observed*] Literally, *that night of watchings*, Heb. *shimmerim*,—a word only found here; from *shamar*, to watch, and to guard; and it implies that the feast of this night is to be kept as holy to the Lord.

⁴⁴ *bought for money*] Cp. Gen. xvii. 12, 13.

⁴⁶ *In one house*] In the same house. A person may not eat it in two different households. All the congregation of Israel shall keep it (v. 4). And each man must eat it in the society of his own family. There is to be national unity, and also household unity.

To feed on Christ is therefore not a *solitary* act. They who feed on Him aright, feed on Him in the communion of their own households, in domestic prayer and praise, and in reading God's Word; and also in the family of the Church of Christ Universal, in all things which God ordains in His Holy Word, as interpreted by the consent and practice of the Apostles and the Primitive Church: cp. *S. Cyprian* de Unit. Eccl. ad init.; and *S. Cyril* de Adorat. x. p. 355; xv. p. 532; *Theodoret*, Qu. in Exod. 24.

There is something therefore very appropriate in the language of the Church in her Collect for *Good Friday*, in reference to "our PASSOVER,"—"Almighty God, we beseech Thee graciously to behold this *Thy family*," &c.

— *neither shall ye break a bone thereof*] A mark of wholeness and unity (cp. Ps. xxxiv. 20). The participation of all in one entire lamb showed their oneness in the Paschal feast. It was also a figure of the unity of Christ's Church and people, joined together as fellow-members in Him, and as partakers of His fulness. "We being many, are one bread and one body, for we are all partakers of that one bread" (1 Cor. x. 17). "We being many are one body in Christ" (Rom. xii. 5. 1 Cor. xii. 20. Eph. v. 23. 30. Cp. *Bähr*, Symb. ii. 635).

St. John teaches that this Scripture was fulfilled in the crucifixion of Christ (John xix. 36). St. John adopts the remarkable verb here used by the *Septuagint* for *break*, *συντερίτω*, which makes his reference more clear. Thus he instructs us to apply this history to Him, and to recognize Christ as prefigured by the Passover: see *S. Aug.*, c. Faust. xii. 30; *S. Cyril*, Glaphyr. p. 274; de Ador. p. 598; and cp. *Bp. Pearson* on the Creed, Art. iv. p. 200, who affirms that in these words there is a prophetic reference to the punishment of crucifixion; and see above, on vv. 1. 9, and 15.

† Heb. *do it*.
 † Num. 9. 14.

m Num. 9. 14.
 & 15. 15, 16.
 Gal. 3. 28.

n ver. 41.

o ch. 6. 26.

a ver. 12, 13, 15.
 ch. 22, 29, 30, &
 34. 19.
 Lev. 27. 26.
 Num. 3. 13, &
 9. 16, 17, & 18, 15.
 Deut. 15. 19.
 Luke 2. 23.
 b ch. 12. 42.
 Deut. 16. 3.
 † Heb. *servants*.
 c ch. 6. 1.
 d ch. 12. 8.

e ch. 23. 15, &
 34. 18.
 Deut. 16. 1.
 f ch. 3. 8.

g ch. 6. 8.

h ch. 12. 25, 26.

i ch. 12. 15, 16.

k ch. 12. 19.

l ver. 14.
 ch. 12. 26.

m See ver. 16.
 ch. 12. 14.
 Num. 15. 39.
 Deut. 6. 8, &
 11. 18. Prov. 1. 9. Isa. 49. 16. Jer. 22. 24. Matt. 23. 5.

gation of Israel shall † keep it. ⁴⁸ And ¹ when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. ⁴⁹ ^m One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. ⁵⁰ Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

⁵¹ ⁿ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^o by their armies.

XIII. ¹ And the LORD spake unto Moses, saying, ² ^a Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: *it is mine*.

³ And Moses said unto the people, ^b Remember this day, in which ye came out from Egypt, out of the house of † bondage; for ^c by strength of hand the LORD brought you out from this *place*: ^d there shall no leavened bread be eaten. ⁴ ^e This day came ye out in the month Abib. ⁵ And it shall be when the LORD shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a land flowing with milk and honey, ^h that thou shalt keep this service in this month. ⁶ ⁱ Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. ⁷ Unleavened bread shall be eaten seven days; and there shall ^k no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

⁸ And thou shalt ^l shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt. ⁹ And it shall be for ^m a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand

48. *And when a stranger shall—keep the passover*] Here is an intimation that strangers were to be received into the Church of God, which is done by the preaching of the Gospel of Jesus Christ, Who is the true Passover, to the Heathen (*Theodore*).

CH. XIII. 2. *Sanctify unto me all the firstborn*] Who are Mine by creation, and by redemption, because when I slew the firstborn of Egypt I passed over them, and brought them forth out of the house of bondage: see v. 12.

Christ is God's firstborn (cp. Heb. i. 6. Matt. i. 25); and all who are baptized into Him have put on Christ (Gal. iii. 27); and being members of Christ, the first-begotten and only-begotten Son, they become God's firstborn, and are therefore called the Church of the firstborn (Heb. xii. 23). Christ sanctified Himself for their sake (John xvii. 19), and they have been redeemed to God by His blood (Rev. v. 9); and they are to be sanctified to God. And therefore the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1). "Ye are bought with a price, therefore glorify God in your body" (1 Cor. vi. 20). "And as He which called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 15).

—*firstborn, whatsoever openeth the womb*] Here are two conditions: the offspring, here described, is to be the firstborn of the father and of the mother. A man who had many wives could not have more than one firstborn. It was also to be a male: see v. 12; and on Num. iii. 43.

This command was *prospective*: it was grounded on the deliverance from Egypt (see Num. iii. 13; viii. 17), and did not refer to those who had been born *before* the Exodus. This is necessary to be borne in mind in connexion with the question concerning the *number of the firstborn*, in Num. iii. 43.

—*whatsoever openeth the womb*] Literally, *the opening of every womb*: cp. v. 12, and Num. viii. 16.

—*of beast*] See v. 15.

—*it is mine*] Therefore Christ Jesus, being the firstborn son of the Blessed Virgin Mary (Matt. i. 25), was presented to the Lord in the substance of our flesh (see Luke ii. 23), and His true humanity was proved (see *S. Hippolyt. de Antichr.* § 22); and He taught a lesson of obedience, and set His seal on the Levitical Law, by conforming to it. And we were presented in Him, Who is our Second Adam, and were accepted by God in Christ, Who is the Holy One, Emmanuel, God manifested in the flesh (see on Luke ii. 22, 23).

Observe, *all the firstborn* were to be sanctified: *whatsoever openeth the womb*; and to be sanctified very soon after the birth (cp. Num. xviii. 16. Lev. xii. 2, 3), without any reference to the question whether there might be afterwards any second born, or no. This is one of the considerations which serve to explain why St. Matthew calls our Blessed Lord the *firstborn* son of the Virgin Mary; and it shows that the phrase of the Evangelist does not imply (as some have imagined) that the Blessed Virgin had *other children* after the birth of Christ: see on Matt. i. 25; and *Bp. Pearson* on the Creed, Art. iii. pp. 174, 175.

3. *Remember this day*] The Passover and the redemption of the firstborn by the blood of the lamb were a figure of the redemption of "the Church of the firstborn" (Heb. xii. 23) by the blood of Christ (*Bp. Andrewes*, ii. 296, 297).

4. *Abib*] Literally, *an ear of corn* (Exod. ix. 31); from *abab*, to produce fruit, especially early spring fruit: cp. *Aprilis*, from *aperio*, to open; and *ἀνοίξις*, the modern Greek word for the season of Spring, from *ἀνοίγω*, to open.

6. *Seven days*] See xii. 15, 16: cp. Deut. xvi. 8, where it is said, "Six days shalt thou eat unleavened bread," and besides this, on the seventh day of unleavened bread an holy convocation shall be held.

9. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes*] See below, on v. 16.

hath the LORD brought thee out of Egypt. ¹⁰ Thou shalt therefore keep this ordinance in his season from year to year. n ch. 12. 14, 24.

¹¹ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, ¹² That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. ¹³ And † every firstling of an ass thou shalt redeem with a || lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children † shalt thou redeem.

¹⁴ And it shall be when thy son asketh thee † in time to come, saying, What is this? that thou shalt say unto him, † By strength of hand the LORD brought us out from Egypt, from the house of bondage: ¹⁵ And it came to pass, when Pharaoh would hardly let us go, that † the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. ¹⁶ And it shall be for † a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. u ver. 9.

¹⁷ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was

13. that cometh] Literally, a casting forth.

13. every firstling of an ass] The ass was chosen as the representative of unclean animals (such as horses and camels: see Num. xviii. 15: cp. Exod. xxxiv. 20), because the ass was probably the only beast of burden which the Israelites had in the wilderness.

— thou shalt redeem] Being unclean, it could not be offered, as the firstborn of sheep and oxen, which were clean, could, and must be (S. Cyril, Glaphyr. p. 278).

— with a lamb] A clean animal; and with the addition of a fifth part of the value (Lev. xxvii. 27).

— thou shalt break his neck] This was wisely provided as a safeguard against covetousness and sacrilege. The owner would not choose such an alternative as this (which was prescribed by way of penalty and fine, in order that the precept might not be evaded), and therefore he would redeem the ass.

This is the answer to those who have taken occasion from this command to charge the Divine legislator with cruelty. Similar safeguards against covetousness and sacrilege may be seen in Lev. xxvii. 10. 33.

— all the firstborn of man among thy children shalt thou redeem] They are due to God, but they were to be redeemed. First, because by nature they were impure; and because, also, God would show His displeasure against the human sacrifices of the heathen; and because he would give a figurative foreshadowing of the redemption of Mankind to be effected by the blood of His own Son, "the firstborn of every creature" (Col. i. 15. Heb. i. 6). Cp. S. Greg. Nyssen. de Occursu Domini, ii. p. 882; S. Cyril, Glaphyr. in Exod. lib. ii. p. 278, ed. 1638.

— shalt thou redeem] For five shekels (Num. xviii. 16).

14. in time to come] Literally, to-morrow: see Gen. xxx. 33. Deut. vi. 20. Josh. iv. 6. 21.

15. when Pharaoh would hardly let us go] Rather, when Pharaoh hardened himself as to letting us go, i. e. so as not to let us go (Sept., Vulg., Onkelos, Syriac, and Arabic: cp. Kalisch and Ainsworth, on Gen. xxxv. 6, where the Hebrew preposition is used in a similar sense).

16. And it shall be for a token upon thine hand, and for frontlets between thine eyes] Frontlets,—totaphoth (cp. Deut. vi. 8; xi. 18), bands, fillets, probably from taph, to surround (Gesen., p. 320: cp. 2 Sam. i. 10. Esth. viii. 15; and see Pfeiffer, Dubia p. 120; Kalisch, p. 225). On this text, and on Num. xv. 37—41, and Deut. vi. 9; xi. 20, the Jews have grounded the practice of having three distinct visible memorials of divine commands and national blessings, viz.,—

(1) Memorials to be worn on the arm and forehead, tephillah (either from phatal, to pray: tephillah, prayer; Gesen. 871, or from taphal, to sew), phylacteries (Matt. xxiii. 5), inscribed

with texts of the Law (especially Exod. xiii. 1—10. 11—16. Deut. vi. 4—9; xi. 13—21), and bound about the head and arm, and worn especially at the season of prayer, and called therefore prayer-bands (Winer, R. W. B. ii. 260; Keil, Archæol. i. 342; Farrar in B. D. i. 634).

(2) Tsitsith (קטנרת), fringes, worn on the garment, also inscribed with texts: see on Num. xv. 37—41; and Matt. xxiii. 5; and xiv. 36.

(3) Mezuzoth, texts written on the door-posts of houses (Deut. vi. 9).

Doubtless Moses prescribed external memorials; and the opinion which regards this precept as merely figurative seems inadmissible. Indeed, the figurative expressions in Prov. iii. 3; vi. 21; vii. 3, "Bind them (my precepts) round thy neck, on thy heart, on thy hand," presuppose literal practices, from which the metaphor was derived; and these practices appear to have been based on the commandment in this text and the parallel passages in the Books of Numbers and Deuteronomy.

On this subject the reader may refer to Othon, Lexicon Rabbin. p. 756; Buxtorf, Synagog. Jud. p. 170; Ainsworth, p. 47; and Kalisch, pp. 224—227; and the authorities quoted below, in the notes on Matt. xxiii. 5.

17.] Here begins a new Parashah or Proper Lesson of the Law, and is continued to Exod. xvii. 16. The parallel Proper Lesson from the Prophets is Judg. v. 1—31, the Song of Deborah and Barak; a sequel to the Song of Moses here, chap. xvi.

— God led them] Cp. v. 21, the Lord went before them. In these few words is an answer to all the objections that have been raised, or can be raised, to the history of the Wanderings of the Israelites in the wilderness. How could they be maintained there? How could their cattle subsist? The answer is, God was their leader, the Lord of heaven and earth, He who made all things and sustains all things, He was their Guide. He was their Shepherd. They were His Flock; and He fed them. It is enough to know this, "The Lord is my Shepherd, therefore can I lack nothing," Ps. xxiii. 1: see above, on xii. 38.

God was their leader (see v. 18. 21, 22). This must be borne in mind, in order that we may not fall into great perplexities, as some have done, in tracing their route here; and that we may not charge Moses with "unaccountable infatuation" for leading them, as they were led, into what has been regarded as a needless difficulty, a dilemma between the Egyptians and the Red Sea, by what has been called "a foolish march" and "a false movement" by some modern Critics and Historians.

"God's foolishness is wiser than men" (1 Cor. i. 25), and that very difficulty and dilemma, which some have regarded as signs of infatuation in their leader, were designed by God for wise purposes, as we shall find: see v. 18, and xiv. 1—3.

o ver. 2.
ch. 22. 29. &
34. 19.
Lev. 27. 26.
Num. 8. 17. &
18. 15.
Deut. 15. 19.
Ezek. 44. 30.
† Heb. cause to
pass over.
p ch. 34. 20.
Num. 18. 15, 16.
|| Or, kid.
q Num. 3. 46, 47.
& 18; 15, 16.
r ch. 12. 26.
Deut. 6. 20.
Josh. 4. 6, 21.
† Heb. to-morrow
s ver. 3.
t ch. 12. 29.

x ch. 14. 11, 12.
Num. 14. 1—4.
y Deut. 17. 16.
z ch. 14. 2.
Num. 33. 6, &c.

|| Or, *by five in a rank*.

near; for God said, Lest peradventure the people ^xrepent when they see war, and ^ythey return to Egypt: ¹⁸But God ^zled the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up || harnessed out of the land of Egypt. ¹⁹And Moses took the bones of Joseph

There was also a deep spiritual mystery here, a prophecy of Christ and of His Exodus (see below, v. 18).

Observe also that it is here said that *God* (Elohim) led them; and in v. 21, that the *Lord* went before them; a declaration that the Lord of Israel is the God of the Universe; and a preparation for the wonderful history of His mighty working in the elements, for the delivery of His People, and for the overthrow of His enemies.

— *not through (or by, or in) the way of the—Philistines*] Toward the Philistines: cp. v. 18, the way of the wilderness; and Num. xiv. 25; and Matt. x. 5, ὁδὸν ἐθνῶν.

— *although that was near*] Literally, *because* it was near; and so *Sept., Vulg., Syriac, Arabic, and Onkelos*, and this seems to be the true meaning. The way thither, from Rameses to Gaza, was near, only about ten days' journey (*Robinson*, i. 124. 438; *Kalisch*, p. 229); but the very *nearness* made it objectionable, because it would have brought them very soon into the country of a warlike enemy: and God would not put any stumbling-blocks in their way, which might cause them to turn back in fear.

The Israelites were as yet in a state of weakness and degradation, produced by their bondage in Egypt; and God would strengthen and elevate them. They were as yet like children, and He would train and educate them by moral and spiritual discipline, in their sojourn in the Wilderness, which was to be their school for Canaan. He would exercise their faith in His power and love, and make them obedient to His law. Therefore He did not lead them by the way from Rameses to Gaza, *because* it was near. *Milton* (*Paradise Lost*, xii. 223) has caught the true meaning of the words,—

"This also shall they gain by their delay
In the wide wilderness, there they shall found
Their government, and their great senate choose
Through the twelve tribes to rule by laws ordained.
God from the mount of Sinai, whose grey top
Shall tremble, He descending will Himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part such as appertain
To civil justice; part religious rites
Of Sacrifice, informing them by types
And shadows of that destined Seed to bruise
The Serpent, by what means He shall achieve
Mankind's deliverance."

The pilgrimage in the wilderness was their Education for Christianity.

18. But God led the people about, *through the way of the wilderness*] Or, rather, *God made them to turn to the way of (or, toward, see v. 17) the wilderness*. The word rendered in our English Version, *led them round* (*yasseb*, the *hiphal* of *sabab*, to turn), signifies "he caused them to turn" (see *Gesen.*, p. 577), instead of going in a straight line, as they would naturally have done. He made them to turn to the south-east, instead of marching to the north. It was God who brought them into the *difficulty* which is about to be described, and which tempted Pharaoh to follow them—to his own destruction: see v. 17.

— *of the wilderness of the Red sea*] A remarkable declaration; not the wilderness of Sinai; which would indeed have been a deviation from the straight route, but would have placed them in less peril. He bade them turn even into the wilderness of the Red Sea, so as to have the Red Sea in their front; hence they seemed to Pharaoh to be "entangled in the land," his own land—the land of Egypt; and he said, "The wilderness hath shut them in:" see xiv. 1—3.

In order to read this history aright, we must consider the spiritual Antitype. Israel was God's *firstborn*, His dear Son (Exod. iv. 22. Jer. xxxi. 9); and so Israel was a figure of Christ, the only-begotten, dearly beloved Son. And Israel, in his Exodus, was a figure of Christ, coming forth out of Egypt (see Matt. ii. 15. Hos. xi. 1), and in conquering His enemies and ours by His Death and Passion, and leading us out of the bondage of a spiritual Egypt.

Now, in the Passion of Christ there seemed to be a temporary triumph to the Evil One; as there seemed to be a certain prospect of victory to Pharaoh in the Exodus of Israel.

Satan tempted Judas to betray Christ. He stirred up the People to cry "Crucify Him!" Christ, in "His Exodus" (see Luke ix. 31), seemed to be caught in a snare, "to be entangled in the land, and to be shut in by a wilderness." He appeared to be brought into a difficulty like that of the Israelites. Satan exulted, as Pharaoh did for a time. He imagined that he had caught his prey. But all this was permitted by God for a wise purpose, in order that His Name might be magnified even through the wiles and malice of Satan himself, and that Satan might fall into his own snare. Pharaoh rejoiced when he heard that the Israelites had not gone up by the straight route toward Palestine. He triumphed in what he supposed to be their infatuation, their "foolish march," their "false movement" (as some Critics and Historians have called it), to the south, and toward the wilderness of the Red Sea. But all this was God's doing. Pharaoh imagined that the Red Sea would destroy the Israelites. But it was by the Red Sea that Pharaoh and his hosts were destroyed. So the Apostle says of Christ, "By Death (by the Red Sea of His Own Blood), Christ destroyed him that had the power of death, that is, the Devil" (Heb. ii. 14). To the Cross, on which He was nailed, He nailed Satan, and triumphed over him by it, and rescued the world from his grasp (see below, on Col. ii. 15).

The "Cross of Christ was to the Greeks foolishness" (1 Cor. i. 23), and the route of Moses (which God Himself prescribed, v. 17) is "foolishness" to many of the wise of this world. But by the "foolishness of that route" God overcame Pharaoh, and delivered Israel; and by "the foolishness of the Cross" God vanquished Satan, and redeemed the World.

— *and the children of Israel went up harnessed out of the land of Egypt*] *Harnessed*, Heb. *chamushim*: cp. Josh. i. 14; iv. 12. Judg. vii. 11, where the same word is used.

Three interpretations have been given to this word, according to different etymologies.

(1) It has been derived from *chamash* (allied to another root, *chamas* and *chamats*), signifying to be active, eager, nimble, brave, and therefore fit for war; and it has been rendered equipped, harnessed (*Gesen.*, p. 291), and so *Aquila, Symmachus, Vulg., Onkelos, Syriac, S. Jerome*, Epist. Crit. ad Dam. Epist. 125. qu. 2; *Aben Ezra*.

(2) It has been derived from *chomesh*, the loins, "the fifth rib," 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10; and has been connected with the word *chalats*, to be active, to be girded, derived from *chalats*, the loins; and it is observable that the word *chalutsim*, which signifies with the loins girt (*Gesen.*, p. 283), is also translated *armed*, in Ancient Versions, in Num. xxxii. 30. 32: cp. Deut. iii. 18.

Perhaps, therefore, *chamushim* here may signify "with loins girt;" so *Keil*, who says "the word is connected with *chomesh*, the loins, and means properly 'with loins girt,' as is proved from the comparison of the word *chamushim* in Josh. i. 14; iv. 12, with *chalutsim* in Num. xxxii. 30. 32. Deut. iii. 18; and that it does not mean *armed*, but in regular order, not in confusion as if they had been fugitives." God led them; and they followed Him not with sword and spear, but in faith.

(3) It has been derived from *chamesh*, five, and it has been rendered *five in a rank*, as in our margin here, and in Josh. i. 14. Judg. vii. 11; and so *Theodotion* here, *Fuller, Montanus, Rivetus, Junius, Pfeiffer* (*Dubia*, p. 121), and *Lengerke* (*Kenan*, p. 426), taking the word in a figurative sense, well ordered, as by *fives*.

Others render it "in five sections," viz. the right and left wings, the centre, the van, and the rear. *Freitag*; *Ewald*, ii. 54; cp. *Kalisch*, p. 623. The *Sept.* renders it "in the fifth generation." On this subject the reader may consult *Dr. McCaul*, Answer to Colenso, p. 49; and *Dr. Benisch*, pp. 4—9, both of whom reject the rendering *armed*.

Whatever the etymology may be, the sense appears to be (to which all these derivations lead) that the Israelites did not go out of Egypt in confusion, like a promiscuous multitude of fugitives, but well organized and marshalled, under the guidance of God Himself: see v. 17, 18: cp. *Bp. Horsley*, p. 92.

There is therefore no reason for the question which has been put by some,—

"How is it possible that 600,000 Israelites could have procured arms?"

We are not to suppose that they had arms. God would

with him: for he had straitly sworn the children of Israel, saying, ^a God will surely visit you; and ye shall carry up my bones away hence with you.

^a Gen. 50. 25.
Josh. 24. 32.
Acts 7. 16.

²⁰ And ^b they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. ²¹ And ^c the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from before the people.*

^b Num. 33. o.

^c ch. 14. 19, 24.
& 40. 38.
Num. 9. 15. &
10. 34. & 14. 14.
Deut. 1. 33.
Neh. 9. 12, 19.
Ps. 78. 14. &
90. 7. & 105. 39.
Isa. 4. 5.
1 Cor. 10. 1.

XIV. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children

reserve all the glory of the Victory for Himself. They were not to trust in an arm of flesh. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6). It was with them as with the force of Deborah; the Lord was their shield, and buckler, and their spear; but "was there a shield or a spear seen among forty thousand in Israel?" (Judg. v. 8).

The triumphal hymn of Deborah is the Proper Prophetical Lesson coupled with this Lesson from the Law: see on v. 17, and it is a divinely-inspired commentary upon it. Deborah begins her song with a thankful reference to God as the Great Captain of Israel in their march. Judg. v. 3—5. As Moses himself said, "*Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace*" (xv. 13, 14). Arms therefore were unnecessary; they would have been an incumbrance, like Saul's armour to David, when he went to meet the Philistine with a sling and a stone; and would have detracted from the glory of the Victory.

It is not without reason, that the Israelites have been already described as having "their kneading-troughs bound up with their clothes on their shoulders" (xii. 34), and that the precept was given for their accoutrement and demeanour in eating the Passover. "Ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand" (xii. 11). Strengthened with this food, they were to go forth, as pilgrims travelling onward to Canaan—the type of heaven.

May we not say, that we have here an image of the Church Universal, not relying on an arm of flesh, and on carnal weapons of this world, but fed with divine food, and marching in quiet order, and regular array, through the wilderness of this world, under the guidance of God, to her heavenly Rest?

19. *And Moses took the bones of Joseph with him*] Another evidence that they did not go forth in hurry and confusion. Moses remembered the command of Joseph, given more than a hundred and fifty years before: see Gen. l. 25. Joseph's bones were carried through the wilderness to Sichem, and were buried there (Josh. xxiv. 32), with the bones of the other patriarchs. See note on Acts vii. 15, 16, p. 68; and *S. Jerome*, c. Vigilant. Ep. 37.

20. *Succoth*] Heb. *booths*, i. e. for shepherds.

—*Etham, in the edge of the wilderness*] Of the Red Sea (see v. 18 : cp. xiv. 3), not far from the head of the gulf of Suez, supposed to be near *Agirud* by *Niebuhr* (p. 408). Others suppose *Agirud* to be Pi-hahiroth (*Winer*: cp. *Stanley*, p. 66).

21. *the LORD went before them*] A fact, which explains the route taken by them, which otherwise might have seemed inexplicable. See v. 18; and xiv. 3. *The Lord*, called in the next chapter (v. 19) "the Angel of God," and St. Paul teaches us that *Christ* was with the Israelites (1 Cor. x. 9).

THE PILLAR OF CLOUD AND FIRE.

—*by day in a pillar of a cloud*] A lofty column rising toward heaven; to shelter them from the heat by day (Ps. cv. 39), as well as to guide them by night in a pillar of fire. Cp. Num. ix. 17, 18. Deut. i. 33.

So Christ goes before His Church, and leads, protects, and enlightens her in her earthly pilgrimage; see Isa. iv. 5, 6: cp. 1 Cor. x. 1, 2, where St. Paul says, "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses *in the cloud*, and in the sea." They were initiated into faith in Moses as their mediator with God (Gal. iii. 19), and as the figure of Christ.

22. *He took not away the pillar*] Rather, *the pillar of cloud never failed by day, nor the pillar of fire by night* (*Sept.*, *Vulg.*, *Onkelos*, *Syriac*, *Arabic*).

The Pillar was a manifestation of the Lord's resplendent glory and purity in the light, and of His awful majesty in the fire, and a guide and guardian to the Israelites (Neh. ix. 12. Ps. lxxviii. 14); and whenever the army encamped, it rested

over the Holy Tabernacle (xl. 34. Num. ix. 15); and God's presence was in it (Num. xiv. 14), and spake out of it to Moses (Exod. xxxiii. 9. Num. xii. 5. Ps. xcix. 7); and in its protecting and refreshing shadow, and in its shining and guiding light, pure, bright, and glorious, Isaiah saw a symbol of God's Eternal Presence, shielding and illuminating Zion; and he foretold that it would be "upon every dwelling-place of Mount Zion, and upon her assemblies" (Isa. iv. 5), thus predicting the perpetual presence of God with the Universal Church.

The Pillar of the cloud and fire never failed by day and night. So Christ says to His people, "Lo, I am with you always (literally, *all days*), even to the end of the world" (Matt. xxviii. 20); and He promised to send the Blessed Comforter, to "teach her all things," and to "guide her into all truth," and to "abide with her for evermore" (John xiv. 16; xvi. 13). Cp. *S. Ambrose* de Sac. i. 6, who says that the Pillar of cloud was the illumination of the Holy Spirit given by Christ, and by which He dwells in the Church, and guides her. Here, then, in the Sea and the Pillar we see the water of baptism and the Holy Spirit united together, as in our Lord's words (John iii. 5: cp. *Theodoret*, Qu. 27).

For a confutation of the rationalistic allegations of *Toland*, and of others after him, that the Pillar of fire was only a military beacon,—a portable fire,—such as has been carried before Eastern armies, the reader may refer to *Bibliotheca Biblica*, ii. p. 170; and *Keil*, pp. 400, 401. *Fairbairn*, 11. 82.

CHAP. XIV.—PRELIMINARY NOTE ON THE PASSAGE OF THE RED SEA.

To read this history aright, we must consider what it represents.

Israel, "God's firstborn" (cp. Jer. xxxi. 9), the beloved child of God (Jer. xxxi. 20), is a figure of Christ, the firstborn beloved Son. Especially was he so in his coming out of Egypt (see Hos. xi. 1. Matt. ii. 15); and the holy Evangelist, St. Luke, by applying the word *Exodus* to Christ's Death and Resurrection (Luke ix. 31), leads us to regard Israel, in his Exodus from Egypt, and Passage through the Red Sea, as a figure of Christ, dying, going down into the depths of the Red Sea of His Passion, and rising again, and overthrowing His enemies in that Red Sea.

Pharaoh is called in the Scripture by the same title as Satan, the *dragon*: cp. Ps. lxxiv. 13; Isa. li. 9, 10. Ezek. xxix. 3.

Pharaoh and the Egyptians imagined that Israel was entangled in the desert, that "the wilderness had shut them in," and that they would be driven into the Sea, and overwhelmed thereby, but the Sea became a grave to the Egyptians themselves. So our ghostly Enemy imagined that he had destroyed Christ by Death; he said by the mouth of Priests and Pharisees, "He saved others, Himself he cannot save." But the Devil was caught in his own snare; he had instigated them to cause Him to be put to death; and "by Death Christ destroyed him that had the power of it, the Devil," and delivered them who through fear of Death were subject to bondage (Heb. ii. 14, 15), as the Israelites were delivered from the bondage of Egypt, and He rose, by a mighty triumph, in His glorious Resurrection from the dead. And as the Egyptians were *swallowed up* in the Red Sea (Heb. xi. 29), into which they drove the Israelites, who were delivered and triumphed over them, so Death was swallowed up in Victory by Christ (Isa. xxv. 8. 1 Cor. xv. 54); see on xiii. 18.

Christ is the Head, the Church Universal is His Body. His Passage through the Red Sea of His Passion, His rising again from the depths of the grave to a glorious victory, His overthrow of Satan, Death, and the Grave thereby, are not His triumphs only, but *ours*: cp. *Origen*, in Num. Hom. 17.

The Church of England uses the following words in her Office for the Ministration of Baptism, both of infants, and of those of riper years: "Almighty and Everlasting God, Who

a ch. 13. 18.
b Num. 33. 7
c Jer. 44. 1.

of Israel, ^a that they turn and encamp before ^b Pi-hahiroth, between ^c Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

didst safely lead the children of Israel, Thy people, through the Red Sea, *figuring thereby Thy holy Baptism.* . . ."

The Church regards the Passage of the Red Sea as a Type of that Sacrament, by which we are buried with Christ in His death, and in which we rise again with Him to newness of life, and are begotten again to a lively hope of eternal glory in body and soul, through His Resurrection from the dead, by which He overcame our spiritual enemies, Satan, Sin, and Death, and has made us partners of His Victory. See on Rom. vi. 2—5. 8—10, 11. Col. ii. 12; iii. 3, 4; and on 1 Pet. i. 3, 4.

The Church also marks the typical character of this History, and its connexion with Christ's Burial and Resurrection, by appointing the thirteenth chapter of Exodus to be read on EASTER EVEN, and the twelfth and fourteenth chapters of Exodus to be read on EASTER DAY, and by appointing the 114th Psalm ("When Israel came out of Egypt") to be a Proper Psalm on that Day.

The Holy Spirit in the Scriptures of the New Testament affirms the *truth* of this *history*, and has also taught us to regard the passage of the Red Sea in this *spiritual light*. See 1 Cor. x. 1, 2, "I would not have you ignorant, how that all our fathers were under the cloud, and *all passed through the sea*, and were *all baptized* unto Moses in the cloud and in the *sea*." And "these things were *figures of us*," *τύποι ἡμῶν* (v. 6). "They happened unto them (the Israelites) as types," or figures; and "were written for our *admonition*, upon whom the *ends of the world are come*" (v. 11).

Accordingly, the Evangelical Prophet Isaiah connects the victorious passage of the Red Sea with the triumphs of the Church; and proceeds from the Type to speak immediately of the Antitype (see Isa. xi. 16; xii. 1—6).

The saints glorified in heaven unite the Type with the Antitype: "they stand on the sea of glass, having harps of God, and sing the *Song of Moses*, the servant of God, and the *Song of the Lamb*" (Rev. xv. 3). See note there, and *Introduction* to the Apocalypse, pp. 148, 149.

Therefore we are authorized, encouraged, and commanded to see *ourselves* in this history. Israel is called in Scripture *God's son* (Exod. iv. 23. Deut. xxxii. 6. Jer. iii. 19. Mal. ii. 10); and *God's firstborn* (Exod. iv. 22); and so was a type of Christ, God's firstborn, God's only-begotten everlasting Son, Who, by taking our nature, became the New Man, the Second Adam, the Father of the regenerate race, the Church of the firstborn, whose names are written in heaven (Heb. xii. 23): Christ is the first begotten of the dead, the firstfruits of the Resurrection. As Israel went down into the depths of the sea, in which his enemies were drowned, so Christ went down into the depths of the grave, and by going down thither overthrew our enemies. As Israel rose from the sea and sang a song of Victory, so Christ arose from the dead and triumphed, and said, "All power is given unto Me in heaven and earth" (Matt. xxviii. 18); and forthwith He gave His disciples a commission to bring all the World to Himself in the Sacrament of Baptism, of which this Passage was a Type. In it He leads His people through the *Red Sea of His Blood*, and baptizes them into His death, so that they may be conformed to it, and be partakers of its benefits, by dying unto sin; and He raises them up again from that death, leaving their ghostly enemies, —their spiritual Pharaoh and his Egyptians, —in the Baptismal waters (see on v. 27), and raises us up to the new life in which we walk through the wilderness of this world on a pilgrimage of trial to the heavenly Canaan of our rest and joy.

"Invocanda misericordia Dei, (says an ancient Father,) ut insequentem Pharaonem possimus effugere, et nobis in *spirituali baptismate suffocetur*" (Jerome, Mans. v.). When Israel is led out of Egypt, we see ourselves freed from the bondage of this world. When Pharaoh is overthrown in the sea, there we see Satan overwhelmed (S. Bernard, Sermon. 39, in Cantica).

On the passage of the Red Sea, as the passage of Christian Baptism, see *Tertullian* de Baptismo, c. 9; *S. Cyprian*, Epist. ad Magnum, 76; *S. Ambrose* de Sacr. ii. 6; *S. Cyril*, Cat. i.; *S. Cyril. Alex.* de Ador. ii. p. 87; *S. Hilar.*, in Ps. 67. 134; *S. Basil* de Spir. c. 14; *S. Augustine*, c. Faust. xii. 29; Sermon. 213. 363; and in Ps. 43; *S. Prosper Aquit.* de Prom. i. 37; *Theodoret*, Qu. 27; and the notes below on 1 Cor. x. 1, 2, p. 114.

It has been supposed by some that the Passage of the Red Sea was on a *Sabbath* (from Deut. v. 15: see *Joseph Mede*, pp. 55, 56: cp. *Bp. Pearson*, p. 264, Art. v.), and that the Israelites went down into the depth of the Sea about the same time that Christ was in the Grave, and that they rose from it at about 248

the time of His Resurrection; and thus we should have another symbolical reference to Baptism, which the Church of Christ connects with the Burial and Resurrection of Christ in her Collect and Epistle for *Easter Even*.

Certain it is, that the Jewish *Sabbath* was a memorial of the blessings bestowed on them in their *Redemption* from the land of bondage, and of their reception into a *holy rest* in the love and service of God (see Deut. v. 15, 16). The spiritual Antitype, namely, our *Redemption* by *Christ*, is commemorated by the Day of the Lord's Resurrection, which has succeeded into the place of the Jewish Sabbath, which was a memorial of the type and shadow of our Universal Redemption.

If the passage through the Red Sea was on the Sabbath, then "the *morning watch*, in which the Lord looked through the pillar of fire and the cloud, and troubled the host of the Egyptians" (v. 24), corresponded nearly to the hour when our Lord arose from the dead, and overthrew our ghostly enemies; for He rose very early in the morning, "when it began to dawn toward the first day of the week" (Matt. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1).

And further, the *first Pentecost* would then also have been on a Sunday, as well as that Pentecost on which the type was fulfilled by the Descent of the Holy Ghost.

Such considerations as these are important in an *historical* point of view, and in the region of sacred evidences.

The passage of the Israelites through the Red Sea was a foreshadowing of events which are unique and without a parallel in the annals of Mankind, and which have an interest for every Nation in every age, in Time and in Eternity. It was figurative of Christ's Death and Resurrection, —of the overthrow of Satan by Him, —of the deliverance of all Mankind from his power, —of the glorious and triumphant march of the Church Universal out of a spiritual Egypt.

Are we then to be surprised that the Passage of Israel was *miraculous*? Marvellous rather would it have been, if it had not been attended, as the Crucifixion was, with wonderful manifestations of Divine Power in Earth, and Sky, and Sea.

2. *Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon*] The command was, *not* to go forward to the north-eastward, round the northern gulf of the Red Sea, but to *turn* (see *Gesen.*, pp. 807, 808) to the *south*, so as to have the Red Sea in their front; and *not* to march onward, but to *halt*; to encamp *before* (probably to the east of) Pi-hahiroth, a name which signifies "mouth of passes, or rocky straits." Or, as some others suppose, *pi* is only the Egyptian article (*Keil*), and the word *hachiroth* occurs Num. xxxiii. 8. The site of Pi-hahiroth is probably at *Adschared*, or *Agirud*. From *Adschared* stretches a broad plain, about ten miles long, to the Red Sea (*Robinson*; *Niebuhr*; *Burckhardt*, Syr. p. 750).

Between Migdol (i.e. the tower, or fortress), probably near *Bir Suez* (*Niebuhr*), south of Agirud, on a height of the *Atakha*, near the Red Sea, over against Baal-zephon, probably the lord, god (idol) Typhon (*Targum of Jonathan*); or the place or possession of Typhon, i.e. sacred to him (*Gesen.*, p. 131; *Keil*, p. 403: cp. below, on Lev. xxi. 4). Typhon was the Egyptian God who represented the power of evil (see *Sharpe*, Egypt. Mythol. pp. 7, 10).

The position of Israel is best explained by what is said by their Almighty Leader Himself in the next verse, —"Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." "The land" here, in Pharaoh's mouth, is the land of Egypt, his own land, as in viii. 25, "Go ye, do sacrifice to your God in the land," the Egyptian side of the Red Sea; and his meaning is, the wilderness, i.e. the wilderness of the Red Sea (xiii. 18); "not the Arabian, but the Egyptian desert" (*Kalisch*, p. 240), the wilderness, with its rocky defiles (with which the name of *Pi-hahiroth* is connected) has shut them in, shut them in "as in a prison," so that they cannot get forth (cp. Ps. lxxxviii. 8, where these words are said of Christ); they are now entrapped there, and will fall an easy prey into my hands.

This "turning" of the Israelites was not a circuitous route, considered with respect to the divinely predetermined passage through the Red Sea; but irrespectively of that design, it was not only a roundabout way, but, according to human judgment, a foolish and infatuated march (see on xiii. 17).

The design of this divine direction was threefold, —
(1) To exercise the faith of the Israelites in the power of their Unseen Deliverer and Leader, Almighty God; and to

³ For Pharaoh will say of the children of Israel, ⁴ They are entangled in the land, the wilderness hath shut them in. ⁴ And ^e I will harden Pharaoh's heart, that he shall follow after them; and I ^f will be honoured upon Pharaoh, and upon all his host; ^g that the Egyptians may know that I am the LORD. And they did so.

⁵ And it was told the king of Egypt that the people fled: and ^h the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? ⁶ And he made ready his chariot, and took his people with him: ⁷ And he took ⁱ six hundred chosen chariots, and all the chariots of Egypt, and captains over

a Ps. 71. 11.

e ch. 4. 21. & 7. 3.

f ch. 9. 16. ver. 17, 18. Rom. 9. 17, 22, 28. g ch. 7. 5.

h Ps. 105. 25.

i ch. 15. 4.

convince them, that, when all human helps failed, and when they seemed to be about to be swallowed up by their enemies, then He would interfere to rescue them and to overthrow their enemies; see note below, on Acts ix. 3 for examples of this method of divine operation; and *Bp. Sanderson*, iii. 342. As an ancient Father well said, "When we are nearest to the sword, then we are nearest to God; when we are in the midst of wild beasts, then we are in the hand of God" (*S. Ignatius*, ad Smyrn. c. 4). Thus it was with the disciples of Christ at His Crucifixion. Then all human hope had failed; but then the Resurrection was near; and Christ's Victory was achieved. So it will be at the end of the World. When Antichrist rages most fiercely, then Christ will come.

(2) *Not to tempt* Pharaoh and the Egyptians by a feint. No; this would have been unworthy of God; but to exercise their faith also; to lead them to consider, that the same Almighty Power, Who had signally punished by Ten Plagues those who had rebelled against Him and resisted Him, and had miraculously delivered His people, would not fail to protect them now that they were delivered; and therefore to *try* Pharaoh and his subjects; to allow them an opportunity of showing whether they had been corrected by the divine visitation of the Plagues, and whether they had really repented of their sin.

(3) But if Pharaoh and the Egyptians were still hardened, then God would be more magnified even through their pride and rebellion, and would achieve a full and final triumph by means of the Red Sea. As the King and People of Egypt had drowned the innocent infant children of God's people (i. 22), they themselves would be overwhelmed by water; and God's People would be delivered from them by means of the same element (*Theodore*). Thus "God would be honoured upon Pharaoh and all his hosts, that the Egyptians might know that He is the LORD;" as the Prophet says, "The Spirit of the Lord led the people through the deep, to make to Himself a Glorious Name" (Isa. lxiii. 13, 14).

S. Irenæus draws a parallel between the Jews crucifying Christ, and being thus made instrumental in the salvation of the World, and the Egyptians pursuing the Israelites, and being made ministerial to the glory of God, and to the confirmation of our faith in Christ. "Ut ii per Egyptiorum, nos per Judæorum cæcitatem, accepimus salutem" (*Irenæus*, iv. 4. 7).

There is something significant in the name *Baal-zephon*, or *place of Typhon* (as *Gesenius* and others interpret it), over against which the Israelites encamped.

Typhon, as worshipped by the Egyptians, represented the Power of Evil, the malignant demon, the enemy of Osiris, and of all good. "Typhon," says *Mr. Sharpe* (Egypt. Myth. p. 8), "is the Author of Evil" (cp. *Mr. Deane*, Serpent Worship, p. 313, where he is described as a monster with a human head, and with arms and feet terminating in serpentine folds, and snakelike contortions).

Perhaps the Egyptians may have supposed, that the Evil Genius whom they worshipped, would be a Demon of ill to the Israelites who did not worship him. But God had said that "against all the gods of Egypt I will execute My judgments" (xii. 12). And this divine promise seems to have had a special fulfilment in the execution of the divine retribution in this place, where one of their gods was worshipped, and which bore his name. *S. Jerome* seems to have entertained this opinion, "Baal-zephon idoli arcana contemnimus" (*Mansio* iv.).

When we consider the prophetic significance of the Exodus, and of the passage of the Red Sea, this name, *Baal-zephon*, may appear more remarkable.

Israel, "God's firstborn," in his Exodus was a figure of Christ in His conquest over Satan, and of "the Church of the firstborn" who conquer by Him. His victory was a triumph achieved over the Power of Evil. At His Passion He encamped

over against *Baal-zephon*; His Church in this world encamps against the *Baal-zephon* of the spiritual Egypt. Satan rages against her, but Christ is with her, and the gates of hell shall not prevail against her (*Matt.* xvi. 18). She seems often to be "entangled in the land," and the "wilderness to have shut her in;" but she encamps there in faith, and sees "the salvation of God."

— *before it shall ye encamp by the sea*] The precise spot where the Israelites encamped, and where they crossed the Red Sea, cannot be determined. There is reason to believe that the Red Sea has receded considerably from the north during the last 3000 years: see *Bois Aymé*, *Niebuhr*, and others quoted by *Winer*, R. W. B. ii. 71; and *Kalisch*, p. 233.

Some suppose the passage to have been to the south of *Atakah*, near the valley of *Bedeia*; but the breadth of the sea is said to be too great there for them to have passed in one night (*Robinson*, i. 93).

Others suppose it to have been more to the north, and nearer Suez, and not far from *Kolsoum* (*Kalisch*, pp. 239. 251: cp. *Stanley*, Palestine, pp. 86. 66). This northern site seems most probable, for though doubtless under their infatuation described in v. 17, the Egyptians might have been tempted to follow the Israelites almost any where, and have supposed it possible for themselves to go safely wherever the Israelites went, yet it is more likely that this would have been the case in a more northerly position, where the sea is narrower and shallower, than in a spot where it is more than twelve miles broad. The various opinions may be seen in *Winer*, ii. pp. 72, 73; *Kilto's* Hist. of Palestine, i. 77; *Niebuhr's* Description of Arabia, pp. 409—414. *Mr. R. S. Poole* in *Dr. Smith's* B. D. i. 148. 598; ii. 1017; and in the elaborate article by *Mr. Hayman*, *ibid.* ii. p. 1748.

6, 7. *And he made ready his chariot—And he took six hundred chosen chariots, and all the chariots of Egypt*] Which was famed for horses and war chariots, similar to the Greek and Roman cars (*Homer*, II. v. 837; *Herod.* 113; *Virgil*, Georg. iii. 108). On the Egyptian military forces, especially in chariots for battle (which may be seen represented in ancient Egyptian pictures in the British Museum and elsewhere), see *Rosellini*, ii. p. 232; *Wilkinson*, i. 288. 335; *Hengstenberg*, p. 127; and *Mr. R. S. Poole's* article on Egypt, in *Dr. Smith's* B. D. i. pp. 503. 511; and *Ibid.* p. 296.

The chariots of Pharaoh are here stated to be *six hundred*. Here is an evidence of veracity.

It has been alleged, by some recent writers, that there are *exaggerations* in the numbers of the Israelites in the *Mosaic* narrative, and that we ought not to be surprised that there are such exaggerations in Exodus, *because* "exaggerations are common in the writings of Herodotus, Livy, and other classical historians, and also in the history of Josephus." As a specimen of the exaggeration of Greek historians, it has been observed, that they speak of "five millions and a half in the army of Persia" invading Greece, and overcome by the handful of Greek warriors at Marathon.

But there is no such analogy between the two cases.

If the Bible had been written by a Hebrew Herodotus, a Livy, or a Josephus, we might indeed have had exaggerations; but the exaggerations would *not* have been in the number of the Israelites, but of their enemies, the Egyptians; in order that greater glory might accrue to Israel from the overthrow; and we should have had a *diminution* of the number of Israelites for a similar reason.

It is observable that *Josephus*, whose tendency it is to imitate the classical historians in their high colouring of historical events, in order to obtain greater glory for their own nation, adds to Pharaoh's army 200,000 footmen, and 50,000 horsemen (*Ant.* ii. 15. 3), of which the Bible says *nothing*.

k ver. 4.

1 ch. 6. 1. & 13. 9.
Num. 33. 8.
m ch. 15. 9.
Josh. 24. 6.

every one of them. ⁸ And the LORD ^k hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^l the children of Israel went out with an high hand. ⁹ But the ^m Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

n Josh. 24. 7.
Neh. 9. 9.
Ps. 34. 17. &
107. 6.
o Ps. 106. 7, 8.

¹⁰ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ⁿ cried unto the LORD. ¹¹ And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth

p ch. 5. 21. & 6. 9.

out of Egypt? ¹² *Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

q 2 Chron. 20.
15, 17.
Isa. 41. 10, 13, 14.
|| Or, for whereas
ye have seen the
Egyptians to day,
&c.
r ver. 25.
Deut. 1. 30. &
3. 22. & 20. 4.

¹³ And Moses said unto the people, ^q Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: || for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. ¹⁴ The

LORD shall fight for you, and ye shall ^s hold your peace.

2 Chron. 20. 29. Neh. 4. 20. Isa. 31. 4. s Isa. 30. 15.

And, as classical historians *exaggerated* the numbers of the enemies of their own nations, so they *extenuated* the force of their own countrymen. If Moses had been an Herodotus, he would not have assigned so many as six hundred thousand male adults (i. e. about 2,500,000 souls in all) to the Israelitish side, and so few as six hundred chosen chariots to the Egyptians.

There is no reason to suppose any error here.

At the same time one general remark may be added as to the numbers in our present copies of Holy Scripture.

Copyists are peculiarly prone to err in the transcription of numbers; and there may be probably some numerical inaccuracies in some of our present Manuscripts and Translations of the Bible; and yet some modern critics and historians do not scruple to charge the *Sacred Text* itself with those errors, as if the *Text* were the same thing as an *incorrect copy* of it; and they even proceed to ground their own theories, concerning the Inspiration of the Bible, on their own confusion of the *Sacred Original* with *erroneous transcripts* of it.

— *captains*] Heb. *shalishim*: τρισδρας (*Sept.*), from *shalish*, a third, explained by S. Jerome (in Ezek. xxiii.) to mean the nobles of the second rank after the king, but by Origen as those picked soldiers who fought in sets of three in chariots. See *Gesen.*, p. 828; *Keil*, p. 404, and on 2 Sam. xxiii. 8, asserts that it means “adjutants of the king.”

9. *all the horses and chariots of Pharaoh, and his horsemen, and his army*] Rather, *all the chariot horses* (*Onkelos, Kalisch*), and *riding horses, and his army*. The Sacred Text is speaking of chariots, their horses, their drivers, and riders on horses. See 1 Kings iv. 26. *Gesen.*, p. 693; *Keil*, p. 404; and cp. *Clemens Rom.*, i. 51; and *Hengstenberg*, Egypt, pp. 127–129; *Kalisch*, pp. 242. 245:

It has been said by some that Pharaoh and the Egyptians had *no cavalry*; but see ch. xv. 1.

“Some put their trust in chariots, and some in horses; but we will rejoice in the Name of the Lord our God” (Ps. xx. 7). The Egyptians trusted in their chariots and their horses; “but He Who maketh the Clouds His chariot, and rideth on the wings of the Wind” (Ps. civ. 3); and “Who rideth upon the Heavens as on a horse” (Ps. lxxviii. 4), and “Who is to be praised in His Name *Jah*,” He also rode on His chariots and horses. The Prophet Habakkuk describes Him as a mighty Conqueror, riding upon “chariots and horses of salvation,” and carrying His people through the sea: see Hab. iii. 8. 13. A noble picture of God’s Victory over the horses and chariots of Egypt, and applicable in a still higher sense to the Victory achieved by Him Who rode upon the Cross, as upon a car of triumph, and conquered his foes: see below, on Col. ii. 15.

— *his army*] Of infantry. An ancient representation of the Egyptian phalanx may be seen in *Mr. Poole’s* Article on Egypt, in *Smith’s B. D.* i. pp. 503, 504.

10. *they were sore afraid*] And they murmured against their Deliverer (v. 11, 12). Notwithstanding that they were 600,000 men, and had seen God’s miracles in Egypt. Here is a

candid confession, confirming the truth of the historian. He does not flatter the Hebrew Nation; he does not disguise their failings. We may compare the honest avowal of the two Apostolic Evangelists, St. Matthew and St. John, confessing the weakness of faith of the Apostles and Disciples at the time of our Lord’s death, when He was about to overthrow our ghostly enemy, and to redeem the World. See Matt. xxvi. 56. John xx. 19. Cp. Luke xxiv. 21.

The ancient Hebrew Church received the Pentateuch as true, and as divinely inspired, although it records the unbelief of the Hebrew Nation. Here is a proof of the truth and inspiration of the Pentateuch: see above, *Introd.* p. xxxiii.

12. *Let us alone, that we may serve the Egyptians*] See here an image of the temper of those who reject the Cross of Christ, and prefer the service of this World.

13. *the Egyptians whom ye have seen to day*] Rather, *as you have seen*; that is, in the same condition as you now see them, confident of victory. Hereafter you will see them prostrate at your feet. See v. 30; so *Sept.*, *Onkelos*, *Augustine*.

So, in a spiritual sense, though we still see our spiritual foe, yet he has no longer the same power that he had before Christ’s triumph over him, and before our Exodus. Christ has taken away his sting.

14. *The LORD shall fight for you, and ye shall hold your peace*] This announcement, and the previous exhortation, “Fear ye not, stand still, and see the salvation of the LORD, which He will show to you to-day,” declare that when human help and hope failed, the divine arm wrought salvation, and the divine arm alone; and that the duty of the Israelites was to have faith in Him, and look with patience and trust for their deliverance.

Thus in a striking manner the victory of the Lord at the Red Sea exhibits the true character of its great Antitype in the History of Mankind, the Deliverance of the World by the “LORD OUR RIGHTOUSNESS.”

When we were without help and hope, when, as far as man was concerned, we were ready to be devoured by our enemies, then His own arm wrought salvation (Isa. lxxiii. 5); then by His free grace He delivered us (see Rom. in. 20; ix. 11; xi. 6. Eph. ii. 9. 2 Tim. i. 9); then “the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost” (Titus iii. 4, 5). The Evangelical Prophet, Isaiah, in his sublime prophecy, appointed by the Church to be read as the Epistle on the Monday before Easter, couples the deliverance of Israel in the passage of the Red Sea with our Deliverance from our spiritual Enemy by the Redemption wrought for us in the Passion and Resurrection of Christ. “Who is this that cometh from Edom?” He remembered the days of old, *Moses* and his people, saying, “Where is He that brought them up out of the sea with the shepherd of his flock, that led them by the right hand of *Moses* with his glorious

¹⁵ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: ¹⁶ But 'lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. ¹⁷ And I, behold, I will "harden the hearts of the Egyptians, and they shall follow them: and I will *get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. ¹⁸ And the Egyptians 'shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

¹⁹ And the angel of God, "which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: ²⁰ And it came between the camp of the Egyptians and the camp of Israel; and "it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

²¹ And Moses "stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and "made the sea dry land, and the waters were "divided. ²² And "the children of Israel went into the midst of the sea upon the dry ground: and the waters were 'a wall unto them on their right hand, and on their left.

²³ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And it came to pass, that in the morning watch "the LORD looked unto the host of the

t ver. 21 26,
ch 7. 19.

u ver. 8.
ch. 7. 3.
x ver. 4.

y ver. 4

z ch. 13. 21. &
23. 20. & 32. 34
Num. 20. 16.
Isa. 63. 9.

a See Isa. 8. 14.
2 Cor. 4. 3.

b ver. 16.

c Ps. 66. 6.

d ch. 15. 8.
Josh. 3. 16. &
4. 23.
Neh. 9. 11.
Ps. 74. 13. &
106. 9. & 114. 3.
Isa. 63. 12.
e ver. 29
ch. 15. 19.
Num. 33. 8.
Ps. 66. 6. &
78. 13.
Isa. 63. 13.

1 Cor. 10. 1. Heb. 11. 29.

f Hab. 3. 10.

g See Ps. 77. 17, &c.

arm, dividing the water before them, to make himself an everlasting name?" (Isa. lxiii. 1—12.)

^{15. go forward]} Here was a trial of their faith, and therefore the Apostle says, "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do, were drowned" (Heb. xi. 29).

^{16. lift thou up thy rod, and stretch out thine hand over the sea, and divide it]} Lest it might be said that the division of the Sea was due to natural causes, God commanded Moses to perform a visible act, in order that Moses might be known to be the doer of it in obedience to the divine will, and by the operation of the divine power; Moses was careful to say that it was "the LORD Who caused the sea to go back, and made the sea dry land," v. 21. The rod of Moses is regarded by many of the Fathers as an emblem of the Cross of Christ, by which He saves His people, and overcomes their enemies.

— *divide it*] See v. 21, the waters were divided; an answer to those who revive the ancient fiction (see *Euseb.*, *Præp. Ev. ix. 27*), and allege that it was only by taking advantage of the low tide that the Israelites crossed over the bed of the sea: see also v. 22, "The children of Israel went into the midst of the sea, and the waters were a wall unto them on their right hand and on their left;" and v. 29: cp. *Ps. lxxi. 5; lxxiv. 14; cvi. 9. Neh. ix. 11. Isa. lxiii. 12;* and St. Paul's assertion, "Our fathers passed through the sea," 1 Cor. x. 1, 2.

The passage of the Red Sea seems to be referred to by *Diodorus Siculus* (iii. 39), who relates, that by a great ebb the whole gulf once became dry, the waters gathered on the opposite side so that the bottom was visible, and then a violent flood filled up the bed again; and *Artapanus* (apud *Euseb.*, *Præp. Evang. ix. 27*) says, that the inhabitants of Heliopolis (*On*, in Egypt) relate that the king of Egypt, at the head of a great army, and accompanied by the sacred animals, pursued the Jews, who had carried off with them the wealth of the Egyptians; and that Moses, having been directed by a divine vision to strike the sea with his rod, touched the water with it, which divided itself, and the army went through on a dry road; but when the Egyptians tried to do the same and followed after them, fire flashed upon them, and the sea returned to its former place and drowned them: comp. *Clem. Alex.*, *Strom. i. p. 149.*

^{19. the angel of God]} See *Gen. xxii. 11. Exod. iii. 2; xiii. 21;* and *xxiii. 20. Euseb.*, *Dem. Ev. v. 11; S. Cyril de Ador. p. 86*, who says, "By the Angel is signified Christ."

As a specimen of the care with which the Hebrews preserved and analyzed the Sacred Text, it may be observed that their

Rabbis have noticed here that each of these three verses (19, 20, 21) has seventy-two letters.

^{20. it was a cloud and darkness to them, but it gave light by night to these]} The words *to them* and *to these* are not in the original, but have been rightly supplied by ancient Versions, e.g. the *Syriac* and *Onkelos*: cp. *Kalisch*, p. 249.

Such are all God's manifestations. They have a dark side and a light side. Such was Christ Himself (see *Luke ii. 34*). Such are all the means of grace (2 Cor. ii. 16). Such especially are the Holy Scriptures (see on *Rev. ix. 13—19*; and on *Rev. xi. 5*). Such is the present History of the passage of the Red Sea. To the Rationalist, who cavils at it, it is mere cloud and darkness; but to the reverent reader of Scripture it is a pillar of fire, and gives light by night; he sees in it an evangelical vision of Christ, Who by His Death and Resurrection brought life and immortality to light.

^{22. the waters were a wall]} Moses is commanded by God to stretch out his rod over the sea, that it may cleave asunder to receive the people of God. The elements obey; and the waters, which they had dreaded, become to them a wall on the right hand and on the left: the waves stand up on a heap, and the billows bow down before them. The liquid becomes solid, and the bottom of the sea becomes like dust, that the people of God may pass over dryshod. Learn hence the goodness of the Creator; if thou obeyest His voice, and keepest His law, the elements themselves will serve thee (*Origen*).

^{23. the Egyptians pursued]} Thou art baptized into Christ by water and the Holy Spirit; but remember that Egyptians are pursuing thee, and desire to bring thee back into bondage, namely, "the rulers of this world, and spiritual wickedness in high places;" but march on, turn not back, they will be drowned in the abyss, and thou "wilt sing a new song, the song of Moses and of the Lamb" (*Rev. xv. 3*). *Origen*, *Hom. 5*.

^{24. the morning watch]} About two in the morning. Before the captivity, the Hebrews reckoned three watches in the night: the first from six to ten p.m. (*Lam. ii. 19*); the second from ten p.m. to two a.m. (*Judg. vii. 19*); the third from two a.m. to dawn (1 Sam. xi. 11). In our Lord's time they reckoned four: see *Matt. xiv. 25*.

"In the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians," and delivered His people. So "in the fourth watch of the night JESUS went unto His disciples, walking on the sea" (*Matt. xiv. 25*). "And JESUS rose from the dead early in the morning on the first day of the

Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, ²⁵ And took off their chariot wheels, || that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^h fighteth for them against the Egyptians. ²⁶ And the LORD said unto Moses, ⁱ Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. ²⁷ And Moses stretched forth his hand over the sea, and the sea ^k returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ^l† overthrew the Egyptians in the midst of the sea. ²⁸ And ^m the waters returned, and ⁿ covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. ²⁹ But ^o the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

³⁰ Thus the LORD ^p saved Israel that day out of the hand of the Egyptians; and Israel ^q saw the Egyptians dead upon the sea shore. ³¹ And Israel saw that great [†] work which the LORD did upon the Egyptians: and the people feared the LORD, and ^r believed the LORD, and his servant Moses.

XV. ¹ Then sang ^a Moses and the children of Israel this song unto the LORD, and spake, saying,

wēlek” (Mark xvi. 9), and troubled the host of the spiritual Egypt, and took off her chariot wheels, and overwhelmed our ghostly Enemy in the Red Sea of His own Blood.

— *troubled the host of the Egyptians*] With a fierce storm: see Ps. lxxvii. 18, 19. Probably of thunder and lightning: cp. *Joseph.*, Ant. ii. 16. 3. Moses says nothing of the storm; he only says, “The Lord looked through the pillar of fire and of the cloud.” The sober simplicity of his language is an evidence of truth.

^{25. that they drave them heavily}] Or, *he drave them on with violence*. So *Sept.*, *Arabic*. God drave them on with the storm of His fury into the deep, after their wheels were taken off.

^{27. in the midst of the sea}] So our spiritual enemies are shaken off (see marg.) in Baptism (*Tertullian* de Baptism. cp. 9; *S. Cyril. Hieros.*, Cat. i.; *S. Hilar.*, in Ps. 67; *S. Prosper* de Promiss. i. 38, who applies the words of Micah vii. 19, “He will have compassion upon us, he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.”)

^{28. not so much as one of them}] It has been questioned by many whether Pharaoh himself perished. This seems to be affirmed in xv. 9, 10, and Ps. cxxvi. 15; and so *Clemens Rom.*, Epist. i. 51; and so *Theodoret*, Qu. 25, and *Milton* (P.L. xii. 195).

The Egyptians, who had killed the children of the Israelites by water (i. 22), were themselves destroyed by water: “where-withal a man sinneth, thereby he is punished” (*Wisdom* xi. 16, xviii. 5).

^{30. dead upon the sea shore}] When the sea returned to its strength (v. 27), and the waters, which had been like a wall on the right and the left, came together, as it were, with a violent collision and crash, every thing between them would be hurled upward to the surface, and the force of the current, which, it appears, set eastward, would carry bodies and arms also to the eastern shore.

^{31. the people feared the LORD, and believed the LORD, and his servant Moses}] Cp. 1 Cor. x. 1, 2.

CH. XV.] THE SONG OF MOSES.

Moses began and ended his career in the wilderness with a Song of praise to God: see Deut. xxxii. Here is an evidence of unity in the Pentateuch.

This triumphal hymn is divided into two portions, one *retrospective* and *historical* (vv. 1—12), which celebrates the deliverance of Israel; the other *prospective* and *prophetic* (vv. 13—18), which pre-announces the effects which will be produced by that glorious event upon heathen nations, such as Philistia, Edom, Moab, and which anticipates the blessedness of the future settlement of Israel in the land of Promise, and the establishment of God’s worship in a sanctuary there.

It consists of three strophes, each of which opens with the glorification of the Lord, and closes with the mention of the overthrow of the Egyptians His enemies: see vv. 2—5, 6—10, 11—16.

As to the structure of this Divine Poem, some Jewish writers, who were desirous of conciliating the popular mind of Greece and Rome, have asserted that it is composed in hexameter verse (*Josephus*, Ant. ii. 16. 4; cp. iv. 8. 4; vii. 12. 3; cp. *Philo* de Vit. Cont. p. 901); and some modern writers have endeavoured to reduce it to the laws of various classical metres. But these efforts are futile, and grounded on erroneous notions as to the genius of Hebrew poetry.

The rhythm of this song, and of Hebrew poesy generally, will be easily appreciated by all who pay attention to the parallelism of its different parts, which answers the same purpose as the *strophe* or *antistrophe* of lyrical composition; and is more effective in this respect, that the response follows more rapidly on the original utterance, and they are linked together like the suffrages in the iterative strain of a well-ordered Liturgy.

The three principal kinds of parallelism in this song are:—

(1) The *synonymous* or *repetitive*: see v. 2 (second half) . 3, 4. 6. 8. 11. 14. 17.

(2) The *antithetical*: see vv. 16. 19.

(3) The *synthetical*, with a co-ordination, or progress of thought, which leads the mind onwards: see vv. 1, 2 (first half), 5. 7. 10. 12, 13. 15.

(4) A rapid replication: see v. 9. Cp. *Kalisch*, pp. 260, 261; and *Bp. Lowth*, Prælect. xix.; and *Bp. Jebb*; and the essays of *Herder* and others; and the Authors on Hebrew music referred to by *Winer*, R. W. B. ii. 121; and *Wright*, in *Smith’s* Bib. Dict. ii. 442—445.

Some critics in modern times have denied the *genuineness* of this song, and have asserted that it was later than the age of Moses, and even than the building of the Temple at Jerusalem, because it refers to the structure of God’s sanctuary on the holy mountain there (see on v. 17). But these allegations are refuted by the consideration that the Lord’s victory over the Egyptians, and the deliverance of His people, were pledges and earnest that all His promises to Israel would be fulfilled, and gave a natural occasion for a prophetic revelation of His future mercies to them: see *Keil*, pp. 408. 411. 413.

Besides, it is enough to remember that its genuineness is avouched by the Holy Spirit in the New Testament: see Rev. xv. 3, where mention is made of *the Song of Moses* as a well-known song; and no other song of Moses can there be meant than the present.

This song is recited by the Jews in their Synagogues on the seventh day of the Passover, when the passage of the Red

I will ^bsing unto the LORD, for he hath triumphed gloriously :

The horse and his rider hath he thrown into the sea.

² The LORD is my strength and ^c song,

And he is become my salvation :

He is my God, and I will prepare him ^d an habitation ;

My ^e father's God, and I ^f will exalt him.

³ The LORD is a man of ^g war : the LORD is his ^h name.

⁴ ⁱ Pharaoh's chariots and his host hath he cast into the sea :

^k His chosen captains also are drowned in the Red sea.

⁵ ^l The depths have covered them :

^m They sank into the bottom as a stone.

⁶ ⁿ Thy right hand, O LORD, is become glorious in power :

Thy right hand, O LORD, hath dashed in pieces the enemy.

⁷ And in the greatness of thine ^o excellency thou hast overthrown them that rose up against thee :

Thou sentest forth thy wrath, *which* ^p consumed them ^q as stubble.

⁸ And ^r with the blast of thy nostrils the waters were gathered together,

^s The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.

⁹ ^t The enemy said, I will pursue, I will overtake,

I will ^u divide the spoil ; my lust shall be satisfied upon them ;

I will draw my sword, my hand shall || destroy them.

¹⁰ Thou didst ^x blow with thy wind, ^y the sea covered them :

b ver. 21.

c Deut. 10. 21.
Ps. 18. 2. & 22. 3.
& 59. 17. & 62. 6.
& 109. 1. &
118. 14. & 140. 7.
Isa. 12. 2.
Hab. 3. 18, 19.
d Gen. 28. 21, 22
2 Sam. 7. 5.
Ps. 132. 5.
e ch. 3. 15, 16.
f 2 Sam. 22. 47.
Ps. 99. 5. &
118. 28.
Isa. 25. 1.
g Ps. 24. 8.
Rev. 19. 11.
h ch. 6. 3.
Ps. 83. 18.
i ch. 14. 28.
k ch. 14. 7.
l ch. 14. 28.
m Neh. 9. 11.
n Ps. 118. 15, 16
o Deut. 33. 26.

p Ps. 59. 13.
q Isa. 5. 24. &
47. 14.
r ch. 14. 21.
2 Sam. 22. 16.
Job 4. 9.
2 Thess. 2. 8.
s Ps. 78. 13.
Hab. 3. 10.
t Judg. 5. 30.
u Gen. 49. 27.
Isa. 53. 12.
Luke 11. 22.
|| Or, *repossess*.
x ch. 14. 21.
Ps. 147. 18.
y ver. 5. ch. 14. 28.

Sea is supposed by them to have taken place, and has been embodied in their daily liturgy (*Hooker* E. P. V. xxvi.).

For the Christian reader, the "*Song of Moses*" has a special interest, because the Holy Spirit in the Apocalypse puts it into the mouth of the saints redeemed by the blood of Christ, and glorified in heaven. After their victory they stand on the sea of glass,—formerly troubled, but now calm as crystal,—and mingled with fire, a record of judgment,—“and they have harps of God, and they sing the *Song of Moses*, the servant of God, and the *Song of the Lamb*, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of the nations. Who shall not fear Thee and glorify Thy Name? For all the Nations shall come and worship before Thee, for Thy judgments are made manifest.”

Thus the Holy Spirit teaches us to see in the Exodus from Egypt, and in the Passage through the Red Sea, a figure of our own deliverance and victory in Christ; and the *Song of Moses* has been consecrated for ever into a holy Epinicion of the Church (see above, note before chap. xiv.; and on Rev. xv. 3; and *Introduction* to the Apocalypse, pp. 148, 149). It is well said by an ancient Father, that “the things of the Old Testament were types of those of the New. The Law was the shadow, but the body is of Christ. The Red Sea is a figure of Baptism; the Cloud a type of the Spirit; Moses was a figure of Christ; his rod, of Christ's cross; Pharaoh and the Egyptians, of our spiritual foes; and as the Israelites, when they crossed the Red Sea, were delivered from them, so are we delivered from our enemies when we are baptized into Christ” (*Theodoret*, Qu. 37: cp. *Mather* on the Types, pp. 156—158).

1. *Then sang Moses and the children of Israel*] It has been supposed by some of the Rabbis that they sang *antistrophically*, the one responding to the other; or that Moses first sang each verse, and then the people followed (*Philo* de Agricult. i. p. 312). This song was probably sung near the site now called *Ayun Musa*, or *Well of Moses*, on the eastern side of the northern part of the Red Sea (*Burckhardt*, ii. 702; *Robinson*, i. 90; *Ritter*, Erdk. xiv. 824).

— *I will sing unto the LORD*] So Miriam answers, *Sing ye to the Lord* (v. 21), and the song ends with an ascription of glory to the Lord, “The Lord shall reign for ever and ever,” a divine intimation from this—the first Hymn in the Bible—that the true end of Hymnology is to glorify God by the rehearsal of His mighty and merciful acts (see Col. iii. 16); an important principle which seems to have been too often for-

gotten in modern times, as is shown more at length in the Preface to “*The Holy Year*,” Lond. 1863.

2. *The LORD*] JAH in the original here; an abbreviated poetical form of JEHOVAH, or derived from the ancient pronunciation (*Gesen.*, p. 335; *Kalisch*, p. 265), and added to many proper names.

It has a special significance to the Christian, as being adopted by the Church Universal upon Earth, and by the Church glorified in Heaven, in “HALLELU-JAH, the Lord God Omnipotent reigneth” (Rev. xix. 4. 6).

— *my strength*] My might, and therefore the subject of my thanksgiving and praise: see 1 Chron. xvi. 27. Ps. xxix. 1. Cp. Ps. viii. 2 with Matt. xxi. 16. *The Lord is my strength*: these words are often used by the prophets when celebrating the future glories of CHRIST: see Ps. cxviii. 14. Isa. xii. 2.

— *I will prepare him an habitation*] Rather, perhaps, *I will make him glorious*, I will glorify him. The original Hebrew word is the *hiphil* conjugation from *navah*, and signifies to adorn (*Gesen.* 538: cp. 524). It is, however, connected with the root *naah*, to sit, to dwell (*valaw*, *Gesen.*, p. 524), whence the variations in the Versions, both ancient and modern: cp. *Kalisch*, p. 266.

3. *a man of war*] See Habakkuk iii. 8, 9. So Christ also is described (Ps. xxiv. 8; xlv. 4. Rev. vi. 2; xix. 11).

— *the LORD is his name*] He has now manifested the full meaning of that glorious Name by His victory over false gods and over those who worship them: see above, on vi. 3; and xii. 12.

4. *hath he cast*] *hath He hurled*—as a stone from a sling.

5. *as a stone*] Never more to rise: said of the enemies of Christ, in Rev. xviii. 21.

6. *Thy right hand*] Here begins the second strophe (vv. 6—10) of the song; and in it there is an amplification of the former strophe, and a preparation for the third (vv. 11—18).

7. *The floods stood upright as an heap*] Or, *as a wall* (*τειχος*); *Septuagint*, ἐνδρῶν ὡς τεῖχος τὰ ὕδατα: and so *Onkelos*, a translation which gives the force and beauty of the original: the foaming billows and floods (*nozelim*, from *nozel*, flowing) were suddenly fixed upright like a wall (cp. xiv. 22), properly a mound (*neḏ*): cp. Josh. iii. 13. 16. Ps. xxxiii. 7; lxxviii. 14.

— *the depths were congealed in the heart of the sea*] Literally, were drawn together, from *kapha*, to bind, whence *kippaon*, ice. The image has been happily transferred to the celebrated glacier of Chamounix, the “*Mer de glace*.”

10. *Thou didst blow with thy wind*] *Eusebius* adopted these

- They sank as lead in the mighty waters.
- 11 ^a Who is like unto thee, O LORD, among the || gods?
Who is like thee, ^a glorious in holiness,
Fearful in praises, ^b doing wonders?
- 12 Thou stretchedst out ^c thy right hand, the earth swallowed them.
- 13 Thou in thy mercy hast ^d led forth the people which thou hast redeemed:
Thou hast guided them in thy strength unto ^e thy holy habitation.
- 14 ^f The people shall hear, and be afraid:
^g Sorrow shall take hold on the inhabitants of Palestina.
- 15 ^h Then ⁱ the dukes of Edom shall be amazed;
^k The mighty men of Moab, trembling shall take hold upon them;
^l All the inhabitants of Canaan shall melt away.
- 16 ^m Fear and dread shall fall upon them;
By the greatness of thine arm they shall be as still ⁿ as a stone;
Till thy people pass over, O LORD,
Till the people pass over, ^o which thou hast purchased.
- 17 Thou shalt bring them in, and ^p plant them in the mountain of thine inheritance,
In the place, O LORD, which thou hast made for thee to dwell in,
In the ^q Sanctuary, O Lord, which thy hands have established.
- 18 ^r The LORD shall reign for ever and ever.
- 19 For the ^s horse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^t the LORD brought again the waters of the sea upon them;
but the children of Israel went on dry land in the midst of the sea.
- 20 And Miriam ^u the prophetess, ^v the sister of Aaron, ^w took a timbrel in her
- z 2 Sam. 7. 22.
1 Kings 8. 23.
Ps. 71. 19. &
86. 8. & 89. 6, 8.
Jer. 10. 6. &
49. 19.
|| Or, mighty
ones?
a Isa. 6. 3.
b Ps. 77. 14.
c ver. 6.
d Ps. 77. 15, 20.
& 78. 52. & 80. 1.
& 106. 9.
Isa. 63. 12, 13.
Jer. 2. 6.
e Ps. 78. 54.
f Num. 14. 14.
Deut. 2. 25.
Josh. 2. 9, 10.
g Ps. 48. 6.
h Gen. 36. 40.
i Deut. 2. 4.
k Num. 22. 3.
Hab. 3. 7.
l Josh. 5. 1.
m Deut. 2. 25. &
11. 25.
Josh. 2. 9.
n 1 Sam. 25. 37.
o ch. 19. 5.
Deut. 32. 9.
2 Sam. 7. 23.
Ps. 74. 2.
Isa. 43. 1, 3. &
51. 10.
Jer. 31. 11.
Tit. 2. 14.
1 Pet. 2. 9.
2 Pet. 2. 1.
p Ps. 44. 2. &
80. 8.
q Ps. 78. 54.
r Ps. 10. 16. &
29. 10. & 146. 10.
Isa. 57. 15.
s ch. 14. 23.
Prov. 21. 31.
t ch. 14. 28, 29.
u Judg. 4. 4.
1 Sam. 10. 5.
x Num. 26. 59.
y 1 Sam. 18. 6.

words as an expression of thankfulness for the victory of Constantine over Maxentius (Eccl. Hist. x. 9). And hence the motto on the medals of Queen Elizabeth at the destruction of the Spanish Armada, "Affavit Deus, et dissipantur."

— *They sank*] were rolled down: Judg. vii. 3; Ges. 710.

11. *Who is like unto thee, O LORD, among the gods?*] See xii. 12. Here begins the third and last strophe: see v. 6. The words in the Hebrew here are *Micamocah baelim Jehovah*, which are said to have been inscribed on the standard of the *Maccabees* in their struggles against Antiochus Epiphanes, the Syrian Pharaoh, and a type of Antichrist; and some suppose that from the initial letters of these words the *Maccabees* derived their name: see *Buxtorf de Abbreviaturis*, p. 131; and *Prideaux*, Connexion, at B.C. 166; but see below, on Judg. iv. 21.

The name of the archangel *Michael* also expresses the same truth. See below, on Jude 9; and Rev. xiii. 4, the rival claim of the enemy of Christ: cp. also the name of the prophet *Micaiah* (1 Kings xxii. 8).

— *Fearful in praises*] A remarkable expression. So great is God's glory, so awful His majesty, that even the saints and angels praise Him with fear (*A Lapide*).

12. *Thou stretchedst out thy right hand, the earth swallowed them*] A saying which was fulfilled in the highest sense in Christ's Death and Resurrection, by which "Death was swallowed up in victory" (1 Cor. xv. 54).

13. *Thou in thy mercy hast led forth the people which thou hast redeemed*] Also fulfilled in the highest sense by Christ's passage through the Red Sea of His own Death and Passion, by which He led forth the prisoners whom He redeemed (Zech. ix. 11, 12, part of the Proper Lesson for Easter Even).

— *Thou hast guided them in thy strength unto thy holy habitation*] In the prophetic vision of the future, he sees with the eye of faith the Israelites as already settled in Canaan, and on Mount Zion, the habitation of God (see v. 17. Isa. xxxiii. 20. Jer. i. 19). And the prophecy reaches far beyond, even to the heavenly Canaan, and to the everlasting Jerusalem, where they sing the song of Moses and of the Lamb (Rev. xv. 3).

14. *The people*] Rather, the nations, the enemies of God's people,—Philistia, Edom, Moab (v. 14, 15).

— *shall hear*] Literally, *have heard*. This and other verbs in this and the next verse are in the *past* tense; the prophet sees future events as already present.

— *Palestina*] Here used for Philistia: cp. Gen. xxi. 34. *Joseph*, Ant. i. 6. 2; *Reland*, Palæst. p. 38. And since the maritime frontier land of Philistia was the best known to the Greeks and Romans, therefore the name of that region was applied by them to the whole of Canaan: cp. *Winer*, R. W. B. ii. 186; *Stanley*, Palestine, p. 257. For the fulfilment of this prophecy, see Josh. v. 1.

15. *Edom*] See Deut. ii. 4. Num. xx. 21. Judg. xi. 17.

— *Moab*] See the fulfilment in Num. xxii. 3.

17. *the mountain of thine inheritance*] A prophecy of the erection of God's sanctuary on Mount Moriah: cp. Ps. lxxviii. 54, 55. Isa. lvii. 13: see above, on v. 1. The eye of Moses was illumined by the light of the Holy Spirit, Who sees "the end from the beginning."

18. *The LORD shall reign for ever and ever*] A triumphant close to this divine hymn, which is re-echoed by the voices of the redeemed in the Apocalypse (xix. 6).

THE SONG OF MIRIAM.

This song of Miriam, for the delivery of Israel,—which was a figure of Mankind's Redemption in Christ,—is one of the golden links of inspired prophecy, uttered by women (types of the Church), which connect the song of Sarah for the birth of Isaac, with the song of Hannah for the birth of Samuel, and with the *Magnificat* of Mary the mother of CHRIST. See above, Gen. xxi. 6; below, 1 Sam. ii. 1.

20. *Miriam*] The same name as *Mariam*, or *Mary*. "Because no Greek word ends in *m*, it was necessary to alter the termination to make it current in their language. The Jews derive the name from the bitterness of the Egyptian bondage. And as Miriam was exalted, to be one of them who brought the people of God out of the Egyptian bondage (Micah vi. 4), so was the Blessed Virgin Mary exalted, to become the mother of that Saviour, Who, through the Red Sea of His Blood, hath wrought a plenteous redemption for us, of which that was but a type" (*Bp. Pearson* on the Creed, Art. iii. p. 169).

hand; and all the women went out after her ² with timbrels and with dances.

²¹ And Miriam ^a answered them,

^b Sing ye to the LORD, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea.

²² So Moses brought Israel from the Red sea, and they went out into the wilderness of ^c Shur; and they went three days in the wilderness, and found no water. ²³ And when they came to ^d Marah, they could not drink of the

waters of Marah, for they were bitter: therefore the name of it was called

|| Marah. ²⁴ And the people ^e murmured against Moses, saying, What shall we drink? ²⁵ And he ^f cried unto the LORD; and the LORD shewed him a tree,

^g which when he had cast into the waters, the waters were made sweet: there he ^h made for them a statute and an ordinance, and there ⁱ he proved them,

²⁶ And said, ^k If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^l diseases upon thee, which I have brought upon the Egyptians: for I am the LORD ^m that healeth thee.

²⁷ ⁿ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

^z Judg. 11. 34. &
21. 21.
² Sam. 6. 16.
Ps. 68. 11, 25.
149. 3. & 150. 4.
^a 1 Sam. 18. 7.
^b ver. 1.

^c Gen. 16. 7. &
25. 18.
^d Num. 33. 8.

|| That is, *Bitterness*, Ruth 1. 20.
^e ch. 16. 2. &
17. 3.
^f ch. 14. 10. &
17. 4.
^g See 2 Kings
2. 21. & 4. 41.
^h See Josh. 24. 25.
ⁱ ch. 16. 4.
^j Deut. 8. 2, 16.
^k Judg. 2. 22. &
3. 1, 4.
^l Ps. 66. 10. &
81. 7.
^m Deut. 7. 12, 15.
ⁿ Deut. 28. 27, 60.
^o ch. 23. 25.
^p Ps. 41. 3, 4. &
103. 3. & 147. 3.
^q Num. 33. 9.

Some learned Roman Catholic expositors (e. g. *A Lapide*) suppose Miriam to have been unmarried, because her husband is not mentioned in Scripture. But the Jews suppose her to have been married. *Josephus* says that Miriam was the wife of Hur (Antiq. iii. 2. 4); according to the *Talmud* (Sotah ii.) she was the wife of Caleb, and Hur was her son. How uncertain is Jewish History apart from the Bible!

— the prophetess] *Nebiah*, from *nabi*: see above, on vii. 1. So the Blessed Virgin Mary prophesied, when she sang her Magnificat (Luke i. 46—55).

— a timbrel] Rather, the timbrel, her timbrel. Cp. Gen. xxxi. 27. Job xxi. 12. 2 Sam. vi. 5.

²¹ *Miriam answered them*] The men. Moses led the men, Miriam the women, in responsive chorus to the men. Here was an intimation of the future glory of the Church as it is in Christ, Who has exalted women, by His birth from the Blessed Virgin, and has espoused to Himself the Bride, and in “whom is neither male nor female” (Gal. iii. 18). This has never been realized in the Jewish Synagogue (cp. *Buxtorf*; Syn. Jud. cap. xiv.), nor in any other communion, but that of the Christian Church,—the mystical body of the “Seed of the Woman.”

²² *wilderness of Shur*] The upper portion of the desert, now called *Dschifar*, which stretches from Egypt, and along the eastern shore of the Red Sea to the s.w. of Palestine. See Gen. xvi. 7; xx. 1; xxv. 18. 1 Sam. xv. 7; xxvii. 8. *Winer*, R. W. B. 435. It is called the wilderness of *Etham* in Num. xxxiii. 8. The word here rendered so is rather *and*.

On the route of the Israelites from the Red Sea to Sinai, see *Dr. Hayman*, Bibl. Dict. ii. 1750.

²³ *Marah*] i. e. *bitter*. After victory comes trial. Immediately after His Baptism in Jordan, Christ,—the first-begotten Son,—was led into the wilderness to be tempted of the Devil; and He “was an hungred, and was with the wild beasts.” See on Matt. iv. 1, 2. Mark. i. 13. Luke iv. 2.

So it was also with God’s firstborn, Israel. As soon as they have been “baptized in the cloud, and in the sea” (1 Cor. x. 1, 2), they enter the wilderness, and come to *Marah*, and are tempted.

The site of *Marah* is perhaps at *Howarah*, about thirty-three miles from *Ayun Musa* (*Burckhardt*, ii. 777; *Robinson*, i. 97; *Seetzen*, iii. 117; *Winer*, ii. 55).

²⁴ *the people murmured*] *Murmured*: the Hebrew word here is from the root *lun*, to pass the night, to tarry, and (in the *niphal* and *hiphil* conjugations) to be obstinate; thence to complain, and murmur; and it is expressive of the sullen, stubborn spirit which the Israelites too often showed in the wilderness. Cp. xvi. 2. Num. xiv. 27; xvi. 41; xvii. 5. It is rendered in the *Sept.* by γογγύω, which indicates more of active expression of discontent, and which is applied to them by St. Paul (1 Cor. x. 10), and is adopted in the Gospels to describe the temper of the descendants of Israel in the days of Christ (Luke v. 30. John vi. 41; vii. 32).

²⁵ *the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet*] A tree, *ξύλον* (*Sept.*), the same word as is used in the New Testament for the Cross (1 Pet. ii. 24). And God said to Moses at Marah, “I am the Lord that healeth thee” (v. 26). These things “are figures of us” (ῥήματα ἡμῶν, 1 Cor. x. 6). “Do not be dismayed (says *S. Jerome*), if after a spiritual victory thou comest to *Marah*. The Passover itself was to be eaten with bitter herbs. Thy ^l trial worketh experience, and experience hope, and hope maketh not ashamed” (Rom. v. 3—5). And into the bitter waters if you cast the wood of the tree of Christ’s Cross, and the mystery of the Lord’s passion, all thy Marahs will be changed into sweetness.” See *S. Jerome*, Mans. v. Cp. *Tertullian* adv. Jud. c. 13, “Nos de sæculi calamitatibus extracti, siti pereuntes, ligno passionis Christi aquam edulcatam baptismatis potantes;” de Bapt. c. 9; *Justin M. c.* Tryphon. c. 86; *S. Cyprian* de Zelo, ad finem; *S. Cyril*, Catech. 13; *S. Cyril Alex.*, Glaphyr. p. 284, and de Ador. v. p. 155; *Theodoret*, Qu. 26; and *Augustine*, Qu. 57, “Per lignum aquas dulces fecit, præfigurans gratiam et gloriam Crucis;” and c. Faust xii. 30. Cp. Rom. v. 3; vi. 3. 2 Cor. i. 5—10. Gal. iii. 13. 1 Pet. ii. 21; and Rev. xxii. 2.

The passage of *Tertullian* c. Judæos, c. 13, is preceded (*Ibid.* c. 10—12) and is followed (c. 14) by a summary of the prophecies and types of Christ, especially those which refer to His Cross. Such a summary, presented to us by a Christian Author of the third century, can hardly fail to be read with great interest by the Christian student.

Another ancient Father observes, that this text may be applied also spiritually to the Law of Moses itself. The Law taken literally, as the Jews take it, is *bitter*. Circumcision,—the law of leprosy, sacrifices, and other Levitical ordinances,—are *bitter* to flesh and blood; but let them be spiritualized; let us cast into their bitter waters the wood of the Cross, and they become sweet: “The letter killeth” (when taken alone), “but the spirit giveth life” (2 Cor. iii. 6. *Origen*, Hom. 7).

²⁶ *I am the LORD that healeth thee*] As I have healed these waters, so will I heal thee, and keep thee safe from the diseases of Egypt: cp. Deut. xxviii. 27. 60. This is verified spiritually by the Great Physician, Whose Cross is the Tree of Life, which bears leaves for the healing of the Nations: see on Rev. xxii. 2.

²⁷ *they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters*] *Elim* (i. e. trees), probably in what is now called the *Wady Gharandel* (*Niebuhr*, iii. 95; *Robinson*, i. 100. 105; *Wellsted*, ii. 38. 779; *Keil*, p. 416). It was a beautiful oasis in the barren wilderness, and still abounds with fountains of water, and is adorned with palm-trees and tamarisks. Shaw found there nine fountains, and a large number of palm-trees. The word rendered wells would be better translated springs.

a Num. 32. 10, 11.

b Ezek. 30. 15.

XVI. ^a And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. ² And the whole congregation of the children of

After His temptation in the wilderness, Christ proceeded to call His *Twelve Apostles*, and *Seventy Disciples*. "After victory (says *S. Jerome*) comes the *Marah* of temptation; and after temptation comes refreshment." The People of God come to *Elim*, where are Twelve Fountains, and Seventy Palm-trees. Here we may see a figure of the *Twelve Apostles*, whose streams are derived from the Fountain of Living Waters, Christ, and which irrigate and refresh the World with the pure rivers of divine truth. Near these Twelve Fountains are *Seventy Palm-trees*, the emblems of Christ's *Seventy Disciples*. Cp. *Tertullian* c. *Marcion*. iv. 24; *Origen*, in Num. Hom. 27. Let us drink the waters of those Apostolic streams of Christian doctrine, and let us feed on the sweet fruits of those trees of victory (Rev. vii. 9), and gird up our loins for our march through the wilderness to our heavenly Canaan. *S. Jerome*, Mans. vi. Cp. *Tertullian* c. *Marcion*. iv. c. 13, who says, "Duodecim fontes Elim; duodecim gemmas in tunica Sacerdotali Aaronis; duodecim lapides ab Jesu (Joshua) de Jordane electos; totidem et Apostoli portendebantur, fontes et amnes rigaturi desertum, et ut gemmæ illuminaturi sacram Ecclesiæ vestem." Cp. the notes below, on Luke x. 1.

— they encamped there by the waters.] The Church of God encamps beside the waters of Apostolic doctrine, which flow from the well-spring of salvation in Christ, and she abides in safety beneath the shade of the palm-trees, the pledges and emblems of victory and glory in heaven (Rev. vii. 9).

The spiritual interpretation given to these verses by an ancient Father deserves notice:—

"If we look merely at the letter of the history, it imports us not much to know what was the first place to which the Israelites came, and what the second. But if we explore the hidden mystery here, we find a spiritual order. First, the People come to *Marah*. This represents the bitterness of the Law of Moses without Christ. The water of the Law is made sweet by the wood of the Cross (see above, on v. 25). And after *Marah* they come to *Elim*, with its twelve wells, and seventy palm-trees. The Church passes from the Law to the Gospel, preached not only by the Twelve Apostles, but by the Seventy Disciples, in whom the World sees palms of victory won for Christ. We, who are the true people of God, march on from the Old Testament to the New. But the Jews are still at *Marah*, drinking its bitter waters; for God has not yet shown them the wood of the Cross, by which those waters are sweetened. As the Prophet says to them, 'Except ye believe, ye shall not understand' (Isa. vii. 9, *Sept.*). *Origen*, Hom. 7.

CHAP. XVI.—PRELIMINARY NOTE ON THE HISTORY OF THE WANDERINGS OF ISRAEL IN THE WILDERNESS.

The following chronological data are to be observed in reading the following history:—

The Israelites leave Egypt in the spring, the 14th of Abib, the first month (Exod. xii. 6).

They enter the wilderness of Sin on the 15th day of the second month (Exod. xvi. 1) of the first year.

They arrive at Sinai on the first day of the third month (Exod. xix. 1) of the first year. The Law given (xix. 11).

The Tabernacle is set up on the first day of the first month of the second year: see below, on xl. 2. 17.

The Laws contained in the whole of the Book of LEVITICUS are delivered to Moses in the Tabernacle at Sinai, in the interval between the beginning of the first month of the second year and the twentieth of the second month. They were given by God to Moses, on the supposition that the Israelites would be obedient to His Word, and would proceed forthwith into the Promised Land, from the confines of which they were only eleven days' journey when they were at Sinai (Deut. i. 2).

The Israelites observe the Passover at Sinai on the fourteenth day of the first month of the second year (Num. ix. 1–5).

This was, probably, the only Passover which was observed in the wilderness.

On the first day of the second month they are numbered, and their tents are ranged about the Tabernacle (Num. i. 1; ii. 2).

They leave Sinai on the twentieth day of the second month of the second year (Num. x. 11. Deut. i. 6), on their way to Canaan, and soon arrive at *Kadesh-barnea*, on its confines;

But they murmur against God on the return of the spies, whom they sent from *Kadesh*, and who searched the land forty days, and they are condemned by God for their unthankfulness, unbelief, disobedience, and rebellion, to wander forty years, i. e. thirty-eight more years—in the wilderness (Num. xiii. 1–33; xiv. 1–34).

After this condemnation there is a great gap in the history. The generation which rebelled is blotted out from the pages of God's book: see below, Num. xv. 1; xix. 1.

There is a hiatus of thirty-eight years between the fourteenth chapter of Numbers and the twentieth chapter.

In the twentieth chapter of Numbers the Israelites reappear,—a new generation,—at *Kadesh*, the same place at which they had arrived thirty-eight years before (Num. xx. 1).

At the beginning of the fortieth year of their wanderings they are no nearer to Canaan than they had been in the second year.

They had made no progress as a Nation, because they had disobeyed God.

In that fortieth year Miriam dies, in the beginning of the year (Num. xx. 1); and in the fifth month of that year Aaron dies (Num. xxxiii. 38); and in the end of that fortieth year Moses dies (Deut. i. 3; xxxiv. 5).

The contents of the whole of the Book of Deuteronomy belong to that one year, the fortieth: see Deut. i. 3. That Book is a farewell address of the great Leader of Israel, now ready to depart, and to be with God.

After thirty-eight years' waiting, under the Law, Israel, rejected at *Kadesh-barnea*, was brought, after the death of Moses, by Joshua into Canaan. So in the Gospel, the impotent man, after waiting thirty and eight years, under the shade of Bethesda with its five porches—(regarded by some as emblematic of the five books of Moses; *Augustine*, in Joann. v. 2),—was raised and restored by JESUS CHRIST, the true Joshua: see below, note on John v. 2. 5.

1. they took their journey from Elim] The Christian Church regards the passage of the Red Sea as figurative of Christ's Death and Resurrection; and the fourteenth chapter of Exodus is appointed to be read on Easter Day; and the sixteenth and seventeenth chapters are read on the Monday in Easter week: see above, xiv. 1.

—the wilderness of Sin] Probably they marched past the fountains of *Murkha*, through what is now called the valley of *Mukatteb*, or *Inscriptions* (from the inscriptions on the rocks there; *Laborde*, *Raumer*), or through the broader valley to the south-east, *Wady Feiran* (*Robinson*), and so arriving at *Wadi-esk-Sheikh* (cp. *Stanley*, p. 39, who supposes them to have gone by *Wady Shellal*, *Wady Mukatteb*, to *Wady Feiran*, and its great mountain, *Serbal*).

See, however, *Strauss*, *Graul*, *Knobel*, and others, quoted by *Keil*, p. 419, who suppose that on account of the narrowness of some parts of the pass from *Murkha* through *Mukatteb* and *Feiran*, the Israelites would not have been led by that way, but that they went from *Gharandel*, by the high and wide sandy plain of *Debbet er Ramle* (which lies eastward of the former route), to Sinai; and that the murmuring, mentioned in v. 21, was in this sandy plain.

S. Jerome observes, that the whole desert tract of country to Mount Sinai was called *Sin*.

A station is mentioned in the Book of Numbers, which is not specified here, viz. the station "at the Red Sea" (Num. xxxiii. 10, 11), perhaps at the entrance of *Wady Taiybeh*, a beautiful valley, overgrown with tamarisks, and which opens on the Red Sea, by *Ras Zelimeh*. Probably no remarkable event took place there.

It was observed, by ancient expositors, that there is the same relation between the Book of Exodus and the thirty-third chapter of Numbers, as there is between a Book of Travels, which records what is memorable, and an Itinerary or Map, which exhibits the names of places, but does not profess to give any details concerning them.

On the localities mentioned in this chapter, and on the Mosaic history of the wanderings generally, the reader may be referred to the *Rev. Henry Hayman's* articles, in *Dr. Smith's* Bibl. Dict., "Marah," "Massah," "Meribah," "Rephidim," "Sin, Wilderness of," "Sinai," "Wilderness of the Wanderings," &c., ii. p. 1755.

Israel murmured against Moses and Aaron in the wilderness: ³ And the children of Israel said unto them, ⁴ Would to God we had died by the hand of the LORD in the land of Egypt, ⁵ when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

⁴ Then said the LORD unto Moses, Behold, I will rain ⁶ bread from heaven for you; and the people shall go out and gather ⁷ a certain rate every day, that I may ⁸ prove them, whether they will walk in my law, or no. ⁵ And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and ⁹ it shall be twice as much as they gather daily.

⁶ And Moses and Aaron said unto all the children of Israel, ¹ At even, then ye shall know that the LORD hath brought you out from the land of Egypt: ⁷ And in the morning, then ye shall see ² the glory of the LORD; for that he heareth your murmurings against the LORD: and ¹ what are we, that ye murmur against us? ⁸ And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but ⁹ against the LORD.

⁹ And Moses spake unto Aaron, Say unto all the congregation of the children

2. the whole congregation—murmured against Moses and Aaron] At Marah, only a part of the people had murmured (xv. 23, 24), here the whole congregation murmur; and here they murmur against Moses and Aaron. An evidence of truth. They had now been a month and fourteen days absent from Egypt; their gratitude for their deliverance was becoming faint; and the provision which they had brought with them had probably failed, and instead of marching towards Canaan, they were being led farther and farther from it, into the wilderness. For another stage in this progress of discontent, see xvii. 2, 3.

3. Would to God we had died by the hand of the LORD] They do not yet venture to murmur against the LORD; they murmur against Moses and Aaron for taking them out of Egypt, where they might have died, in the natural order of things, by the hand of the LORD; "Ye have brought us forth into this wilderness to kill us, to kill this whole assembly (the LORD's people) with hunger." Thus they set Moses and Aaron against the LORD; as their descendants set Moses against Christ. Matt. xxii. 24. John ix. 28. Acts vi. 11. 14. But Moses said in reply, "Your murmurings are not against us, but against the LORD;" and St. Peter said to Ananias, "Thou hast not lied unto men, but unto God" (Acts v. 4).

—when we sat by the flesh pots] See Num. xi. 5, "We remember the fish which we did eat in Egypt freely, the cucumbers, the melons, and the leeks, and the onions, and the garlick."

MANNA PROMISED.

4. I will rain bread from heaven] A plain assertion from God Himself, that the supply of manna was miraculous, and not (as some have supposed) a natural provision: see on v. 14, 15. The Septuagint here has the present tense, ἐὰν ὦα, I am raining, which is a better rendering of the original than the future; and describes not a single act, but a continual supply.

—the people shall go out and gather a certain rate every day] Literally, the people shall go out and gather the thing of the day in his day, viz. what is enough for that day's eating, and no more: a phrase which explains the petition in the LORD's prayer, "Give us this day our daily bread:" see on Matt. vi. 11. Luke xi. 3; and Matt. vi. 31—34. The Septuagint has correctly, τὸ τῆς ἡμέρας εἰς ἡμέραν.

—that I may prove them] That I may see by this daily provision whether they trust in Me for their daily subsistence in the wilderness; or whether they persist in murmuring against Me: cp. Theodoret, Qu. 31.

5. on the sixth day they shall prepare] Hence it would seem that the Manna began to be given on the first day of the week (see vv. 21, 22), the day on which God began to create, the day on which Christ rose from the dead, and on which He appeared to His Apostles; the day on which the Holy Spirit came down from heaven.—the LORD's Day.

Here is a figure of the blessings which are rained down from heaven on Mankind, in the Church of God, particularly on the LORD's Day, in prayer, in the preaching and hearing of God's Word, and the Ministry of the Sacraments. The True Manna comes down in copious abundance, and is rained about our tents on that day: cp. Origen, Hom. 7, who adds, "Hence let the Jews understand that even before the Law 'the LORD's Day was preferred to their Sabbath.'"

The sixth day of the week was the day of the Creation of the First Adam, and it was the day of the Death and Passion of the second Adam, by which new life and food is given to all true Israelites: and this divine food, which comes from God, is to be gathered and prepared by man for the heavenly Sabbath and eternal Rest, which "remaineth to the People of God" (Heb. iv. 9).

This duty of gathering and preparation for eternity was signified by the precept concerning the Manna, "The people shall go out and gather a certain rate every day, that I may prove them; and on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather in on any other day." Thus their faith and obedience was proved; and so our faith and obedience is proved by our going out, and gathering, and preparing for Eternity. The sixth day (Friday) is called ἡ παρασκευή, the preparation, in the Gospels (Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54, a name still retained in Greece), as being the preparation for the Hebrew Sabbath.

6, 7. At even, then ye shall know that the LORD hath brought you out from the land of Egypt] The LORD, not we: see v. 3. There are two parallel members in this sentence, "At even—Egypt," "And in the morning—LORD."

—ye shall see the glory of the LORD] In the cloud,—toward the wilderness, and not toward Egypt, showing that the LORD (not Moses and Aaron, on any mere motion of their own) had led them out of Egypt, and was leading them toward the wilderness, and not directly to Canaan.

God had expressly revealed to Moses His will, that as soon as the People were delivered from Egypt, and before they went to Canaan, they should come and worship Him at Horeb, where He had revealed Himself to Moses: see iii. 12.

8. in the evening flesh—in the morning bread] "Ad vesperam mortuus est Christus in infirmitate carnis propter delicta nostra; mane resurrexit propter justificationem nostram, et apparuit discipulis, qui resurrexerat in virtute, et nos pane de celo pascit" (S. Aug.): cp. v. 12 "between the two evenings;" the time when the Passover was killed (xii. 6), and when Christ died.

—what are we? your murmurings are not against us, but against the LORD] Cp. 1 Sam. viii. 7; and so St. Peter and St. John said, "Why look ye on us?" (Acts iii. 12,) and to Ananias, "Thou hast not lied to men, but unto God" (Acts v. 4), and see our LORD's words, Luke x. 16.

n Num. 16. 16. of Israel, "Come near before the LORD: for he hath heard your murmurings.

¹⁰ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. ¹¹ And the LORD spake unto Moses, saying, ¹² I have heard the murmurings of the children of Israel: speak unto them, saying, "At even ye shall eat flesh, and 'in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

¹³ And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. ¹⁴ And when the dew that lay was gone up, behold, upon the face of the wilderness there lay "a small round thing, as small as the hoar frost on the ground. ¹⁵ And when the children of Israel saw it, they said one to another, || It is manna: for they wist not what it was. And Moses said unto them, * This is the bread which the LORD hath given you to eat. ¹⁶ This is the thing which the LORD hath

c ver. 7.
ch. 13. 21.
Num. 16. 19.
1 Kings 8. 10, 11.
p ver. 8.
q ver. 6.
r ver. 7.

s Num. 11. 31.
Ps. 78. 27, 28. &
105. 40.
t Num. 11. 9.

u Num. 11. 7.
Deut. 8. 3.
Neh. 9. 15.
Ps. 78. 24. &
105. 40.
|| Or, What is this? or, It is a portion.
x John 6. 31, 49, 58. 1 Cor. 10. 3.

12. At even] Literally, *Between the two evenings*.
¹³ At even the quails came up] Literally, the quail, called *δρυγός* by Josephus, *δρυγοψήρυς* by Sept., the "King quail" (Ant. iii. 1. 5). The article is used with the singular noun in a collective sense (Gesen., § 109). This bird abounds, says Josephus, in those regions.

God brought the quails to feed His People in the wilderness, as He afterwards sent the ravens to feed Elijah. "I have commanded the ravens to feed thee," 1 Kings xvii. 4. 6. The miraculous feeding with the quails was repeated about a year after this: see Num. xi. 31. Ps. cv. 40.

So Christ fed the People in the wilderness twice, Matt. xiv. 20; and xv. 37. Mark viii. 19, 20.

— in the morning the dew lay] Literally, in the morning there was a layer of dew; a layer, *shecabah*, from *shacab*, to lie down; and the text goes on to say, that the layer of dew arose (as from its bed on the ground), and then the manna appeared.

14. round] Or, "divested of its covering," peeled off, scaled; the original word, which is only found here, is from the root *chasaph*, to strip off: see Gesen., p. 295; and so Onkelos; Syriac. Other interpreters suppose it to mean congealed, crystallized, or crusted together like ice: see Keil, p. 422.

On the figurative meaning of this remarkable word, see further, on v. 16.

THE MANNA.

15. It is manna] Rather, *What is this?* as in the margin, and so Sept., Vulg., Syriac, Arabic, Onkelos, and Josephus, iii. 6. Some (as Gesen. 481) think it means gift. Canon Cook supposes it to be Egyptian for "white manna." But the old rendering seems best: see Pfeiffer, Kalisch, Keil.

Manna? what is it? Signifying that it was a Mystery. So it is with its Antitype, the human body of Christ, God Incarnate; and so it is with the Body of Christ in the Holy Eucharist. We may well call it Manna; for we cannot solve the Mystery. Let us not pry curiously into it; but believe and adore Him, Who is the living Bread that came down from heaven (John vi. 35. 50. 58), and has taken our Nature in very deed, and joined it to God; and Who gives Himself to be our heavenly Manna, our Bread of Life, in the Holy Communion of His blessed Body and Blood (John vi. 51-58).

— And Moses said unto them, This is the bread which the LORD hath given you to eat] Although it is true that Manna is found upon some shrubs in parts of the Arabian desert, and also falls sometimes like dew from heaven (see the testimonies of Niebuhr, Ehrenberg, Shaw, Breitenbach, and others in Gesenius, p. 581; Kalisch, pp. 287, 288; Robinson, i. pp. 170. 550; and of Burckhardt, Seetzen, Ritter, in Keil, p. 424; cp. Winer, R. W. B. ii. 53; Stanley, Palest. p. 26; Stow, article in Bib. Dict. ii. 229; Fairbairn, Typol. ii. 65), yet this fact does not in any way derogate from, but rather confirms, the authority of the Sacred History concerning the supply of the Israelites with Manna during their forty years' sojourn in the wilderness.

At the Creation, God made all things from nothing, and then rested from His works. He does not now create new things, but according to His sovereign will He uses what He

has already created by His Almighty Power. He did not create a new species of bird in order to feed the Israelites with flesh; He sent quails in miraculous abundance, like the sand of the sea (Ps. lxxviii. 27), at the very time when they were needed, to supply the hunger of more than two millions of People. And He did not create an entirely new species of bread, but provided a miraculous supply in new combinations, and with new circumstances, of what was already in existence.

There is some likeness between the Manna now found, and that which was supplied to the Israelites, but there is also great dissimilitude in various respects. The Manna which is now found, hangs on the twigs of the tamarisk shrub; and does not cover the ground; and it is not hard, so as to be ground in mills, but soft like wax; and it is only collected in small quantities. About 700 pounds weight of Manna is collected in a year in the Arabian peninsula, which is not the thousandth part of what the Israelites would have needed for a single day. And the Manna of which we read in Exodus was rained down from heaven, and lay upon the ground around the tents of the Israelites, and was supplied daily, with the exception of one day in the week (which weekly exception made the daily miracle more striking), for nearly forty years, and sustained them during that time.

The Holy Spirit, in describing the supply of the Manna, appears to suggest this doctrine with regard to it. He calls it *Angels' food* (Ps. lxxviii. 25), *bread from heaven* (v. 4, and Ps. lxxviii. 23, 24), something already existing in a mysterious condition, and for mysterious purposes, but not wholly new.

This view is further illustrated by considering the divine Antitype,—the Son of God Incarnate. He Himself has taught us that the Manna was a figure of Himself (see John vi. 48-51), Who is God, coming down from heaven to feed the Israel of God in their earthly pilgrimage.

The Divine Nature is from Eternity; the Human Nature was made by God at the Creation. The Incarnation of Christ was a new combination of the two Natures, for the spiritual life and food of all the faithful children of Abraham in their wanderings to their heavenly Canaan. Christ is the true Manna, given to all. He is also the "hidden Manna" (see on Rev. ii. 17); because the Mystery of His Incarnation, and of His feeding us with Himself, is a hidden Mystery, only to be apprehended by faith. When He fed the five thousand in the wilderness, He did not create any thing new, but multiplied the five barley loaves and two fishes into food for them all.

Let it not therefore perplex us, that we find Manna now in the desert of Mount Sinai, hanging on its shrubs, and dropping down like dew on its soil. We see human Nature every where about us. But what we do not see, except with the eye of faith, is the living Bread "which cometh down from heaven," and feeds our souls and bodies to eternal life. Though we may see some earthly resemblances to the Manna, with which the Israelites were fed in the wilderness, we do not see the Angelic food itself; we do not hear now that Manna causes surprise to the pilgrims in the wilderness, and that they ask, "What is it?" as men did when Christ, the true Manna, came down from heaven (John vi. 31, 32. 41. 50. 58). We do not hear it called a food which "the fathers of the Israelites had not

commanded, Gather of it every man according to his eating, ^y an omer [†] for every man, *according to* the number of your [†] persons; take ye every man for *them which are* in his tents. ¹⁷ And the children of Israel did so, and gathered, some more, some less. ¹⁸ And when they did mete *it* with an omer, ² he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. ¹⁹ And Moses said, Let no man leave of it till the morning. ²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. ²¹ And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

²² And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. ²³ And he said unto them, *This is that* which the LORD hath said, To morrow is ^a the rest of the holy sabbath unto the LORD: bake *that*

^a Gen. 2. 8.
ch. 20. 8. &
31. 15. & 35. 3. Lev. 23. 3.

known" (Deut. viii. 3), as the true Manna is. We do not find, that however much or little of the Manna of Arabia may now be gathered, it fills an omer for each man. But we know that the Son of God is no respecter of persons; that He took the common nature of all men; that He tasted death for every man (Heb. ii. 9), and gave Himself for all (Rom. viii. 32. 1 Tim. ii. 6). We do not see that Manna is any where supplied continuously in all seasons in such large quantities as to feed two millions of souls. But we do know, that Christ, the true Manna, feeds all the myriads who hunger for Him; and we know that He must be gathered daily for the Sabbath of Eternity.

"Was it a new thing?" is a question which has been discussed by Critics and Naturalists with regard to the literal Manna; and the solution of the question concerning the Type is to be found in the *Antitype*. It is to be found in Christ. He was the New Man; and yet He is from Eternity. By His coming down from heaven, and His taking of our nature, He gave us Angels' food, and bread from heaven. In this living Bread, this heavenly Manna, there was a new combination of what was old, even from Everlasting, and it makes "all things new;" it gives new hopes, new joys, new powers, hopes of a blessed Resurrection, and a glorious Immortality (John vi. 53—58). On the Manna as a type of Christ, see *S. Ambrose*, Epist. 64.

16—23. *This is the thing which the LORD hath commanded* We are taught by Christ Himself that the Manna was a type of Himself (John vi. 48—51), and see what is said by St. Paul (1 Cor. x. 1. 3. 6).

(1) The Manna came down from heaven. So Christ.

(2) When it came down, it was covered with dew (vv. 13, 14). So Christ with the dews of God's holy Spirit. He was a free gift of God's gracious favour. He came like the Manna, freely and plentifully to all. The Manna fell in the wilderness in a time of distress. So Christ came into a fainting world in the hour of its greatest need. The Manna is described as "small" and "divested of its covering" (v. 14). May not the word there used represent figuratively the character of Christ, the true Manna, in His Incarnation and Coming down from heaven, when He divested Himself of the glory which he had in heaven, and appeared upon earth, and made Himself little in man's eyes, and of no reputation, and humbled Himself, and took on Him the form of a servant? See Phil. ii. 7, 8. Compare the remarkable text (John xiii. 3) where Jesus, the true Manna, feeds His disciples, and *lays aside his garments*, and teaches humility. The word, as applied to the literal manna, is difficult of explanation; does it not find its interpretation in Him?

(3) It fell about the camp of Israel; so Christ came down to feed His People, and is ever giving the living Bread in His Word and Sacraments in His Church, and especially in the Holy Eucharist, by which the benefits of His Incarnation are bestowed on all faithful Israelites: see below, note at end of John vi.; and cp. *S. Ambrose*, Epist. Class. ii. Ep. 65; *S. Basil* de Spir. Sanct. c. 14; *Prosper Aquitan.* de Prom. i. 39.

(4) The People must go out to gather it; so all must go forth to gather the food which Christ gives. Heb. xiii. 13.

(5) They must go out in the morning; Christ is to be sought early. John xii. 35. Gal. vi. 10.

(6) They must gather it daily; Christ must be our daily bread.

(7) All had an equal portion (vv. 18. 22); there is no respect of persons with Christ: see Col. iii. 11; cp. Gal. iii. 28, 29. 2 Pet. i. 1.

(8) They must gather in God's appointed time and way: they must gather it on six days, but cannot gather it on the Sabbath; Christ must be sought in the ways of God's appointment; and it is too late to seek for Christ, in the grave.

(9) The miraculous supply ceased to fall on them when they came to Canaan; but they had a golden pot of Manna there as a remembrance; Christ will be the joy of the saints in heaven, and they will have an everlasting remembrance of the extraordinary mercies vouchsafed to them on earth.

(10) The worldly-minded disparaged it, and called it "light bread;" but doubtless to the faithful, who partook of the Manna in the wilderness, some gleams and glimpses were vouchsafed of Christ, and some portion of His sweetness was tasted by them (1 Cor. x. 1. 6); so Christ in His Word and Sacraments is slighted by the world; but to the faithful Israelite He is Angels' food; the living Bread; the Bread of immortality (Num. xi. 6; xxi. 5).

16. *an omer*] Omer, properly a sheaf (Lev. xxiii. 10—15), because it was the measure filled by the grains of one sheaf, equal to about four pints English. On the Hebrew measures, see *Gesen.* 661; *Winer*, R. W. B. ii. p. 40; *Bevan*, in *Smith's* B. D. ii. 1741. This measure is not to be confounded with the *chomer*, rendered *homer* in our Version, which contained ten ephahs.

— *in his tents*] Heb. *tent* (singular). How could such a vast multitude have been furnished with tents in the wilderness? We know that they had waggons (Num. vii. 1—6), and cattle to draw them (Exod. ix. 4; x. 26), and they came out with great substance (Gen. xv. 14). The word signifies here his abode or home, of whatever kind it was. Cp. *Dr. Benisch* on Colenso, p. 18.

18. *he that gathered much had nothing over*] That is (according to the ancient Hebrew exposition; see *Buxtorf*, Exerc. de Hist. Mannæ, p. 362), when they came to measure it in their tents, they found that, what was gathered, was an omer for each member of the family.

St. Paul teaches us the moral to be derived from this providential arrangement (see 2 Cor. viii. 15), and so directs our attention to the spiritual meaning of the whole history.

19. *Let no man leave of it till the morning*] For the moral reason of this, see Matt. vi. 11. 34.

20. *It bred worms, and stank*] But that which was gathered for the Sabbath did not breed worms and stink. If thou gatherest and hoarest up for the present life, thy substance will breed worms and be corrupt, but if thou layest up treasure for eternity, thy treasure will endure (1 Tim. vi. 17. *Origen*). Feed on Christ, and only hoard Him up for heaven.

23. *To morrow is the rest*] Lit. a rest, a Sabbath holy to the Lord. The Sabbath was therefore before the Decalogue (xx. 11); cp. vv. 25. 29, 30, where the law of the Sabbath is spoken of as a law already given by God; and see note above,

b ver. 20.

c ch. 20. 9, 10.

d 2 Kings 17. 14.
Ps. 78. 10, 22, &
106. 13.

e Num. 11. 7, 8.

f Heb. 9. 4.

g ch. 25. 16, 21.
& 40. 20.
Num. 17. 10.
Deut. 10. 5.
1 Kings 8. 9.
h Num. 33. 38.
Deut. 8. 2, 3.
Neh. 9. 20, 21.
John 6. 31, 49.
i Josh. 5. 12.
Neh. 9. 15.

which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ²⁴ And they laid it up till the morning, as Moses bade: and it did not ^bstink, neither was there any worm therein. ²⁵ And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. ²⁶ Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. ²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. ²⁸ And the LORD said unto Moses, How long ^drefuse ye to keep my commandments and my laws? ²⁹ See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. ³⁰ So the people rested on the seventh day. ³¹ And the house of Israel called the name thereof Manna: and ^eit was like coriander seed, white; and the taste of it was like wafers made with honey.

³² And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. ³³ And Moses said unto Aaron, 'Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. ³⁴ As the LORD commanded Moses, so Aaron laid it up ^gbefore the Testimony, to be kept. ³⁵ And the children of Israel did eat manna ^hforty years, 'until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. ³⁶ Now an omer is the tenth part of an ephah.

Gen. ii. 2; and *A Lapide* here. Here are three miracles marking the sanctity of the Sabbath:—(1) a double portion on the sixth day; (2) none on the seventh; (3) preservation of the Manna on the seventh day.

The Sabbath had a *retrospective* character, in that it was a record of Creation; and it is also *prospective and preparatory* to the rest or *sabbatism* (as St. Paul calls it) which "remaineth to the People of God" (see note on Heb. iv. 9). Well, therefore, might its spiritual meaning be explained by a command to lay up for the Sabbath, the type of Eternity.

It is called here the *holy sabbath*, or *sabbath of holiness*; showing that it is not to be a rest of *indolence*; but a rest *from* the world to God: a rest *from* Earth to heaven; a rest *from* the things of Time to those of Eternity. "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them" (Rev. xiv. 13).

²⁶. Six days ye shall gather it] We must gather spiritual food while we have time; and provide ourselves with all things needful for the Sabbath of Eternity. There is no more gathering then. See *S. Hilary's* beautiful words in Ps. 91,—*"Est hoc perfectum Sabbatum, hæc vera requies, cui omnia vitæ necessaria pridie præparare præcipimur. Judæi, &c.: (he then recites this history), "ita et nobis, æterna sabbata expectantibus, quibus illic possumus uti, sunt præparanda—orationibus, vigiliis, lectionum frequentia, jejunii voluntate, humilitatis tranquillitate, bonitatis operibus, castitatis nitore, virtute patientiæ. Hæc pridie in otium æterni sabbati sunt præparanda, ut sit nobis æterna lux, laudum Deo et cum angelorum choris hymnus æternus:"* cp. *S. Cyril de Adoratione*, vii. 234.

²⁹. abide ye every man in his place] Do not go out to gather it on the seventh day. From these words the Rabbis deduced a precept that no one should go on the Sabbath more than 2000 yards, the supposed distance of the Tabernacle from the farthest part of the camp; which they called a "sabbath day's journey:" see Acts i. 12; and *Ainsworth*, p. 61.

³¹. coriander seed] In shape, and white in colour. Num. xi. 7: cp. *Joseph*, iii. 1. 6.

— wafers] *ἐκφυλς* (*Sept.*); "simila" (*Vulg.*); a cake baked with oil (*Schleusner*).

— honey] And compared to oil, Num. xi. 8; and to bdellium in transparency: cp. Gen. ii. 12.

³³. And Moses said unto Aaron] After the Tabernacle had been made. Here is an *anticipation* (*Augustine*, Qu. 61): cp. Gen. xxv. 8. 1 Sam. xv. 54. Luke x. 17. 19—42. John xi. 2: cp. *Hengstenberg*, *Authent.* ii. pp. 207. 210.

— lay it up before the LORD] In a vase in the Holy of Holies: see Heb. ix. 4.

³⁴. before the Testimony] Cp. xxv. 16; 21, 22; the Ark of the Testimony, in which the two Tables were: see note on 1 Tim. ii. 6.

³⁵. And the children of Israel did eat manna forty years] It ceased immediately after the first Passover, which the Israelites kept on the East of Jordan (*Josh. v. 12*).

This sentence shows that the Book of Exodus did not pass out of the hands of Moses till a little before his death, and confirms the belief that the Five Books of Moses are to be regarded as forming one work: see above, *Introduction* to this Volume, p. xxix.; and Exod. i. 1: cp. *Hengstenberg*, *Auth.* ii. 209—211.

³⁶. Now an omer is the tenth part of an ephah] A sentence supposed by some to be an interpolation. But if we regard the Bible as it ought to be regarded, namely, as a book designed by God to be read by *all nations* in *all times*, we need no more be surprised by such statements as these, than we are by being told in the Gospels that Jordan is a river (*Mark i. 5*), or that the Passover is a Feast of the Jews (*John vi. 4*), or that the Feast of unleavened bread is called the Passover (*Luke xxii. 1*).

Besides, exactness is necessary in laws; and the Pentateuch was a Code (see ch. xxx. 13), as well as a History. There was, also, more need of defining what the *omer* was, because it might have been confounded with the *chomer*, rendered *homer* in our Version (*Isa. v. 10*, "an *homer* shall yield an *ephah*:" cp. *Ezek. xlv. 11. 13, 14*), which contained ten ephahs.

The *omer* is not mentioned elsewhere as a measure, and it seems to have been rather a household vessel, which every family possessed, and therefore it was more requisite to specify what the daily allowance here mentioned was. *Michaelis*, *Hengstenberg*, *Keil*.

On the measure of the ephah, see *Winer*, ii. 40; *Bevan*, in *Smith's B. D.* iii. 1742. According to the testimony of *Josephus* it would hold about eight and a half gallons; but the Rabbinical writers make it about four and a half gallons.

XVII. ¹ And ^a all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was no water for the people to drink.* ^{2b} Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^c tempt the LORD? ³ And the people thirsted there for water; and the people ^d murmured against Moses, and said, Wherefore is this *that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

⁴ And Moses ^e cried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^f stone me. ⁵ And the LORD said unto Moses, ^g Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^h thou smotest the river, take in thine hand, and go. ⁶ⁱ Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

Boeckh and Bertheau have adopted the former, *Thenius* the latter reckoning: see *Keil*, *Archæol.* ii. 141, 142.

CH. XVII. 1. *Rephidim*] Perhaps in the *Wady Feiran*, which opens out from *Wady Mukatteb* (*Stanley*, p. 40).

Others suppose Rephidim to be in *Wady-es-Sheikh*, which is to the N.E. of Wady Feiran. So *Robinson*, i. 179; and *Keil*, p. 428, who is of opinion that the route of the Israelites to Mount Sinai lay on the high and wide sandy plain, *Debbet-er-Ramle*, and so through *Wady-es-Sheikh*, and that Rephidim was at the entrance of this Wady, in the plain of *Er Rahah*: cp. above, on xvi. 1.

Two stations are omitted here, Dophkah (perhaps *El Tab-bacha*) and Alush: see Num. xxxiii. 12: cp. on xvi. 1.

2. *the people did chide*] Here is another stage in the progress of discontent. Before this they had murmured (see on xvi. 2); now they not only murmured, but *strove*: from root *rib*, to *strive vehemently*, literally, to *seize* (cp. *rapio*), especially by the hair (*Gesen*, p. 767), whence the name *Meribah*, the place of *striving*: see v. 7. The *Sept.* uses the word *λοιδοροῦμαι* here, to *revile* (cp. 1 Pet. ii. 23, where it is applied to Christ), a strong expression, implying insult: see v. 4.

— *wherefore do ye tempt the LORD?*] See v. 7. The word used here for to tempt is *masah*, whence the name of *Massah*, the place of *temptation* (Deut. vi. 16; ix. 22; xxxiii. 8. Ps. xcv. 8).

3. *Wherefore is this that thou hast brought us*] Another degree of discontent. Why hast thou made us to come up out of Egypt to kill us and our children and our cattle with thirst?

— *and our cattle*] The sacred writer calls attention therefore to the fact that they had cattle, and suggests to the reader the question, How were their cattle maintained for forty years in the wilderness? See above, note on xii. 38.

4. *they be almost ready to stone me*] Lit. *yet a little, and they will stone me*—as the Jews would have stoned Jesus (*John* viii. 59, &c.). The Jews receive the Pentateuch as true, and genuine, and inspired. Would they have ever received a document as true, genuine, and inspired, which records such discreditable things as these in this chapter concerning themselves, unless they had had irresistible evidence of its truth, genuineness, and inspiration? Consider the zealous fury of the Jews of later days against St. Stephen for blasphemy (as they called it) against Moses (*Acts* vi. 11). Here their own fathers are guilty of it. Would they have read this history (as they did) in their Synagogues as true, and as written by Moses, if it had not been, what they believed it to be? See above, *Introduction* to this Volume.

5. *take with thee of the elders of Israel*] Lest any one should say that water had existed there formerly. So our Lord took with Him witnesses of His miracles: see, for example, *Mark* v. 40; ix. 2. These things were not done in a corner. They challenged inquiry.

6. *in Horeb*] See on iii. 1.

THE SMITTEN ROCK.

— *thou shalt smite the rock, and there shall come water out of it, that the people may drink*] Here is a type of Christ smitten for our sakes, as St. Paul teaches (1 Cor. x. 4), and

refreshing all true Israelites with living spiritual water (*John* vii. 37—39) in their pilgrimage to their heavenly Canaan. He was smitten by the rod of Moses, being made subject for our sakes to the curse of the Law pronounced on disobedience (*Gal.* iii. 10, 13. *Isa.* liii. 4, 5). On this typical character of the Rock see also *Origen*, in *Exod.* Hom. xi. The rock gave no water before it was struck. *Justin Martyr*, c. Tryphon. § 114; *S. Basil* de Spirit. c. 14; *Prosper Aquitan.*, i. 39, who says, “Hæc Petra percussa in cruce sanguinem produxit et aquam, quâ nos sobrie inebriamur.”

The Rock was to be smitten, but only to be smitten *once*.

Christ was *once* smitten for our sins; He died once for all. He offered one sacrifice for sins, but now “He dieth no more” (*Rom.* vi. 9); and having offered one all-sufficient sacrifice on the Cross,—once for all (*Heb.* ix. 28; x. 26), He is set down at the right hand of God (see *Heb.* x. 12).

St. Paul says that the spiritual rock followed them (1 Cor. x. 4). That is, as the Psalmist and Isaiah testify, the Israelites had water flowing from the rocks in the wilderness as an *habitual consequence* of the once smiting of the Rock at Horeb (see Ps. lxxviii. 15, 20; cv. 41; cxiv. 8. *Neh.* ix. 15. *Isa.* xliii. 20; xlviii. 21).

Observe the accuracy of St. Paul’s language. He says that “they were all baptized” (*ἐβαπτίσαντο*, *aorist* middle voice, marking their own concurrence in the act) once for all “unto Moses, in the cloud, and in the sea.” But he then changes his tense (from the *aorist* to the *imperfect*), and says that they all *ἐπινον*, were drinking (drinking continually) “of the spiritual rock that was following them.”

St. Paul declares, also, that “that Rock which followed them was CHRIST,” that is to say, it was the divine Power of Christ, which not only made the Water to flow at Horeb, but was ever present with them, and gave a continual supply of Water in the wilderness; and the faithful among them received spiritual refreshment from Him.

In like manner, the benefits of the Death of Christ, Who was once smitten for our sakes, are ever flowing to us in our mortal pilgrimage through the wilderness of this world to our heavenly Canaan. The Fountain, which was once opened for sin and uncleanness (*Zech.* xiii. 1), is ever sending forth its cleansing streams, to wash away the sins of the world, in all ages, and in every land. In the Sacraments of Baptism and of the Lord’s Supper, its vivifying and healing influences are ever being applied, to the quickening of the dead in trespasses and sins, and to the healing of the spiritual diseases of those who come to them in faith with the eager craving of spiritual thirst for Christ.

On one occasion the supply of water in the wilderness was suspended; this was at Kadesh-barnea, after thirty-eight years’ wandering in the desert. Doubtless this suspension was designed by God Himself to try the faith of the People and of Moses himself; and to teach a salutary lesson to all ages of the Church. On that occasion, Almighty God commanded Moses —not to strike the Rock, which had been once smitten, and once for all—but to speak to it. But Moses disobeyed the command, and smote the Rock twice. Moses also claimed to himself the power and the honour of bringing water out of the Rock. “Must we fetch you water out of the Rock, ye rebels?”

k Num. 20. 13.
Ps. 81. 7. & 95. 8.
Heb. 3. 8.
|| That is, *Tentation*.
|| That is, *Child-
ing, or, Strife*.
1 Gen. 36. 12.
Num. 24. 20.
Deut. 25. 17.
1 Sam. 15. 2.
m Called *Jesus*.
Acts 7. 45.
Heb. 4. 8.
n ch. 4. 20.

o James 5. 16.

And Moses did so in the sight of the elders of Israel. ⁷ And he called the name of the place ^k || Massah, and || Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

⁸ Then came Amalek, and fought with Israel in Rephidim. ⁹ And Moses said unto ^m Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with ⁿ the rod of God in mine hand.

¹⁰ So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ And it came to pass, when Moses ^o held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹² But Moses' hands were heavy; and they took

And for this sin Moses was excluded from Canaan (see Num. xx. 1—13; xxvii. 14. Deut. xxxii. 48—51. Ps. cvi. 32).

The lesson thus taught is, that Christ, once smitten, is not to be smitten any more. The Rock is now to be *spoken to*. The Christian Minister does not *sacrifice* Christ afresh,—as Rome says,—but *he speaks to the Rock*. “*Accedit verbum ad elementum et fit sacramentum*.” By the application of God's Word in the ministry of the Sacraments, he brings forth Divine Virtue from the Rock, and he applies the Divine Virtue of the Sacrifice once offered. He applies it to the regeneration and renovation of the soul; and he does this by the power of Christ. The Christian Priest may *not* say, “Must we fetch you water out of the Rock?” he may *not* smite it, as if it was *he* who gave the water, and as if the people were to look to *him* as the author of their life and health; but he regards himself only as an instrument in God's hands, to be governed by God's Will and Word, and he refers all the efficacy of his ministry to God, and to God alone, through Christ. See below on Num. xx. 1—13, and on 1 Cor. x. 4.

In a secondary sense, the Rock smitten, and flowing with water, represents Christ, the Incarnate Word, as pouring forth by His death the living waters of His holy Word. If Christ had not been crucified, we should never have been able to understand the Old Testament. If His side had not been pierced, and shed forth blood and water, we should all have perished with thirst, not of water, but of the Word of God (*Origen*).

Some of the first European travellers in the region of Mount Sinai supposed that the Rock which was smitten by Moses at Rephidim may still be identified (see *Pococke*, Description, i. 215; and *Shaw*, quoted by *Kalisch*, p. 307: cp. *Kitto*, Illustrations, iii. 121—125). An obscure tradition of the miracle seems to have been preserved even among the heathen: see *Tacit.*, Hist. v. 3.

⁷ Massah and Meribah] See on v. 2.

⁸ Then came Amalek, and fought with Israel in Rephidim] Amalek came by stealth, and attacked the rear of Israel when they were weary, and it is added that they “*feared not God*.” Whose People Israel was, and for whom He had done such wonders (Deut. xxv. 17). Probably they were excited by envy and jealousy against Israel at this time, and by fear that the blessing of which Jacob had dispossessed their father Esau was now to be fulfilled (*A Lapide*, Munster).

Concerning the origin of the Amalekites, from Amalek, the grandson of Esau, see Gen. xxxvi. 12. 16. On their subsequent history, see Num. xiv. 43. Deut. xxv. 17—19. 1 Sam. xiv. 48; xv.; xxvii. 8; xxx.; 2 Sam. viii. 12.

Why did the Amalekites come at this time particularly? Had they heard of the supply of water in this dry land? Did they come to contest the possession of it? Conflicts for “wells of water” were of common occurrence: see Gen. xxvi. 18—22; and the instance in the history of Moses himself (Exod. ii. 16—20: cp. the promise (Num. xx. 17); and the command (Deut. ii. 6); and *Blunt*, Coincidences, p. 67.

— and fought with Israel] Here was a new trial from without, by which their faith in the help of God given in answer to prayer was exercised (v. 11).

⁹ And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek] This is the first place in the Bible where the name of Joshua, or Jesus, occurs. Here are the first gleams of the glory of that holy Name. Moses calls Joshua and says, “Choose men.” The voice of the Law calls upon Christ, and prepares the way for Him. Moses does not choose the men, but says to Joshua, “Choose men.” It is Jesus

alone Who can choose men who are able to fight against Amalek,—the foes of His Church. It is He Who said, “Ye have not chosen Me, but I have chosen you” (John xv. 16). It is He Who fights against our Amalek. It is He alone Who can enter the house of the strong man and spoil his goods (*Origen*).

— Joshua] So called here by anticipation. His name was originally *Hoshea*, and he was a chief of the tribe of Ephraim (Num. xiii. 8. 16. Deut. xxxii. 44). The name *Joshua* (*Jesus* in Greek) means, “Jehovah is Saviour:” cp. *Hengst.*, Auth. ii. 395; and see below, on Num. xiii. 8. 16; xxxiii. 11; xxxiv. 17; and on Matt. i. 21; and *Rev. W. T. Bullock's* Art. in Bib. Dict. i. 1143.

— fight with Amalek] Whence had Israel arms? (See above, on xiii. 18). The reply given by the Christian Fathers (e.g. *Theodoret*, Qu. 33) is, that they had obtained them from the bodies of the Egyptians which had been washed upon the shore of the Red Sea (see xiv. 30). The Israelites discomfited Amalek, and thus obtained much spoil and food, and fresh supplies of arms, says *Josephus* (iii. 2. 4, 5).

This text has been commented on, as an argument for the lawfulness of War in certain cases, by *Bp. Andrewes*, i. pp. 324, 325—332: cp. *S. Aug.*, c. Faust. xxii. 74.

¹⁰ Hur] Of the tribe of Judah, the son of Caleb (the son of Jephunneh, Josh. xiv. 6), the son of Ezrom, not the grandson of Judah (1 Chron. ii. 5. 9. 18, 19), and the father of Bezaleel (Exod. xxxi. 2—5). He was left with Aaron to exercise the office of judging the people when Moses went up into Mount Sinai (xxiv. 14), and is called the husband of Miriam by *Josephus* (Ant. iii. 2. 4).

— hill] Not mountain (*ὄρος*), but *bourbs* (*Sept.*).

¹¹ when Moses held up his hand] Probably in prayer: so *Targum Onkelos* and *Jerusalem*, and *Josephus*; and so the ancient and most of the best modern expositors (*Keil*, p. 431). Moses with Aaron and Hur in the hill, and Joshua in the field, appear to display the two offices of Christ: of praying in heaven for His people in their conflicts (see Josh. vi. 15), and of fighting for them, as their Captain and Saviour upon earth. Cp. Josh. xix. 51, and Ps. xcix. 6.

The hand of Moses is called by St. Paul “the hand of a Mediator” (Gal. iii. 19), and when raised up in prayer it was typical of the uplifted hand of “the One Mediator between God and men, the man Christ Jesus” (1 Tim. ii. 5).

Christ is gone up to the everlasting hills of heaven; and as He was parted from His Apostles He lifted up His hands and blessed them (Luke xxiv. 50, 51), and He is ever spreading His hands for them on the hill of heaven, in prevailing prayer, “since He ever liveth to make intercession” for them (Heb. vii. 25). But He is also ever with them as their Jesus upon earth, ever fighting for them, and leading them on to victory: cp. *Barnab.*, Epist. c. 12; *Tertullian*, adv. Jud. c. 10; c. Marcion. iii. 16. 18; *Origen*, in Exod. Hom. xi.; *S. Aug.*, c. Faust. xii. 30, “hostis, extensis manibus Mosis, signo Crucis dominice, superatur;” *S. Greg. Mag.*, in Ev. ii. Hom. 33.

The grouping of types together is requisite in order to give any adequate notion of the manifold love and power of Him Who is our Priest, our King, our Prophet,—our all in all.

In this union of prayer and conflict is an evidence of the need of the continued co-operation of the divine grace with the human will (Phil. ii. 13. *Bp. Andrewes*, v. 403).

Hence, also, we learn that it is not merely or mainly by the physical and material power of armies that victory is gained, but by the lifting up of the hearts and hands of the faithful in prayer. (*S. Hilary*, in Ps. 133.)

a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. ¹³ And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴ And the LORD said unto Moses, ^p Write this for a memorial in a book, and rehearse it in the ears of Joshua: for ^q I will utterly put out the remembrance of Amalek from under heaven. ¹⁵ And Moses built an altar, and called the name of it || *Jehovah-nissi*: ¹⁶ For he said, || Because † the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

|| Or, *Because the hand of Amalek is against the throne of the LORD, therefore, &c.*

† Heb. *the hand upon the throne of the LORD.*

q Num. 24: 20.
Deut. 25. 19.
1 Sam. 15. 3, 7.
& 30, 1, 17.
2 Sam. 8. 12.
Ezra 9. 14.
|| That is, *The LORD my banner*:
see Judg. 6. 24.

12. *until the going down of the sun*] Christ will continue to pray for His people, even till the end of the world (Heb. vii. 25). His Prayer is set forth as the incense, and the lifting up of His Hands is for us as an evening sacrifice (cp. Ps. cxli. 2). "Spes pugnantis ex manibus Crucifixi pendet, per quas quotidie erui-mur de potestate tenebrarum" (*Prosper Aquitan.*, i. 40).

14. *Write this for a memorial*] God commands Moses to write an account of this victory achieved by the arms of Joshua and the prayers of Moses. Here, then, is an evidence that Moses did write, and write by Divine direction (cp. Num. xxxiii. 1, 2; xxxvi. 13. Deut. xxviii. 61).

The objections grounded on the supposition that alphabetical characters were not used, and that the art of writing was not known in the age of Moses, need hardly to be noticed after their refutation by *Hengstenberg*, *Authentie*, i. 416—501.

This Divine command to write is repeated from age to age, from the days of Moses to those of St. John: see Rev. i. 11. 19. And thus we observe a uniform plan continued by God for 1500 years for the instruction of the world by the *written Word*, that is, by Holy Scripture, given by inspiration of God: cp. *Hooker*, i. 13, 14.

— *in a book*] Or rather, *in the book*; the book which thou hast begun to write, and which is to be preserved to after ages (for the history of this victory is to be a *memorial*), and to be known as the book written by thee.

That this is the true grammatical meaning of the passage has been shown by *Hävernick*, *Einleitung*, § 108 (or § 4 of the English Edition); and by *Hengstenberg*, *Authentie*, ii. 149—178; *Kalisch*, p. 312; *Keil*, p. 433; from other passages of the Pentateuch, such as Exod. xxiv. 4. 7. Deut. xvii. 18; xxviii. 58; xxix. 19, 20, 27; xxxi. 9. 24.

What Book was this?

Since God gave direction to Moses to write a record in this Book as a memorial for future ages, we may be sure that the Divine command was obeyed by Moses, of whom God testifies that he was "*faithful in all His house*" (Num. xii. 7. Heb. iii. 2. 5). We may be sure that the Book was written, and that God's design, that it should be preserved, was fulfilled. No other Book has ever been heard of, that has been attributed to Moses by the Hebrew Church, but the *Pentateuch*; and the *Pentateuch* has been attributed to him by its immemorial and universal consent; and the Son of God Himself has set His Divine seal on that of the Hebrew Church. He received the *Pentateuch* as the work of Moses, and delivered it as such to the Christian Church, to which He gave the Holy Spirit "to teach her" and "to guide her into all truth;" and which from the times of the Apostles has received the *Pentateuch* as written by Moses under the direction of God.

— *I will utterly put out the remembrance of Amalek*] Because he came treacherously to fight against his brother Israel, and against Israel's God, after the miraculous manifestation of My power in his behalf. Cp. the sentence pronounced on Amalek for this sin, Num. xxiv. 20, and 1 Sam. xv. 2; and see *Hengstenberg*, *Auth.* ii. pp. 309—313.

15. *built an altar*] Perhaps on the hill where he had prayed.

Jehovah-NISSI.

— *Jehovah-nissi*] The LORD, my banner. The word NISSI is from *nasas*, to lift up (*Gesen.*, p. 553: see Isa. v. 26; xi. 12. Jer. iv. 6. 21. Ps. lx. 4). Hence the *Vulgate* has "Dominus exaltatio mea," "the LORD is my banner," i. e. is high lifted up, and exalted, and is become my standard in the battle, and my banner of victory.

This may be truly affirmed of Him Who is "the LORD our RIGHTEOUSNESS." Christ has been lifted up, and highly exalted, by His Ascension into Heaven; and in looking up to Him, we see the banner under which we have pledged ourselves

at our Baptism to fight manfully against our spiritual Amalek, —Sin, the World, and the Devil; and we behold the pledge also of everlasting victory and glory.

Moses built an altar, and called it *Jehovah-nissi*, "the LORD is my banner." Gideon built an altar, and called it *Jehovah Shalom*, "the LORD is our Peace" (Judg. vi. 24). Christ is the *Jehovah Tsidkenu*, the LORD our RIGHTEOUSNESS (Jer. xxiii. 6); and the name of the holy City, in the last words of Ezekiel, is *Jehovah Shammah*, "the LORD is there." All these attributes are contained in Christ. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 148, note.

16. *For he said, Because the LORD hath sworn*] Literally, *he said, Because (a) hand (is) on the throne of the Lord, a war of the Lord against Amalek from generation to generation*. A mysterious and prophetic speech, which has a profound meaning. The conflict with Amalek is introduced with a special direction from God Himself to Moses; and it is the first direction of the kind in the *Pentateuch*,—to write a memorial of it in THE BOOK. Therefore, we may be certain, that this conflict has a significance extending far beyond the range of a tribe of Arabia, and of hostilities between Israel and Amalek. It speaks of the throne of the Lord, and a war of the Lord. It concerns the *Enemies of God and His People*; who are specially represented by Amalek, treacherously and cruelly attacking the people of God. Accordingly, the Hebrew Rabbis say that these words of Moses will be fulfilled in the days of the *Messiah (R. Menachem)*.

In the prophecy of Balaam, concerning Christ and His People (which is the best commentary on this passage), Amalek holds the first place among His enemies. Amalek was the first to attack Israel; and "his end 'is to perish for ever:'" see on Num. xxiv. 20.

It is not improbable that the Amalekites may have been tempted to make the assault on the Israelites by a desire to dispossess them of their supply of water, and that thus perhaps they represent those enemies of God's people who would deprive them of *spiritual privileges*.

What seems to have been in the mind of Moses (with reverence be it spoken) was this,—He had said that He would go up to the mountain with the rod of God in his hand (v. 9); and when Moses held up his hand, Israel had prevailed; but when he let down his hand, Amalek prevailed. But "his hands were heavy;" and he was placed upon a seat by human aid; and "his hands were stayed up" by help of others, and then his hands were steady. Surely this repetition of the word *hand* has its meaning.

It might have been thought that the hands of Moses were the cause of the victory. But "Moses was a servant, not a Son" (Heb. iii. 5), and he would not arrogate the victory to himself; he would not deprive God of His glory and praise. After the victory, therefore, he built an altar, and by its name he declared that the LORD was the Giver of the victory. This was as much as to say, it was not the lifting up of my hands, but the lifting up of the Lord's Name as a Banner, which was the cause of the Victory; and he explained this further by adding, as a commentary, "Because a hand was on the throne of the Lord, therefore the battle was gained. Not by any inherent virtue in my hand, nor by any essential efficacy in the rod which was in my hand, but because my hand rested on the throne of the Lord, and because the rod was 'the rod of God,' therefore my prayer prevailed, and so the victory was won."

The lifting up of the hand to the throne has been said by some to imply an oath. So *Onkelos*, and *Targum of Jerusalem*; and our Version; and see *Bp. Patrick* here; and *Pfeiffer*, *Dubia*, p. 123. This may be a part of the sense, but surely it is not the whole.

There is a higher meaning than that. The expression is,

a ch. 2. 16. & 3. 1.

b Ps. 44. 1. &
77. 14, 15, & 78. 4.
& 105. 5, 43. &
106. 2, 8.c ch. 4. 26.
d Acts 7. 29.
e ch. 2. 22.
¶ That is, *A
stranger there.*
¶ That is, *My
God is an help.*

f ch. 3. 1. 12.

g Gen. 14. 17. &
18. 2. & 19. 1.
h Kings 2. 19.
i Gen. 29. 13.
& 33. 4.
† Heb. *peace,*
Gen. 43. 27.
2 Sam. 11. 7.† Heb. *found
them,* Gen. 44. 34.
Num. 20. 14.
i Ps. 78. 42. &
81. 7. & 106. 10.
& 107. 2.k Gen. 14. 20.
2 Sam. 18. 28.
Luke 1. 68.

XVIII. ¹ When ^a Jethro, the priest of Midian, Moses' father in law, heard of all that ^b God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; ² Then Jethro, Moses' father in law, took Zipporah, Moses' wife, ^c after he had sent her back, ³ And her ^d two sons; of which the ^e name of the one was || Gershom; for he said, I have been an alien in a strange land: ⁴ And the name of the other was || Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: ⁵ And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^f the mount of God: ⁶ And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. ⁷ And Moses ^g went out to meet his father in law, and did obeisance, and ^h kissed him; and they asked each other of *their* ⁱ welfare; and they came into the tent. ⁸ And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had [†] come upon them by the way, and *how* the LORD ^j delivered them. ⁹ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. ¹⁰ And Jethro said, ^k Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

"A hand upon the throne of the Lord." The *hand* of Moses is compared with a *hand on the throne of the Lord*; the *seat of Moses on the hill* is compared with the *throne of the Lord* in heaven. The *rod* of power in the hand of Moses leads him to think of a *heavenly rod*, a divine sceptre. "*A hand on the throne of the Lord*" is the hand to which Moses looks, and by which he had prevailed, and which will chastise the enemies of Israel, especially Amalek. That hand has a *rod* in it,—a rod of power,—to lead, to rule, to bruise.

What hand is that?

Surely, it is the hand of Him, Whose hand is ever lifted up in heaven in prayer and in power; surely, it is the hand of Him, Who is a King and a Priest on the throne of God; surely, it is the hand of Him, concerning whom the Psalmist speaks: "The Lord shall send the *rod* of Thy power out of Sion; be Thou Ruler even in the midst among Thine enemies;" "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool;" "The Lord sware, and will not repent, Thou art a Priest for ever;" "The Lord upon Thy *right hand* shall wound even kings in the day of His wrath" (Ps. cx. 1—5). "Thy *throne*, O God, endureth for ever; a *sceptre* of righteousness is the *sceptre* of Thy kingdom" (Ps. xlv. 6, 7. Heb. i. 8). "Thy *right hand* shall teach Thee terrible things; the people shall be subdued unto Thee even in the midst among the King's enemies" (Ps. xlv. 5). "Thou shalt bruise them with a *rod* of iron, and break them in pieces like a potter's vessel" (Ps. ii. 9).

That hand,—the Hand of CHRIST,—upon the Throne of the LORD,—is the Hand which now rules the World. "The Father hath given all things into His hand" (John iii. 35). Of Him His People says, "Strong is Thy hand, and high is Thy *right hand*: righteousness and equity are the habitation of Thy seat" (Ps. lxxxix. 14). "Upon Thy *right hand* stands the Queen," Thy Bride (Ps. xlv. 10). "We are the sheep of His hand" (Ps. xcv. 7). "Thou hast driven out the heathen with Thy hand, and planted us in. It was not our own arm that helped us, but Thy *right hand*, and Thine arm, because Thou hadst a favour unto us. Through thee will we overthrow our enemies" (Ps. xlv. 2—6). "All Thine enemies shall feel Thy hand: Thy *right hand* shall find out them that hate Thee" (Ps. xxi. 8).

Therefore, in Moses seated on the mountain, with the rod of power in his hands, uplifted in prayer, and vanquishing the enemies of God, we may see a Vision of Christ, seated in glory, on the hill of the heavenly Sion, with the Rod or Sceptre of Majesty and Dominion in His Hand, which is on the Throne of Jehovah Himself, at Whose right Hand He sits, and will continue to sit from generation to generation, even to the sunset of the World, and until He has subdued all the spiritual Amalekites who defy His power, and persecute His people, and until He has put all His enemies under His feet.

For a confirmation of this exposition, see *Barnabas*, Epist. 12; *Justin Martyr*, Apol. § 49; *Irenaeus*, iv. 41, ed. Grabe; *Tertullian*, c. Marcion. iii. 18; *Theodore*, Qu. in Exod. 34; *Greg. Nazianz.* Carm. p. 630 on the ταυρότροποι παλάμαι Μωϋσῆος.

CHAP. XVIII.] Here begins a new Proper Lesson of the Law as read in the Synagogues, and continues to xx. 26. The parallel Proper Lesson from the Prophets is Isa. vi. 1 to vii. 6, revealing the sublime vision of Jehovah in the Temple, and the Mission of the Prophet himself. The ancient Hebrew Church by this juxtaposition intended that a comparison should be made of that Vision with the Vision of Jehovah on Sinai, and the commission of Moses.

To these Lessons is added in some Synagogues Isa. ix. 5, 6, foretelling the birth and victories of the Messiah.

1. *Jethro, the priest of Midian*] See ii. 16. 18; iii. 1; and Num. x. 29. The facts recorded in this chapter show that the Midianites had opportunities of learning a good deal of the history of the Israelites, and of God's dealings with them through Jethro, and might have profited by that knowledge. In considering God's judgments on the Midianites (Num. xxv. 17; xxxi. 2), it is requisite to bear in mind these facts. It seems that the Rechabites profited by his instructions. See 1 Chron. ii. 55. Jer. xxxv. 2. The Midianites heard of God's doings, but only to fear His power, and to hire Balaam to curse His people.

2, 3. *Zipporah—And her two sons*] See ii. 21; and iv. 20. Zipporah, the wife of Moses, had not accompanied him into Egypt. He would not expose her to the danger of the conflict with Pharaoh. There is also a moral here, as *Origen* suggests: it is only the masculine spirit, animated by God, which can endure the hardships of such struggles: "Non potest descendere in Ægyptum et subire agones Ægyptios, nisi qui fuerit athleta probabilis et talis quem dicit Apostolus" (1 Cor. ix. 25. Cp. 1 Cor. vii. 29).

We hear very little of these sons of Moses. Moses did not use his power as a Leader, to promote his children, and make himself a family; he appointed a person of another tribe, Joshua, to be his successor. Here is a proof of his disinterestedness. Here also is an example to Prelates and other Rulers in the Church (*Origen*).

5. *at the mount of God*] *Heb.* See iii. 1; xvii. 6. Deut. v. 2. The place of this meeting was at Rephidim, the encampment of Israel, perhaps at *Er Rahah*, at the mouth of *Wady-es-Sheikh*: see ch. xvii. 1 (*Keil*).

6. *And he said*] By messengers. See v. 7; and cp. Matt. viii. 5, 8, with Luke vii. 3. 6.

10. *Blessed be the LORD*] The word *Jehovah* was known therefore to Jethro; and he confesses that Jehovah, the God of Moses, is greater than all *Elohim*, or rather, above all the *Elohim* (*ha-elohim*), who were worshipped by other nations (v. 11: see on vi. 2, 3).

¹¹ Now I know that the LORD is ¹greater than all gods: ^mfor in the thing wherein they dealt ⁿproudly *he was* above them. ¹² And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law ^obefore God.

¹³ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening. ¹⁴ And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? ¹⁵ And Moses said unto his father in law, Because ^pthe people come unto me to enquire of God: ¹⁶ When they have ^qa matter, they come unto me; and I judge between [†]one and another, and I do ^rmake *them* know the statutes of God, and his laws. ¹⁷ And Moses' father in law said unto him, The thing that thou doest is not good. ¹⁸ [†]Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; ^sthou art not able to perform it thyself alone. ¹⁹ Harken now unto my voice, I will give thee counsel, and ^tGod shall be with thee: Be thou ^ufor the people to God-ward, that thou mayest ^vbring the causes unto God: ²⁰ And thou shalt ^vteach them ordinances and laws, and shalt shew them ^zthe way wherein they must walk, and ^athe work that they must do. ²¹ Moreover thou shalt provide out of all the people ^bable men, such as ^cfear God, ^dmen of truth, ^ehating covetousness; and place *such* over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: ²² And let them judge the people ^fat all seasons: ^gand it shall be, that every great matter they shall bring unto thee, but every

Acts 6. 3. c Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9. d Ezek. 18. 8. e Deut. 16. 19. f ver. 26.
g ver. 26. Lev. 24. 11. Num. 15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8.

12 Chron. 2. 5.
Ps. 95. 3. & 97. 9.
& 135. 5.
m ch. 1. 10, 16,
22. & 5. 2, 7. &
14. 8, 18.
n 1 Sam. 2. 3.
Neh. 9. 10, 16, 29.
Job 40. 11, 12
Ps. 31. 23. &
119. 21.
Luke 1. 51.
o Deut. 12. 7.
1 Chron. 29. 22.
1 Cor. 10. 18,
21, 31.

p Lev. 24. 12.
Num. 15. 34.
q ch. 23. 7. &
24. 14.
Deut. 17. 8.
2 Sam. 15. 3.
Job 31. 13.
Acts 18. 15.
1 Cor. 6. 1.
† Heb. a man and
his fellow.
r Lev. 24. 15.
Num. 15. 35. &
27. 6, &c. & 36. 6,
7, 8, 9.
† Heb. Fading
thou wilt fade.
s Num. 11. 14, 17.
Deut. 1. 9, 12.
t ch. 3. 12.
u ch. 4. 16. &
20. 19.
Deut. 5. 5.
x Num. 27. 5.
y Deut. 4. 1, 5.
& 5. 1. & 6. 1, 2.
& 7. 11.
z Ps. 143. 8.
a Deut. 1. 18.
b ver. 25.
Deut. 1. 15, 16.
& 16. 18.
2 Chron. 19. 5—10.
f ver. 26.

11. in the thing wherein they dealt proudly he was above them] He made their sin to be an instrument of their punishment, and of His own glory. They drowned the children of His people. He drowned them in the Red Sea. In their pride they pursued after them, and were overwhelmed in the pursuit, and God was magnified by their overthrow, and by the deliverance of His people. See above, on ix. 16; and cp. xiv. 4.

12. Jethro—took] This religious intercommunion of Jethro, the Priest of Midian, with Moses and Aaron, and the elders of Israel, is full of interest, as showing that there was not a barrier set up by God between His people, and those of other nations, who acknowledged Him. Jethro, a Priest of the Midianites, descendants of Abraham and Keturah, had derived some knowledge of Jehovah from his ancestors (see v. 10), and he rejoiced when he heard what God had done with Israel. He stands here in contrast with the Amalekites, descended from Esau, who did not fear God (see on xvii. 8), and had recently come and fought with Israel, and also in contrast with the Midianites, who joined with the King of Moab in hiring Balaam to curse Israel, and who tempted Israel to harlotry and idolatry (Num. xxii. 7; xxv. 6; xxxi. 16).

Jethro occupies a place by the side of Job and Melchizedek (cp. S. Augustine, Qu. 69); and his intercommunion in sacrifice at Horeb "before God," with Moses, Aaron, and the elders of Israel, reveals a glimpse of that blessed time when all true worshippers of God will be united together in adoration of Him, Who is the Father of all (John iv. 23).

— a burnt offering] *Olah*, from *alah*, to go up, and from its *hiphil* conjugation, to cause to go up (i.e. to the altar), to offer upon it: hence the substantive *olah* signifies an offering brought up to the altar, and entirely burnt upon it to the Lord,—a holocaust—*δολοκαύματα* (Sept.). Cp. the word *ἀναφέρω* in the New Test. (Heb. vii. 27; xiii. 15. James ii. 2. 1 Pet. ii. 5, 24), and see Gesenius, 531.

— sacrifices] *Zebachim*; *zebach*, a sacrifice, is properly what is slain (cp. Gen. xxxi. 54), from *zabach*, connected with Gr. *σφάζω*, to slay, and *σφαγή*, a sacrifice; and it signifies what was slain as a victim, but not burnt (as the *olah* was), with the exception of parts of the fat, but was partly given to the priest (viz. the breast and right shoulder), and the rest eaten at a feast by the offerer, his family, and friends, among

whom (after the giving of the Levitical Law) the Levites and the poor were not to be forgotten. The word *zebach* comprises, therefore, the peace-offering, but not the *minchah* (or meat-offering), which was unbloody. See below, Lev. iii. 1. 3. 14, 15; iv. 10. 35; vii. 31. Num. vii. 17; x. 10. Deut. xii. 6. 11; xxvii. 7. 1 Sam. ix. 24; xvi. 2. 5. Gesenius, p. 238; *Kalisch*, p. 319; and Rev. Dr. Barry, in *Smith's B. D.*, Arts. "Burnt Offering," "Thank Offering," and "Sacrifice;" B. D. ii. 1076.

— and Aaron came, and all the elders of Israel, to eat bread] To eat bread, that is, to partake of the sacrifice. Cp. Lev. iii. 11; xxi. 6. Num. xxviii. 2.

It seems that in the present instance the sacrificial feast took place in the tent of Moses (v. 7), and therefore Moses is not mentioned as coming to it, as Aaron is, and all the elders of Israel are; and they are said to eat "before God," because the sacrifice had been offered to Him, probably on the altar, near the tent of Moses, perhaps the altar of *Jehovah-nissi*, mentioned in xvii. 15.

15. to enquire of God] For Moses brought their matters before Him (v. 19: cp. Num. xv. 33—35; xxvii. 5, 6; and 1 Sam. ix. 9). The judgment is God's, said Moses (Deut. i. 17),—a lesson to all, that men are not to go to law to seek to gratify their own passions, but to endeavour to ascertain God's will, and to abide by it: see 1 Cor. vi. 1—7.

16. the statutes of God, and his laws] There were, therefore, certain statutes and laws of God before the Decalogue. Such, especially, were the precepts of Noah (see above, on Gen. ix. 4). Hooker, IV. xi.; and such is the Moral Law, which is written by God's finger on the conscience and heart of man: see on Rom. ii. 14.

21. thou shalt provide out of all the people able men] In Deut. i. 9—17 this advice is inserted in the record of what happened immediately before the departure from Horeb. But (as *Kalisch* has observed, p. 323) there is no discrepancy between the two passages. Their designs were different. That of Deuteronomy is a rapid sketch of the whole time of the wanderings. On the providential uses of this advice of Jethro, see further, on xix. 7.

22. every great matter] On which no divine command has been given (*Selden de Syr.* i. 16; *Keil*, Arch. § 149).

^h Num. 11. 17. small matter they shall judge: so shall it be easier for thyself, and ^h they shall bear the burden with thee. ²³ If thou shalt do this thing, and God command thee so, then thou shalt be ⁱ able to endure, and all this people shall also go to ^k their place in peace.

¹ ver. 18. ²⁴ So Moses hearkened to the voice of his father in law, and did all that he had said. ²⁵ And ¹ Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ And they ^m judged the people at all seasons: the ⁿ hard causes they brought unto Moses, but every small matter they judged themselves.

^m ver. 22. ⁿ Job 29. 16. ²⁷ And Moses let his father in law depart; and ^o he went his way into his own land.

^o Num. 10. 29, 30.

XIX. ¹ In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they into the wilderness of Sinai. ² For they were departed from ^b Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^c the mount. ³ And ^d Moses went up unto God, and the LORD ^e called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴ 'Ye have seen what I did unto the Egyptians, and how ⁵ I bare you on eagles' wings, and brought you unto myself. ⁵ Now ^h therefore, if ye will obey my voice indeed, and keep my covenant, then ⁱ ye shall be a peculiar treasure unto me above all people: for ^k all the earth is mine:

^a Num. 33. 15. ^b ch. 17. 1, 8. ^c ch. 3. 1, 12. ^d ch. 20. 21. Acts 7. 38. ^e ch. 3. 4. ^f Deut. 29. 2. ^g Deut. 32. 11. Isa. 63. 9. Rev. 12. 14. ^h Deut. 5. 2. ⁱ Deut. 4. 20, & 7. 6. & 14. 2, 21. ^j Deut. 26. 18. & 32. 8, 9. ^k 1 Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isa. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14. ^l ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. ^m 1 Cor. 10. 26, 28.

²⁴. *Moses hearkened to the voice of his father in law*] Moses, the divinely-commissioned Leader of Israel, and the divinely-inspired Author of the Pentateuch, listened to the advice of Jethro,—an evidence that in matters of practical duty God instructs men by natural Reason, as well as by Holy Scripture. St. Paul sent for his books and his parchments (2 Tim. iv. 13), and commanded Timothy to give attendance to reading (1 Tim. iv. 13). See note below, on Num. x. 31; and on 2 Tim. iv. 13; and *Hooker*, II. viii. and III. viii.; and *Bp. Sanderson*, on Conscience, Prelection iv. Compare *S. Augustine*, Qu. 68, who observes that "even the holiest of men are prone to be too fond of power and pre-eminence; and that Moses, the Leader of Israel, showed his wisdom and his meekness in listening to the advice of Jethro, a foreigner, which rescued him from the snare and peril of pride, as well as from the perplexity and embarrassment of too much business and distraction, which might wear out his mind, and draw his thoughts from God." See Luke x. 41. *Ecclus.* xi. 10.

May not this example of Moses, listening to the advice of Jethro, be applied to commend the *Subdivision of Dioceses*, and an *Increase of the Episcopate*, in England and Wales?

CH. XIX. 1. *In the third month, when*] Some interpret this, *in the third new moon after*. But the word *chodesh*, here rendered *month*, never signifies *new moon* in the Pentateuch (*Hengst.*, Auth. ii. 363; *Keil*, p. 438).

— *the wilderness of Sinai*] Before the Mount Sinai: see v. 3. The Mountain before which the Israelites were encamped is almost always called *Sinai* (see xix. 18. 20. 23; xxiv. 16; xxxiv. 2. 4. 29. 32. Lev. vii. 38; xxv. 1; xxvi. 46; xxvii. 34. Num. iii. 1; xxviii. 6. Deut. xxiii. 2); and the wilderness where they encamped is called the Wilderness of *Sinai*, not of Horeb. Only in Exod. xxxiii. 6 is this station called Mount Horeb; and briefly Horeb, in Deut. i. 2. 6. 19; iv. 10. 15; v. 2; ix. 8; xviii. 16; xxix. 1. See above, iii. 1, where it is observed that Horeb was probably the name of the region, of which Sinai was probably a mountain. The encampment of the Israelites has been supposed by some to have been in the wide open valleys to the north and north-west of Sinai, perhaps those which are now called *Wady-er-Rahah*, and *Wady-es-Sheikh*, which at their junction form a wide area to the north of *Jebel Musa*,—the hill of *Moses*; almost immediately arising from this area, and on the south of it, and nearer to it than *Jebel Musa* is to the lofty peak of *Râs Sussafeh*, supposed by *Robinson* to be the mountain of the Law (*Stanley*, Sinai, p. 42). It has been supposed by others, that the Israelites were

encamped in *Wady Sebayeh*, on the south-east of *Jebel Musa*: so *Laborde*, *Strauss*, *Ritter*, *Kurtz*: see *Keil*, pp. 440, 441.

There is something providential and instructive even in the uncertainty which envelopes the Holiest Places of the Bible: see on Matt. iv. 1. It draws us off from what is circumstantial and temporary, to what is essential and eternal. We are not to dwell so much on the *Places* in the Bible, as on what was *done* in them.

The Israelites remained here nearly a whole year, save ten days; viz. from the first day of the third month (*Sivan*) of their wandering, to the twentieth day of the second month in the second year (Num. x. 11). This part of the peninsula abounded in pastures, and was best adapted for a long sojourn for their cattle: see on iii. 1; xii. 38.

4. *on eagles' wings*] See Deut. xxxii. 11; and note below on Rev. xii. 14, where the Woman in the wilderness,—the Christian Church,—is described as borne on the wings of the *Great Eagle*. The history of the Exodus, and of the mercies of God to His ancient People in the wilderness, is continually presented to the eye in the *Apocalypse*, as a picture of God's dealings with His Church, even to the end of time; and thus we learn to see a shadowing forth of our own history as Christians in that of the Israelites in the desert: see the *Introduction* to the *Apocalypse*, pp. 148, 149.

5. *ye shall be a peculiar treasure unto me*] In Hebrew, *segullah*, from *sagal*, to acquire,—a precious treasure acquired with labour, and which is carefully laid up: cp. 1 Chron. xxix. 3. *Eccles.* ii. 8. The phrase in the text is rendered by *Sept.*, λαός περιούσιος, and in Mal. iii. 17, εἰς περιποίησιν, whence St. Peter has λαός εἰς περιποίησιν, or, purchase (1 Pet. ii. 9); and this phrase is applied by him to the universal Church of Christ, as purchased by God to Himself by the precious blood of His dear Son, to be His peculiar treasure (Acts xx. 28. 1 Cor. vi. 20; vii. 23; and see on Eph. i. 14; and on Titus ii. 14). Thus the Apostle teaches us to apply this Scripture to ourselves, and to regard the members of Christ as the true Israelites, and as heirs of the promises of God. Here then is spiritual comfort and assurance of His favour towards us.

God said to the Israelites, Ye shall be a peculiar treasure to Me,—a treasure chosen by Me from all nations, and carefully kept by Me,—if ye obey My voice. But they did not obey His voice, and therefore fell under the curse (Deut. xxvii. 26). But Christ has redeemed us from the curse of the Law (Gal. iii. 13), and we are become a peculiar treasure, which the Jews cannot be, as long as they reject Christ (see *Theodoret* here). Their rejection for disobedience is our warning also.

— *all the earth is mine*] I am not a mere local and national

⁶ And ye shall be unto me a ¹kingdom of priests, and an ^mholy nation. These are the words which thou shalt speak unto the children of Israel.

⁷ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. ⁸ And ⁿall the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

⁹ And the LORD said unto Moses, Lo, I come unto thee ^oin a thick cloud, ^pthat the people may hear when I speak with thee, and ¹believe thee for ever. And Moses told the words of the people unto the LORD. ¹⁰ And the LORD said unto Moses, Go unto the people, and ¹sanctify them to day and to morrow, and let them ¹wash their clothes, ¹¹And be ready against the third day: for the third day the LORD ¹will come down in the sight of all the people

1 Deut. 33. 2, 3, 4.
1 Pet. 2. 5, 9.
Rev. 1. 6. & 5. 10.
& 20. 6.
m Lev. 20. 24, 26.
Deut. 7. 6. &
26. 19. & 28. 9.
Isa. 62. 12.
1 Cor. 3. 17.
1 Thess. 5. 27.
n ch. 24. 3, 7.
Deut. 5. 27. &
26. 17.
o ver. 16.
ch. 20. 21. &
24. 15, 16.
Deut. 4. 11.
Ps. 18. 11, 12.
& 97. 2.
Matt. 17. 5.
p Deut. 4. 12, 36.
John 12. 29, 30.
q ch. 14. 31.
r Lev. 11. 44, 45.
Heb. 10. 22.
s ver. 14.

Gen. 35. 2. Lev. 15. 5. t ver. 16, 18. ch. 34. 5. Deut. 33. 2.

deity, like the false gods of Egypt, but all the Earth is Mine. Therefore, the full meaning of these promises is not to be sought in a local and national religion, like Judaism (which was only preparatory and temporary), but they reach forward to the great commission given by the Lord of all to His Apostles, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

^{6. a kingdom of priests} That is, a royal race of priests; kings and priests (*Onkelos*). So *Jonathan Targ.*, *Hieros.*, *Syr.*, and the ancient Christian Expositors; and *Drusius*, *Luther*, *Calvin*. As Priests and Kings have a commission from God, Whose Ministers they are, to maintain His truth, glory, and worship in the world, so were the Israelites charged by God to advance His sacred kingdom among all Nations.

This title also is applied to Christians by St. Peter (1 Pet. ii. 5), who adopts the words of the *Septuagint* here, *Βασιλεῖον ἱερᾶν κληρονομίαν, ἔθνος ἁγίων*,—another example of the use of that Version, as a viaduct between the Old Testament and the New, and as conducing to establish the Christian exposition of the Old Testament.

As all Israelites were separated from other nations, and were consecrated to God's Service as a holy nation; so are Christians severed from the world, in order that they "may offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. ii. 5); and to "show forth the praises of Him Who hath called them out of darkness into His marvellous light" (1 Pet. ii. 9).

The Holy Spirit, also, has taught us in the Apocalypse to see the full accomplishment of this promise in Christ, the true Shiloh (Gen. xlix. 10), and in His People (see Rev. i. 6; v. 10).

The true nature of the sacrifices to be offered by all Christians is declared by St. Paul, Rom. xii. 1. Heb. xiii. 15, 16.

The original word for "*holy*,"—*kadosh*,—is supposed to be connected with *chodesh*, the bright new moon, and perhaps with the Sanscrit *dhīśch*, to be bright, pure (*Diestel*, *Delitzsch*); perhaps the Greek *καθός* is connected with *kadosh*. The opposite to it is *chol* (*κορός*, common), from *chalah*, to be loose: cp. *Gesen.*, pp. 278. 722—725.

^{7. called for the elders} By whom God's words were to be communicated to the people (see iii. 16). The adoption of Jethro's advice (xviii. 21) was a providential preparation for ready communication with the people, and together with the institution of the well-organized body of elders, supplies an answer to those who suggest doubts whether it was possible for Moses to communicate God's mandates to more than two millions of people.

^{8. All that the LORD hath spoken we will do} The alliance of God with His ancient Church is often described in Scripture under the figure of *Marriage*; and it has been well observed, that the time between the Exodus and the ratification of the Covenant on Mount Sinai answered to the time of *Betrothal* (cp. Ezek. xvi. 8; xx. 5. Hos. ix. 10; xi. 1; xiii. 5. Amos ii. 10); and the words in the text are like those of the Bride promising faithfulness to her Husband; and the Decalogue and Laws that follow to the end of the twenty-third chapter, and which are called "*the Book of the Covenant*," are like the *Marriage Covenant* between the Lord and His Church: cp. *Kalisch*, pp. 333. 375.

^{9. in a thick cloud} Literally, in *thickness*, or darkness of a cloud,—with thunder and lightning, a sign of God's presence, in order that all the people might know that God spake with Moses, and might obey the precepts given through him (cp. v.

11), and a rehearsal of the future Judgment, when all will be judged according to the Law given them by God.

^{10. let them wash their clothes} An incidental evidence of a supply of water in the wilderness of Sinai; see also Deut. ix. 21, "I cast the dust thereof (of the golden calf) into the brook that descended out of the mount." See note there.

This washing before the reception of the Law was a figure of that spiritual cleansing with water and the Holy Ghost which we have in Christ (John iii. 5. Eph. v. 26. Titus iii. 5), and of the purity required of those who come to God. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22).

^{11. And be ready against the third day} The sixth of the third month, Sivan, according to the Jewish Calendar, and the same day as the Feast of *Pentecost* (see on v. 1). Accordingly, at the feast of *Pentecost*, that portion of Scripture is read by the Jews which relates the delivering of the Decalogue.

S. Jerome (Mansio xii.) says, that "the Law was given on Mount Sinai on the fiftieth day after the Exodus; and therefore the *Feast of Pentecost* is celebrated in commemoration of that Delivery; and that it was afterwards fulfilled in the Coming of the Holy Ghost from heaven on that day on the Apostles, who were enabled thereby to evangelize the world."

The Law was written at the first *Pentecost* at Mount Sinai on tables of stone; but at the Christian *Pentecost* it was written by the Spirit, on the fleshy tables of the heart; and divine light was then given, in order that the disciples of Christ might understand it; and divine power, in order that they might fulfil it. Cp. *S. Leo*, Sermon lxxiii.; and *S. Augustine*, Qu. 70, who thus speaks: "On this day (*the day here specified by Moses*), the fiftieth after the Passover, the Law was given, which was written on tables of stone by the finger of God. Here was a shadow of the future. For on this day, also, the fiftieth after the Resurrection of the True Passover, the Holy Spirit was given, Who is the Finger of God, and Who writes the Law of Love on our hearts,—that new Law, to which the Levitical Law looked, and for which it yearned, as its own fulfilment." See Jer. xxxi. 31; and *Justin Martyr*, Dialog. c. Tryphon. § 67. Therefore the Church of England when reciting the Decalogue at her altars, well teaches us to pray for the inspiration of the Holy Spirit, that we "may perfectly love" God, and to "write all His laws on our hearts."

The *Pentecost* was also the feast of *wheat-harvest*; and at the Christian *Pentecost* the Apostles were sent forth to reap a spiritual harvest in all parts of the world, which is the Field of Christ: see below, notes on Acts ii. 1.

The Church has appointed the sixty-eighth Psalm to be used on the Festival of *Whitsunday*. That Psalm opens with a description of the glory of the Lord in His appearance on Mount Sinai (v. 8); and proceeds to speak of the Ascension of the Lord Jesus, with thousands of Angels as on Sinai, and of the Coming of God the Holy Ghost to dwell among His people (v. 18). These words of the Psalmist are adopted by the Church, teaching us to connect the Giving of the Decalogue on Mount Sinai with the Descent of the Holy Spirit on Mount Sion, whose glories are celebrated in another Psalm, appointed for the same Festival, viz. the forty-eighth.

It is not without a figure that the command was given, "Be ready against the third day;" see also v. 15. The Feast of the Christian *Pentecost* is always on the first day of the week, the day of the Resurrection of Christ, Who rose from the dead on the *third day*.

upon mount Sinai. ¹² And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: "whosoever toucheth the mount shall be surely put to death: ¹³ There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the || * trumpet soundeth long, they shall come up to the mount.

¹⁴ And Moses went down from the mount unto the people, and ^v sanctified the people; and they washed their clothes. ¹⁵ And he said unto the people, ^z Be ready against the third day: ^a come not at *your* wives.

¹⁶ And it came to pass on the third day in the morning, that there were ^b thunders and lightnings, and a ^c thick cloud upon the mount, and the ^d voice of the trumpet exceeding loud; so that all the people that *was* in the camp ^e trembled. ¹⁷ And ^f Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. ¹⁸ And ^g mount Sinai was altogether on a smoke, because the LORD descended upon it ^h in fire: ⁱ and the smoke thereof ascended as the smoke of a furnace, and ^k the whole mount quaked greatly. ¹⁹ And ^l when the voice of the trumpet sounded long, and waxed louder and louder, ^m Moses spake, and ⁿ God answered him by a voice. ²⁰ And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. ²¹ And the LORD said unto Moses, Go down, [†] charge the people, lest they break through unto the LORD ^o to gaze, and many of them perish. ²² And let the priests also, which come near to the LORD, ^p sanctify themselves,

τ Heb. 12. 20.

|| Or, *cornet*.
x ver. 16, 19.

y ver. 10.

z ver. 11.
a 1 Sam. 21. 4, 5.
Zech. 7. 3.
1 Cor. 7. 5.

b Ps. 77. 18.
Heb. 12. 18, 19.
Rev. 4. 5. & 8. 5.
& 11. 19.

c ver. 9.
ch. 40. 34.
2 Chron. 5. 14.
d Rev. 1. 10.
& 4. 1.

e Heb. 12. 21.
f Deut. 4. 10.
g Deut. 4. 11.
& 33. 2.

Judg. 5. 5.
Ps. 68. 7, 8.

Isa. 6. 4.
Hab. 3. 3.

h ch. 3. 2. &
24. 17.

2 Chron. 7. 1, 2, 3.

i Gen. 15. 17.

j Ps. 144. 5.

Rev. 15. 8.

k Ps. 68. 8. &
77. 18. & 114. 7.

Jer. 4. 24.

Heb. 12. 26.

l ver. 13.

m Heb. 12. 21.

n Neh. 9. 13.

Ps. 81. 7.

† Heb. *contest*.

o See ch. 3. 5.

1 Sam. 6. 19.

p Lev. 10. 3.

13. *There shall not an hand touch it*] Rather, *there shall not a hand touch him*. The man or the beast was not to be killed *cominus*, *sed eminus*, with stones or with a *dart*. So the ancient Versions (*Kalisch* and *Ainsworth*: see the following note).

— *he shall surely be stoned, or shot through*] From a *distance*. This mode of punishment was prescribed, because the Israelites were not allowed to follow the offender, and *touch him*, within the precincts of the Mount, and so to violate its sanctity.

The Apostle, in his Epistle to the Hebrews, teaches us how to understand these divine directions: see Heb. xii. 18—24. He had taught us in the Epistles to the Galatians and the Romans, that the Law was given because of transgressions, and to show men's sinfulness, and consequent danger, and need of a Redeemer, to shelter them from the wrath of God. See Gal. iii. 19. Rom. iii. 20; iv. 15; v. 20; vii. 8; and *Introduction* to the Epistle to the Romans, pp. 188—193; and that therefore "the Law was a schoolmaster, to bring us to Christ" (Gal. iii. 24), without Whom the Law only worketh wrath, and leaves us under a curse (Gal. iii. 10, 13. 1 Cor. xv. 56), and is called a ministration of death (2 Cor. iii. 7), and therefore was a teacher of humility, and excited all true Israelites to look forward with earnest longing to the Coming of Him Who would deliver them from the curse of the Law, and restore them to peace with God; and in the Epistle to the Hebrews the Apostle shows, that the awful circumstances with which the Law was delivered, the fire, the smoke, the darkness, the storm, the thunder and lightning, the sound of the trumpet, and the voice of the words of God, too terrible to be heard, and the *fear* of even *Moses* himself, their leader, the faithful servant of God; and the awful denunciation, that "if any one touched the mountain, he should be *stoned* or pierced through with a *dart*," were all designed to show God's Majesty and Holiness, and their own sinfulness, and their consequent need of some *other Mediator than Moses*; and to quicken their faith and hope in Him Who had been promised to their forefather Abraham, and in Whom all Nations of the Earth should be blessed (Gen. xii. 3; xviii. 18; xxii. 18. Gal. iii. 8. 17, 18); and that these words were also intended to excite the joy and thankfulness of all those who live under the Gospel, where God speaks to them,—not in cloud and thunder,—but in the mild light of fatherly love and mercy, in His only-begotten Son, God manifest in the flesh, the Mediator between God and man,

the Redeemer and Saviour of the world. Let them contrast the terrors of Mount Sinai with the beatitudes of the Sermon on the Mount, and with the gracious effusions of the Holy Spirit of Peace and Love at Sion on the day of Pentecost, and with the glorious revelation of the Jerusalem which is above, whereof they are made citizens in Christ; and of the innumerable company of Angels, with whom they are assembled as fellow-worshippers; and of the Church of the firstborn, who are written in heaven, to which they are admitted in Him, and of God, the Judge of all, and of the spirits of just men made perfect; and of Jesus, *the Mediator of the New Covenant*. Let them also not forget the awful consequences of rejecting *Moses*, and the law given by *him*, and they will understand what the true meaning of that Law was, and what that of the Gospel is, and they will see the strongest motives there to faith, love, holiness, and obedience to CHRIST, and the peril of rejecting HIM. See Heb. iii. 1—12; x. 28. 30; and xii. 18—28.

St. Paul authenticates the truth of the history of this wonderful and awful revelation of God on Mount Sinai by quoting the very words of the narrative as they stand in the *Septuagint*. See especially Heb. xii. 18—20.

— *trumpet*] *Yobel*, a joyful sound, *jubilum*; thence the sound of the trumpet, which was used to announce the *jubilee* (see *Gesen.*, p. 340; and on Josh. vi. 4—6); perhaps connected with the same root as *Jubal*, Gen. iv. 21. The word here used is different from that in v. 16. 19.

— *they shall come up to the mount*] Not ascend it, but come forward towards it, and hearken to what is proclaimed from it: see v. 17.

15. *come not at your wives*] See 1 Cor. vii. 5. 1 Pet. iii. 7. The command is general, "ne tangatis mulierem," *Vulg.*, and so *Sept.*, *Syr.*, *Arabic*.

16. *trumpet*] *Shophar*, from *shaphar*, *to be bright*: so called from its clear sound (*Gesen.*, pp. 811. 846). Here and in other circumstances of the delivery of the Law, is a preparation for, and a rehearsal of, the great Day of Doom, "when the trumpet will sound, and the dead be raised" (1 Cor. xv. 52), and the Lord Himself will "descend from heaven with the *voice of the Archangel, and the trump of God*" (1 Thess. iv. 16), and summon all Nations to be judged, according to the Law which He has given them. *S. Chrys.*, in Heb. xii. Hom. 32.

lest the LORD^a break forth upon them. ²³ And Moses said unto the LORD, ^q 2 Sam. 6. 7. 8. The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. ²⁴ And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. ²⁵ So Moses went down unto the people, and spake unto them.

XX. ¹ And God ^a spake all these words, saying,

r ver. 12.
Josh. 3. 4.

a Deut. 5. 22.

²⁴. let not the priests and the people break through] Let them not *press violently*, *μη βιάσασθαι* (*Septuagint*). The very thing which is here *forbidden* under the Law, is *commanded* under the Gospel, and with the same word *βιάσασθαι*. The kingdom of heaven *suffereth violence* (*βιάσεται*, Matt. xi. 12); and every one *presseth* into it (*βιάσεται*, Luke xvi. 16); and the *violent* (*βιαρρα*) *take it by force*, Matt. xi. 12: cp. Luke xiii. 24, concerning the strait gate; and Luke xviii. 1, 2, concerning the unjust judge. "Hæc vis Deo grata est" (*Tertullian*). St. Paul marks the contrast, "Ye are not come to the mount that *might be touched*" (or, rather, *to a mount that is being groped for in the dark*) by the hand of man, as was the case with your forefathers, the literal *Israel*, who were blinded by the awful gloom of Mount Sinai, "and that burned with fire, and unto blackness, and darkness, and tempest;" and so terrible was the sight, that even Moses said, "I exceedingly fear and quake" (cp. Deut. ix. 19, *Sept.*). "But ye are come to Mount Sion, unto the city of the living God, and to JESUS, the Mediator of the New Covenant" (Heb. xii. 18—24). "Having an high Priest over the house of God, let us draw near with a true heart, in full assurance of faith" (Heb. x. 21, 22).

— the priests] What priests? The Levites had not yet been set apart (see below, xxviii. 1); but the idea was already familiar to the people: the word *priest* had already been used in this chapter (v. 6), and doubtless there were some persons who were set apart to offer the sacrifices already mentioned (iii. 18; v. 3. 8; viii. 27; x. 25). The Rabbis say that the firstborn were the Priests of each family (see xiii. 2), in whose place the Levites were afterwards taken by God (Num. viii. 8). And so *Bp. Pearson* (Art. ii. p. 95), who observes that Jesus being the first-begotten of God was by right a Priest.

CH. XX. 1. God spake all these words]

ON THE DECALOGUE, OR TEN COMMANDMENTS.

(1) The Decalogue, or "ten words" (Deut. iv. 13), contains the *Moral Law*, as distinguished from the Ceremonial.

(2) The delivery of the Decalogue was *not* the promulgation of a new code; but the *republication* in clearer terms and with stronger sanction of what had been already obligatory from the beginning. The Decalogue did *not* make it sinful to commit murder, or adultery, or to steal; but *declared* to be sinful what had been sinful from the beginning: see *Tertullian*, c. Judæos, c. 2: *Hooker*, i. xii. 1; *Bp. Andrewes*, on the Decalogue (ch. xvii., and note below, on Rom. v. 13).

(3) "The law was added because of transgressions" (Gal. iii. 19), i. e. because men transgressed the *natural law*, God brought in the Law of Moses into the world, to be as a stand to the inundation of impiety. *Bp. Taylor*, Pref. to Life of Christ, p. xxxi, and not only to be a *barrier to check*, but to be like a graduated scale, to *mark the height* of the inundation: see below, *Introduction* to the Epistle to the Romans, pp. 190—192.

(4) The Law of Moses was added because of transgressions, *till the seed should come* (Gal. iii. 19), that is, it was *preparatory* for Christ. That the Law was not intended as a *perfect* declaration of God's will, but introductory to another revelation, is evident from the fact that God does not clearly set forth in it the great doctrine of *future eternal rewards and punishments*. That was reserved for the teaching of Him "Who has brought life and immortality to light through the Gospel" (2 Tim. i. 10); or rather, Who has shed new light upon what was *before revealed* but not with the same clearness. The system of rewards and punishments established in the Moral Law given on Mount Sinai, was itself a strong evidence of a *Moral Governor*, and was doubtless designed to suggest the inference that the *tendencies* therein evinced toward the establishment of a Moral Government even in this *present life* upon earth would be fully developed and perfectly consummated in a Future State: cp. *Bp. Butler*, Analogy, I., Chaps. 2, 3; and *Fairbairn*, Typology, i. 483.

On the preparatory character of the Law of Moses, and on its principles and scope generally, the reader may also refer to *Dr. Barry*, in *Dr. Smith's B. D.*, art. "Law of Moses."

(5) Since the Decalogue or Moral Law of Moses was *not* a new Code, but a republication of the Law of Nature, Christ, Who is the Author of the Law of Nature, and Who, as the Everlasting Jehovah, was Himself the Giver of the Law from Mount Sinai, did not come into the world to destroy His own work, but, as He Himself says, to *fulfil* it (Matt. v. 17). The Gospel which He preached is the fulfilment of the Law, which He, by Whom all things were made, wrote originally on the heart of man, and afterwards spake from Mount Sinai, and wrote on the *Two Tables of stone*: cp. *Tertullian*, c. Judæos, c. 2, *Primordialis lex data Adæ in Paradiso quasi matrix omnium praeceptorum Dei*; in hæc lege omnia praecepta condita, quæ postea pullulaverunt data per Moysen. The Law, planted in Paradise, branching forth on Sinai, bore fruit in Sion.

(6) Consequently, Christ Himself declares the universal and perpetual obligation of the Decalogue as *explained* and *fulfilled in the Gospel*. He rebuked the Pharisees for making the commandments of God of none effect by their traditions (Matt. xv. 3—6. Mark vii. 8—13). He said, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17). And St. Paul declares, that "the Law is good, if a man use it lawfully," that is, not as against the Gospel, or apart from the Gospel, or as the means of justification, independently of faith in Christ (1 Tim. i. 8); and that "circumcision is nothing, and uncircumcision is nothing, but the *keeping of the commandments of God*" is the main thing (1 Cor. vii. 19); and that "the commandment is holy and just and good" (Rom. vii. 12); and St. James declares that any one who wilfully allows himself in the breach of any *one* of the Commandments, is guilty of disobedience to all (see on James ii. 10).

Therefore the Church of England has rightly inserted the Decalogue in her Baptismal Office, and in her Catechism, and reads it from her Altar, and declares in her articles that "no Christian man whatsoever is free from the obedience of the Commandments which are called *Moral*" (Art. VII.). And she reminds us in *what sense* they are to be understood, by setting a Prayer before the recital of the Decalogue from the Altar for the cleansing of the heart by the Inspiration of God's Holy Spirit, that we may *perfectly love Him*; and at the end of each commandment she subjoins a prayer to Him, that He would incline our hearts to keep this law; and at the end of all, that He would *write all these laws in our hearts*.

Thus she teaches us to connect Sinai with Sion, and the writing of the Law on tables of stone by the finger of God at the first Jewish Pentecost, with the writing of the Law of Love on the heart by the Holy Spirit, Who came from Heaven at the first Christian Pentecost: see above, on ix. 11.

(7) "The Law is *spiritual*," says St. Paul (Rom. vii. 14); it is *not* to be taken merely in its *literal* sense. The meaning of the Decalogue, as explained by Christ, in His Sermon on the Mount and elsewhere, and by His own example (John xiii. 34); and by His holy Apostles, who were inspired by the Holy Ghost, whom Christ sent to "teach them all things," and to "guide them into all truth," is its true meaning, its only true meaning; and He declares to us, that "to love God with all the heart, soul, and mind" is the chief commandment; and that the next is, "to love our neighbour as ourselves" (Matt. xxii. 37); and that Love is the badge of Christians (John xiii. 35); and St. James teaches that to love our neighbour as ourself is the royal law (James ii. 8); and St. Paul teaches that "Love is the fulfilling of the law" (see Rom. xiii. 10); and that no spiritual gifts and graces are of any profit without Love (1 Cor. xiii. 3—13), which is the end of the commandment (1 Tim. i. 5); and St. John declares, that "God is Love; and he that loveth not, knoweth not God;" and "this commandment have we from Him, that he who loveth God, love his brother also" (1 John iv. 7—21).

b Lev. 26. 1, 13.
Deut. 5. 6.
Ps. 81. 10. Hos 13. 4.

^{2b} I am the LORD thy God, which have brought thee out of the land of

(8) When, therefore, it is said in Scripture, that "Christ redeemed us from the *"curse of the Law"* (Gal. iii. 13), it is *not* meant that Christ exempts us from the *duty of obeying* the Law. No: Christ redeemed us *from the curse*, which was denounced by the Law on all who did not keep every one of its commandments, and He has commanded, that "*repentance and remission of sins* should be preached to all in His Name" (Luke xxiv. 47). And by *faith* in Christ we are *justified* from all things from which we could *not* be justified by the *Law* of Moses (Acts xiii. 38, 39; and 1 John ii. 12); and "if any man have sinned, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins;" and, "if we walk in the light, as He is in the light, His blood cleanseth from all sin" (1 John ii. 1, 2; i. 7).

(9) But, so far from weakening our obligation to *obey* the Law, as explained in the Gospel, Christ has greatly strengthened its obligations, by giving Himself to die for our sins; and so we are constrained by tenderest ties of love to our adorable Redeemer, to abhor sin, which caused His bitter sufferings, and to be like Him here, in order that we may be with Him for ever hereafter; and because He has given us His example as our Pattern; and has sent to us His Holy Spirit, to enable us to walk as He walked: "*Nihil amanti est difficile*:" "Da, Deus, quod jubes, et jube quod vis" (*S. Augustine de Dono Persever. c. 53*).

It will not be expected in a work like the present that a full explanation should be given of the precepts of the Decalogue. This would require a treatise on practical theology. Happily such expositions abound in the theological literature of the Church of England. The reader may be referred to *Bp. Andrewes*, on the Ten Commandments, Lond. 1650, folio; *Dr. Barrow*, on the Decalogue, vi. 473; *Dr. Hammond's* Practical Catechism, 7th edit. 1662; *Abp. Leighton* on the Decalogue; *Bp. Nicholson*, on the Catechism, Part ii.; *Hele's* Manual of Devotion; and Manuals for Confirmation, such as the Catechism of the *Bp. of St. Andrew's*: Lond. 1858: see also *Fairbairn*, Typology, ii. 90—114.

(10) The name *Decalogue* is derived from the Greek Version of Deut. x. 4, τοὺς δέκα λόγους, *the ten words*; and from the consequent use of the phrase δέκα λόγους by Jewish writers, such as *Philo* and *Josephus*; and from the terminology of the ancient Christian Church, which usually employed the word δέκαλογος as a feminine substantive (*Suicer*, Thes. in v., i. 830).

(11) The *division* of these Ten Words has been and is a matter of controversy.

Our division of them is that which has been already given by *Josephus* (Antiq. iii. 5. 5).

Many Rabbinical Writers regard the declaration in ver. 2 as constituting a separate commandment (*Talmud*, *Targum Jonathan*, *Maimonides*).

Christian writers (from the time of *Origen*, Hom. 8, in Exod.) are generally of opinion that the Decalogue begins with v. 3. Many early Christian expositors regard that verse (v. 3) as constituting the *first* commandment (*Origen*, *Jerome*, &c.); and so the Church of England, and the Presbyterians,—not the Church of Rome and Lutherans. The Roman Church and the Lutherans (following *Augustine*, who distributes the commandments concerning God into *three*, and the others, concerning man, into *seven*) consider vv. 2—6 as constituting the first commandment, and v. 7 as containing the second commandment. See *Pfeiffer*, *Dubia*, p. 128; *Suicer*, Thesaur. i. 830. And in order to form the number *ten*, they divide v. 17 into two, viz. (1) "Thou shalt not covet the house;" (2) "Thou shalt not covet the wife," &c.: and this is also the Masoretic division; but it does not seem a natural one.

On this question, see *Augustine*, Qu. 71; *Gerhard*, especially Com. Loc. xiii.; *Keil*, p. 453, and *Fairbairn*, Typology ii. 103—106; *Bp. Whittingham's* Life, ii. 320. The *Augustinian* division is defended by *Kurtz*, the other by *Keil* and others.

(12) There is also a doubt as to the *arrangement* of the commandments on the *Two Tables*. Most Christian writers suppose that the first table contained the commandments which relate to God; and the second, those which concern man, and that consequently the second table began with ver. 12, "Honour thy father and thy mother;" so *Origen*, *Augustine*.

Our Blessed Lord distributes the commandments into two parts, and sums them up in two,—Love to God, and love to our neighbour (Matt. xxii. 37—40. Luke x. 27).

Josephus (Ant. iii. 5. 5) and *Philo* (de Decal. § 12) place

five commandments on either table, so that the second begins with ver. 13 (cp. *Professor Plumptre*, in *Smith*, B. D. ii. 1465); and as the commandments were written on *both sides* of the tables, they supposed that two and a half were contained on each side. Cp. *Kalisch*, p. 342; *Keil*, p. 453. These speculations are rendered more uncertain by the fact that the *original tables were broken* (xxxii. 19); and we do not know whether the expressions here used apply equally to the second set, which were not hewn by God: see xxxiv. 1.

Our ignorance as to these details is instructive. We do not know *how* the Decalogue was written. God is silent on this point; but it is clearly known to us by *Whom* it was written, namely, by God Himself, and *why* it was written, and *where* it ought to be written, viz. on our hearts.

(13) There are two differences observable between the *first five* and the *last five*. In the last five there is a simple command, without any *motive* assigned for it, as in the first five; and in the first five the words "the LORD thy God" are introduced, which are *not* inserted in the last five.

This remarkable fact brings out clearly the important principle that the duty of *honouring parents* is intimately connected with the duty of honouring the LORD our God: cp. 1 Tim. v. 4, εὐσεβεῖν. Indeed, the fifth commandment, "Honour thy father and mother," is, as it were, a connecting link, or hyphen, between the duty to God and the duty to Man, and shows the indissoluble union of both duties.

The Decalogue is like the coat of Christ, woven without seam (John xix. 23). The Ten Commandments are like the ten Curtains of the One Tabernacle, as coupled together in two sets of five: see on v. 12; and xxvi. 1—3. In the Book of Deuteronomy (v. 18—21), the connexion of the commandments concerning man is marked by the conjunction *vau*, prefixed to each of them after v. 17.

(14) The Two Tables of the Covenant were to be laid up in the Ark in the Holy of Holies in the Tabernacle (Exod. xxv. 21. Deut. x. 2. 5. 1 Kings viii. 9). They were placed under the wings of the Cherubim, and were overshadowed by the Divine Presence, and thus their sanctity was avouched by God Himself, and they were guarded by His divine protection.

The Two Tables, and "the Judgments," contained in chapters xxi.—xxiii., formed "the *Book of the Covenant*," which Moses read to all the people, with solemn sacrifices, and which they pledged themselves to fulfil (xxiv. 4. 7).

These provisions for the promulgation and guardianship of "the Book of the Covenant" were designed to avouch its genuineness and divine authority.

(15) Besides this, when the Israelites were come into Canaan, the Law was written by Joshua on stones, set up upon Mount Ebal. See Deut. xxvii. 2—7. Josh. viii. 32. In the Samaritan Pentateuch (*Walton*, Polyglott i. p. 313), after the tenth commandment, in the present chapter (v. 17), there is inserted a precept, "to set up two large stones, and to plaster them with lime, and to write upon them all the words of this Law; and to place these stones on Mount *Gerizim*, and to build an altar there to the Lord thy God, over against *Gilgal*, near the oak of Moreh, toward Shechem,"—an interpolation imported—with a Samaritan bias toward *Gerizim*—from Deut. xi. 30; xxvii. 2—7. Cp. Josh. viii. 30, 32; and *Walton*, Proleg. p. 79; *Malan*, Philosophy, &c., p. 146.

(16) It has been alleged by some, that there are important discrepancies between the commandments as they are recorded in this chapter of Exodus, and as they stand in Deuteronomy.

But this allegation is grounded on a misconception of the design of the Sacred Writer in these two several books.

The Book of Exodus contains an exact report of the words of God on Mount Sinai, as engraved on the tables of stone. The Book of Deuteronomy exhibits the general sense; and is, as it were, a commentary upon the text of Exodus, and a divine exposition of it; and accordingly it refers to Exodus for the precise words of the commandments as therein contained: see Deut. v. 12. 16. We see a parallel to this in the Christian Decalogue, in the Gospels. *The Sermon on the Mount* is set down fully by St. Matthew, and is repeated in a somewhat modified form by St. Luke: see note below, on Luke vi. 17.

(17) The Decalogue, as written in the Hebrew Bibles, has a double accentuation; the one with reference to the close of the commandments, the other with respect to the termination of the verses, which serve the purpose of marking the solemn tone with which they were to be rehearsed, especially in the public congregation (*Ainsworth*, p. 77; *Kalisch*, p. 342).

(18) We learn from the New Testament that the Law was

Egypt, °out of the house of †bondage. ^{3d}Thou shalt have no other gods before me.

^{4e}Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ^{5f}Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am ^ga jealous God, ^hvisiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; ⁶And ⁱshowing mercy unto thousands of them that love me, and keep my commandments.

h ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 14. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18. i ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.

delivered "by the disposition of angels:" see on Acts vii. 53; and Gal. iii. 19: cp. Heb. ii. 2. Not that we are to suppose that the Law was uttered by Angels, but by the voice of God Himself (cp. *Keil*, p. 451). But these passages explain the allusion to the presence of Angels on Mount Sinai in Deut. xxxiii. 2 and Ps. lxxviii. 17. Isa. lxiii. 9; and exhibit another characteristic resemblance between the awful manifestations revealed in this chapter (with clouds and thundering, lightning, smoke, and fire, and the sound of the trumpet exceeding loud), and the future glorious appearance of "the Great God, our Saviour Jesus Christ" (Titus ii. 13), attended by myriads of Angels, to judge the world: cp. *Bp. Andrewes* on the Decalogue, Introd. chap. xix.

The Love of God in Christ is manifest in the contrast between the terrors of the Divine Majesty on Mount Sinai, and the eight Beatitudes with which He, Who was God manifest in the flesh, "opened His mouth," and preached His Sermon on the Mount (Matt. v. 1—11). But so much the more awful will be the Visitation of the Great Day to those who obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 8), and who will then cry out to the hills in vain, "Fall on us, and hide us from the wrath of the LAMB" (Rev. vi. 16).

2. *I am the LORD*] JEHOVAH, the Everlasting, One, Unchangeable God (see above, on vi. 3; xii. 12). Only the first and second commandments contain the first personal pronoun I; in the third there is a transition to the third person.

As was before observed, the words "the Lord thy God" occur in every one of the first five commandments, and in none of the five last.

—of bondage] Literally, of servants; and so Deut. v. 6.

3. *Thou shalt have no other gods before me*] Literally, *there shall not be* (singular number) *to thee gods other beside* (Heb. *al*; Sept. *πλην*) *Me*; whether they be the elements, the powers of heaven, sun and stars (see Deut. iv. 19), or gods of the heathen, such as those of Egypt or Canaan (see Exod. xxiii. 13. 24. Deut. vii. 25). Compare our Lord's words to Satan at the Temptation (Matt. iv. 10).

On the use made of this text by Noetians and Sabellians, contravening the Divinity of Christ, see *S. Hippolytus*, c. Noetum, § 2, p. 44; ed. Lagarde; and *Epiphanius*, Hæres. 76.

This and the following verses were used by the Fathers against the Arians, who stood convicted of idolatry, if they did not confess Christ to be God: see *S. Greg. Nyssen*, de Fide ii. p. 470; and *Theodoret*, Qu. 37; *S. Epiphanius*, Hæres. 69. 76.

S. Augustine (de Consensu Evangelist. 12) observes that the God of the Hebrews, Who is our God, differs from all other deities, who were willing to be worshipped together in the Roman Pantheon. He is to be worshipped alone: "Thou shalt have none other gods but Me."

4. *graven image*] Heb. *pesel*; from *pasal*, to carve (*Gesen.*, p. 684; cp. Judg. xvii. 3. 2 Kings xxi. 7); such as the golden calf, and the calves of Jeroboam: cp. v. 23.

—any likeness] Heb. *temunah*. Literally, an appearance (*ἰδέα*, *εἶδος*), resemblance, from the root *min*, in Arabic to pretend, simulate; whence it means *similitude*, kind, sort (*Gesen.*, p. 470, and is rendered here by *ὁμοιωμα* in Sept.). It is therefore of wider meaning than the preceding word, *pesel*. Cp. Deut. iv. 15, which states the ground of the command: "Take good heed unto yourselves, for ye saw no similitude (i. e. of Jehovah) on the day that the Lord spake to you in Horeb." This command forbids the making of any ideal likeness of Jehovah, or any object of worship: cp. *Keil*.

This fourth verse is not inserted, as a part of the Decalogue, in recent Catechisms of the Church of Rome. It is referred to, and expounded, in the Trent Catechism (Pars iii. cap. ii. qu. 16).

5. *a jealous God*] Rather, a zealous God,—*El kannah*; Θεὸς ζηλωτής (Sept.); "Deus Zelotes" (Vulg.). From the root *kana*, to be red, to burn (cp. ζέω, ζήλος, ferreo, fervidus) with indignation, or love, or other vehement affection. And this is said of God ἀνθρωποπαθῶς, in condescension to our understandings, in order to teach us that He will not bear any rival, but will punish all defection from Himself. Thus also He declares His love for us, in order that we may cleave to Him and Him alone. He therefore does not disdain to call Himself the Husband of the Church (Jer. ii. 2. Hos. ii. 19: see above on xix. 8, whence idolatry is called fornication in Holy Scripture: Deut. xxi. 16. Judg. ii. 17. Jer. iii. 9). Christ adopts the same figure of Marriage, in order to declare His affection for us. See John iii. 29. Matt. ix. 15, and St. Paul's language (2 Cor. xi. 2), *ζηλῶ ὑμᾶς Θεοῦ ζήλῳ*, κ.τ.λ.: "I am zealous over you with a zeal of God;" and see the note there; and on Gal. iv. 17, 18; and *Origen* and *Theodoret* here, and *Fairbairn*, Typol. ii. 119.

—unto the third and fourth generation of them that hate me] Rather, "to those that hate me;" and so Sept., and Deut. v. 9. That is, if the children also hate me, as their fathers did; and if they have not been warned by My judgments, to shun their fathers' sin. See note on Num. xxvi. 11; and cp. Deut. xxiv. 16. 2 Kings xiv. 5, 6; below, xxxii. 33. Jer. xxxi. 29, 30; xxxii. 18, 19, 30, 31. Ezek. xviii. 20—24.

Accordingly, the *Chaldee Paraphrase*, the *Targum of Onkelos*, rightly explains these words by inserting the provision, "when the children continue to sin, like the fathers." See Deut. xxiv. 16, "The children shall not be put to death for the fathers; every man shall be put to death for his own sin;" and Ezek. xviii. 20, "The soul that sinneth, it shall die."

On the objection of the Marcionites, who took offence at this text, see *Tertullian*, c. Marcion. ii. 15, where he says, "Si patrum delicta ex filiis Deus exigebat, duritia populi exigebat ut posteritatis suis prospicientes legi divinæ obdicerent." Cp. *Origen*, Hom. 8; and particularly the answer of *S. Augustine* to the Manichæans, Qu. in Deut. 42, "permanente impietate et imitatione malorum parentum;" and c. Adimantum, c. 7; *S. Cyril* de Ador. vi. p. 174; *Theodoret*, Qu. in Exod. 40, who refers to Ezek. xviii. 2—4. 20, and says, "those that hate Me" means, "if the children imitate the evil examples of their parents:" cp. *S. Greg.*, Moral. xv. 41.

This subject is well treated by *Bp. Sanderson* (in his sermon on 1 Kings xxi. 29, vol. iii. pp. 58—88), who observes (p. 71) that the words "third and fourth generation may have been added respectively to the ages of men, who often live to see their children of the third generation, and sometimes to the fourth, but seldom further;" and so their children's punishment is their punishment.

God punisheth the son for the father's sin, but with temporal punishments, not eternal; and with those, perhaps, so as to redound to the father's punishment in the son; perhaps because the son treadeth in the father's steps, perhaps because he possesseth that from his father to which God's curse adhereth; perhaps for other reasons best known to God Himself. But whatever the occasion be, or the ends, evermore for the son's own personal sins abundantly deserving them (*Bp. Sanderson*). And these temporal punishments are calls to repentance, and are means of grace, and may be regarded even as signs of God's favour, for "whom the Lord loveth He chasteneth;" and impunity in sin is the greatest punishment.

The question is also discussed by *Dr. Waterland*, Scripture Vindicated, pp. 89—94. See also the remarks of *Hengst.*, Auth. ii. 544—550, and *Fairbairn*, Typol. ii. 120.

6. *of them that love me*] Rather, to them that love Me; God shows mercy to the thousandth generation, to them that love Him: so Sept., Vulg., *Onkelos*, Syriac.

k ch. 23. 1.
 Lev. 19. 12.
 Deut. 5. 11.
 Ps. 15. 4.
 Matt. 5. 33.

1 Mic. 6. 11.
 m ch. 31. 13, 14.

⁷ *k* Thou shalt not take the name of the LORD thy God in vain; for the LORD ¹ will not hold him guiltless that taketh his name in vain.

⁸ *m* Remember the sabbath day, to keep it holy. ⁹ *n* Six days shalt thou

Lev. 19. 3, 30, & 26. 2. Deut. 5. 12. n ch. 23. 12, & 31. 15, & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

7. *Thou shalt not take the name of the LORD thy God in vain*] The Hebrew word here used, *nasa*, means to take, up bear, carry, lift up (*Gesen.* 567). Thou shalt not take up the Name of the LORD, which is Great and Holy, and ought to be borne, carried, and lifted up on high as something awful and majestic, like a sacred standard or banner of God's hosts, as was intimated by Moses himself, calling his altar *Jehovah-nissi* (xvii. 15), which word (though spelt with *samech*, and not with *sin*) is from the same root as *nasa* (see *Gesen.*, p. 553). Thou shalt not carry that awful Name for a vain thing, *enl para'alep* (*Sept.*), "in vanum" (*Vulg.*), for falsehood, or for any irreverent use. The word NAME expresses the Divine Person as revealed in all His divine attributes: see vi. 3, and on Matt. vi. 9, "Hallowed be Thy NAME." This prohibition is illustrated by the words of Amos, v. 26, quoted by St. Stephen, Acts vii. 43, "ye took up the tabernacle" of your god; where the verb *nasa* is used by Amos.

On the sin of rash and vain oaths, see below, Matt. v. 34. 37. James v. 12, 13.

THE SABBATH.

8—11. *Remember the sabbath day, to keep it holy*] Remember; by this word God intimates the solemn importance of the precept; the antiquity of it (Gen. ii. 2); the continual recurrence of the duty prescribed; and its permanent endurance. Remember to sanctify it, that is, to separate it from common days and common uses, and to dedicate it to God and His service.

The obligation to sanctify one day in seven was prior to the promulgation of the Decalogue. This is clear from xvi. 23—30, where we find "the rest of the holy sabbath" mentioned as a thing already known before the delivery of the Decalogue.

Besides, the Decalogue (as before observed, v. 1) was not a new Code, but a republication of the original Law given by God to Man at the beginning. It was a restoration of primitive Jurisprudence. And we cannot imagine, that when the first three Commandments in the Decalogue have a moral meaning and universal application, and the last six Commandments have also a moral meaning and universal application, yet the Fourth Commandment, which is inserted between them by the hand of God Himself, and prescribes the sanctification of one day in seven, has no such moral significance; and that virtually, and in substance, it has no such perpetual obligation. We may not suppose, that a Code, written and graven with the finger of God, was so incoherently framed. We may not take the Two Tables into our hands, and erase from the first of those Tables one Commandment, and leave only nine. If so, what does the Church mean, by delivering to her children the whole of the Decalogue? What does she mean by reading the Fourth Commandment every Sunday from her altars, and by putting into the mouths of her people a prayer, entreating pardon for violations of the Fourth Commandment, as well as of the other nine, and praying for grace to keep it—"Lord, have mercy upon us, and incline our hearts to keep this law?"

There is, therefore, something of universal application and perpetual obligation in the Fourth Commandment.

It is indeed true, that while we can recognize the moral fitness of setting apart some portion of time for sacred uses, we do not see the moral fitness of setting apart precisely a seventh part. Therefore the sanctification of one day in seven is to us a matter of positive institution; and thus there is a difference in this particular respect between the Fourth Commandment and the other Nine, which are based on known principles of immutable morality.

But, because we do not see the moral fitness of hallowing one day in seven, it does not follow that there is not some moral fitness in so doing. On the contrary, it is probable that there is such a fitness. Almighty God does every thing in number and weight (*Wisdom* xi. 20). We do not as yet understand the secret harmonies of the Divine Arithmetic; but we should read Holy Scripture to little purpose, if we had not been brought to a conviction that there are such harmonies in numbers; and that we may one day be enabled to appreciate them; and particularly, from the remarkable circumstances in which the number seven is ever coming before our eyes in Holy Scriptures, as if it were invested with a sacred dignity, and endued with a holy significance, we have reason to believe

that there is far more than we are yet aware of—in the setting apart one-seventh of the World's time to holy uses, and in consecrating it to God.

Surely it was not for nothing that the seventh day was the Sabbath; the seventh year the sabbatical year; and after seven times seven, the year of Jubilee. It was not for nothing that the seventh new Moon was the day of Trumpets; the seventh month was occupied with festivals; and that the Passover lasted seven days; and seven weeks lie between Passover and Pentecost; and the Feast of Tabernacles lasted seven days; and that Circumcision was to be performed after seven days; to say nothing of the perpetual recurrence of the number seven in the New Testament, especially in the Apocalypse (see below, on Rev. xii. 1, p. 221: cp. *Bähr*, *Symbolik* i. 187—199; ii. 537. 562; and *Kalisch*, p. 448).

The Fourth Commandment is not as yet seen by us to rest on the same ground of natural morality as the other Nine. But perhaps on this very account the Fourth may be fitly said to be better adapted than any other of the Ten Commandments (of which we see the reason), to try our Faith and Obedience to God. We have good reason for obeying God in all that He commands. But in doing things of which we ourselves see the reason, we may be only obeying ourselves, and not be obeying God. Therefore Almighty God tests our Faith by things of which we do not see the reason.

The question is,—

Does the Fourth Commandment come from God? And is it addressed to us?

No one doubts that it came from God: and that it concerns us, is clear from the fact that it dates from the Creation of the world, and is based upon it, that is, it is grounded upon what concerns all created beings.

For how is the Fourth Commandment introduced?

Remember the Sabbath day to keep it holy. "For in six days the Lord made heaven and earth, the sea, and all that in them is."

God made the heaven and earth for us, as well as for the Jews. Creation concerns us as well as them, and much more. For, "by Christ were all things made. By Him all things were made," says St. John (i. 1—4). And, therefore, a religious duty, grounded on Creation, concerns us, not only as men generally, but specially as Christians: see above, on Gen. ii. 21—25.

And since God commanded the Jews, under most solemn sanctions, to hallow one day in seven; and since He punished their violations of this law with the severest chastisements, and promised the richest blessings to those among them who observed it; and since it is an elementary principle of Natural Reason that God is to be worshipped, and that by consequence a special day of periodic recurrence is to be set apart for His honour and service, it follows, by logical inference, that Christians, who are so much more favoured by God than were the Jews, and who in the work of Creation and Preservation of the Universe see the operation of Christ, and who, in addition to the blessings of Creation, ought to celebrate those of Redemption and Sanctification, are bound to set apart a no less portion of time than the Jews were obliged to do, for God's Glory and Worship, and for the concerns of Eternity.

The universality of the duty of this sanctification is further evident from the fact that Almighty God here not only grounds it on Creation, but extends its blessings to all, to foreign slaves, as well as to Hebrews, and even to the beasts of the field. See v. 10: cp. xxiii. 12. Deut. v. 14.

The fourth commandment is also grounded on the deliverance from Egypt (Deut. v. 15), and from its incessant toil and bondage, in which no Sabbaths could be kept,—a deliverance which was to be remembered with thankfulness and love on the weekly Sabbath; and this fact, so far from weakening its claim to universal and perpetual acceptance, does, on the contrary, show its universality and perpetuity,—as to its spiritual essence,—because that deliverance was a type of the universal deliverance wrought by Christ; and because all are bound to show their gratitude for the Evangelical substance, of which the Exodus was a shadow.

We may therefore affirm, with *Richard Hooker* (V. lxx.), "that the sanctification of one day in seven is a duty which God's immutable Law doth exact for ever: the Moral Law requires a seventh part throughout the age of the whole world to be so employed." Compare *Bp. Sanderson*, Case of the

labour, and do all thy work: ¹⁰ But the °seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, ^p nor thy stranger that is within thy gates: ¹¹ For ^q in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

^{12r} Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

^{13s} Thou shalt not kill.

^{14t} Thou shalt not commit adultery.

^{15u} Thou shalt not steal.

^{16w} Thou shalt not bear false witness against thy neighbour.

^{17x} Thou shalt not covet thy neighbour's house, ^y thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

¹⁸ And ^a all the people ^a saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain ^b smoking: and when the people saw it, they removed, and stood afar off. ¹⁹ And they said unto Moses, ^c Speak thou with us, and we will hear: but ^d let not God speak with us, lest we die.

Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Heb. 13. 5. y Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28. z Heb. 12. 18. a Rev. 1. 10, 12. b ch. 19. 18. c Deut. 5. 27. & 18. 16. Gal. 3. 19, 20. Heb. 12. 19. d Deut. 5. 25.

o Gen. 2. 2, 3. ch. 16. 26. & 31. 15.

p Neh. 13. 16, 17, 18, 19.

q Gen. 2. 2.

r ch. 23. 26.

Lev. 19. 3.

Deut. 5. 16.

Jer. 35. 7, 18, 19.

Matt. 15. 4. &

19. 19.

Mark 7. 10. &

10. 19.

Luke 18. 20.

Eph. 6. 2.

s Deut. 5. 17.

Matt. 5. 21.

Rom. 13. 9.

t Deut. 5. 18.

Matt. 5. 27.

u Lev. 19. 11.

Deut. 5. 19.

Matt. 19. 18.

Rom. 13. 9.

1 Thess. 4. 6.

w ch. 23. 1.

Deut. 5. 20. &

19. 16.

Matt. 19. 18.

x Deut. 5. 21.

Mic. 2. 2.

Hab. 2. 9.

Luke 12. 15.

Acts 20. 33.

z Heb. 12. 18.

Sabbath, 1634; and *Bp. Cosin*, on the Immutable Obligation of the Lord's Day (iv. 452; v. 529). *Fairbairn*, Typol. ii. 125—151.

The seventh day, as a day of rest, had a prophetic and typical character in reference to the rest of Christ in the grave on that day; who has made the grave itself to be a blessed rest,—a holy Sabbath,—to all who die in the Lord, and rest from their labours (Rev. xiv. 13: see *S. Aug.* de Gen. ad Lit. iv. 11), who says, "The seventh-day Sabbath was a shadow of the future, and prefigured a spiritual rest, which God promised to His people who work for Him. The mystery of this rest was fulfilled in the burial of Christ, who rested in the grave on the seventh day, after He had finished His work, and had said on the Cross upon the sixth day, It is finished" (John xix. 30: see below, on Luke xxiii. 56. Col. ii. 16).

As to the alleged non-observance of the Sabbath by the Patriarchs, see on Gen. ii. 2, and *Fairbairn*, ii. p. 132.

As to the grounds on which the first day of the seven is now to be hallowed by us, see above, on Gen. ii. 2, 3. Exod. xii. 1, 2; and xiv. 1; below, notes on Matt. xxvii. 62; xxviii. 1. Acts xx. 7; and on Rev. i. 10.

10. *thou shalt not do any work*] See xvi. 26, as to the gathering of manna; (Num. xv. 32) as to the gathering of sticks; (Num. xxxv. 3) as to preparing food; (Exod. xxxiv. 21) as to agricultural work; (Neh. iii. 15; xiii. 15. Amos viii. 5) as to buying and selling; (Jer. xvii. 21) as to carrying of burdens. Corporal labour, especially since the fall, is weariness and vexation of spirit (see Gen. iii. 19); and cessation from it is requisite for the cherishing the spiritual life in God, and for the fruition of His presence in eternity. The Fourth Commandment, like the others, is expressed as a prohibition; but this prohibition, like that in the others, involves a precept to do what is contrary to what is forbidden. Thus the prohibition to do secular work on the Sabbath involves a command to do spiritual work. The Sabbath was to be a rest from the world, in order serve God. Cp. Heb. iv. 9, 10. Rev. xiv. 13.

On the right observance of God's day of religious rest, see *Jerome* in Esai, c. 56; and c. 58; and in Amos, c. 5; and *Augustine* de Spiritu et Littera, c. 15; and de Civ. Dei xi. 8, "Requies Dei significat requiem eorum, qui requiescunt in Deo, et quos facit Ille requiescere; qui, si ad Illum prius per fidem accesserint, in Illo habebunt requiem sempiternam." Cp. below, on Matt. xxviii. 1. Luke xxiii. 56.

On the history of the Sabbath, and of the Lord's Day, and the literature connected with them, see *Winer*, R. W. B. ii. 343—349; *Bähr*, Symbolik ii. 540. 566. 577; *Jahn*, Archæol. § 345. 348; and the Treatise entitled "Sabbath" in the *Mischna*; *Keil*, Arch. § 77; *Dr. Hessey*, Bampton Lecture, 1860; and Art. in *Smith's Bibl. Dict.* ii. 134; and *Rev. F.* VOL. I. PART I.—273

Garden, *ibid.* ii. 1073. *Fairbairn*, Typol. ii. 114—151, and Appendix A.

—gates] Of a city; not doors of a house.

12. *Honour thy father and thy mother*] See on Matt. xv. 4, —a reference which *S. Irenæus* uses (iv. 21 and 22) to refute those heretics, who alleged that Christ was at variance with the Giver of the Law, as the Marcionites did in early times, and the Manichæans after them. Christ ascribes this commandment to God Himself; and thus attests the divine authorship of the Decalogue: see also Eph. vi. 2.

This commandment, as was before observed, is a connecting link between what precedes and what follows, and partakes of the nature of both.

The Decalogue, as before observed, is like the ten curtains of the Tabernacle, looped together into one; five curtains coupled together, and other five curtains coupled together. So it is with the commandments: see on xxvi. 1—3.

13. *Thou shalt not kill*] See Matt. v. 21, 22, for the Christian explanation of this precept.

That this is a commandment against suicide has been shown by *Josephus*, and also by Christian Expositors, as *Bp. Andrewes* on the Decalogue, p. 404. "Ye are not your own," says the Apostle, "but are bought with a price" (1 Cor. vi. 20; vii. 23). And if a man may not mar God's image in another, neither may he do so in himself, but is guilty of a capital crime in doing so (see Gen. ix. 6); and, therefore, he who commits suicide, rushes into the presence of God, and to the judgment-seat of Christ, bearing with him the guilt of deadly sin.

14. *Thou shalt not commit adultery*] See Matt. v. 28; and xix. 9, for our Lord's explanation of this commandment.

15. *Thou shalt not steal*] See Eph. iv. 28.

16. *thy neighbour*] For the Christian exposition of the word see Luke x. 29. 36.

17. *nor his ox, nor his ass*] The horse is not mentioned, for it is not supposed that the Israelites will have horses in Canaan. But concerning the Egyptians we read (ix. 3), "Behold, the hand of the Lord is upon thy cattle, upon the horses, upon the asses, upon the camels, upon the oxen." Here is an evidence of accurate discrimination. It is remarkable that the Septuagint, which was made in Egypt, generalizes the word ass into ὄνοεναν and πᾶν κτήνος.

18. *And all the people saw the thunders*] So will it be at the Great Day, when the Trumpet will awaken us from our graves, and all will be judged according to the rule of God's Law: cp. above, xix. 19; and *S. Hilary*, in Psalm 68.

19. *Speak thou with us*] The reverent awe and humility of

^e 1 Sam. 12. 20. ²⁰ And Moses said unto the people, ^e Fear not : ' for God is come to prove you, and ^e that his fear may be before your faces, that ye sin not.

²¹ And the people stood afar off, and Moses drew near unto ^h the thick darkness where God was.

²² And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ⁱ from heaven. ²³ Ye shall not make ^k with me gods of silver, neither shall ye make unto you gods of gold. ²⁴ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ^l thy sheep, and thine oxen : in all ^m places where I record my name I will come unto thee, and I will ⁿ bless thee. ²⁵ And ^o if thou wilt make me an altar of stone, thou shalt not [†] build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it. ²⁶ Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

XXI. ¹ Now these are the judgments which thou shalt ^a set before them.

1 Sam. 12. 20. Isa. 41. 10, 13. f Gen. 22. 1. Deut. 13. 3. g Deut. 4. 10. & 6. 2. & 10. 12. & 17. 13. 19. & 19. 20. & 28. 58. Prov. 3. 7. & 16. 6. Isa. 8. 13. h ch. 19. 16. Deut. 5. 5. i Kings 8. 12. i Deut. 4. 36. Neh. 9. 13. k ch. 32. 1, 2, 4. 1 Sam. 5. 4, 5. 2 Kings 17. 33. Ezek. 20. 39. & 43. 8. Dan. 5. 4, 23. Zeph. 1. 5. 2 Cor. 6. 14, 15, 16. 1 Lev. 1. 2. m Deut. 12. 5, 11, 21. & 14. 23. & 16. 6, 11. & 26. 2. 1 Kings 8. 43. & 9. 3. 2 Chron. 6. 6. & 7. 16. & 12. 13. Ezra 6. 12. Neh. 1. 9. Ps. 74. 7. Jer. 7. 10, 12. n Gen. 12. 2. Deut. 7. 13. o Deut. 27. 5. Josh. 8. 31. † Heb. build them with hewing.

the request was approved by God (Deut. v. 27, 28). Thus also they confessed

“ ——— that to God is no access
Without *Mediator*, Whose high office now
Moses in figure bears ” (i. e. in a figure of Christ).
Milton, *Paradise Lost*, xii. 239.

See note below, on Gal. iii. 19.

God Himself accepted this prayer as a desire for the Coming of Christ, in Whom alone all the Mediations of Moses were pleasing to God : see Deut. xviii. 16.

20. to prove you] To try your obedience, and also to show that man by his own power is not able to please God. Man's need of a Redeemer was also thus shown. On the evidence which the Law gave of man's sinfulness, see Gal. iii. 19. Rom. iii. 20 ; vii. 9, 10, 13, 8. 3.

24. An altar of earth] Of simple native elements, such as they came out of God's hand, and not devised by man according to any invention or art of his own. A protest against human imaginations, and unauthorized inventions, in the public worship of God.

When God would have an altar made with human hands, He Himself gave directions for its form (see xxvii. 1).

Besides, such an altar as here described was best adapted for use in their migrations, so that there might be no excuse for omitting God's worship. Wherever they went they might find “ holy ground ” (see *Preliminary Note* on Acts vii.). Here was a prophetic protest against the exclusive notions of the Jews, limiting God's presence and favour to their own land, city, and temple ; and an anticipation of the time when God would be worshipped every where. For another probable reason, see on v. 25, concerning the *unhewn* stone.

— thy burnt offerings] See on xviii. 12, and Lev. i. 1.

— thy peace offerings] *Shelamim*, *σωτήρια* (Sept.). Properly offerings made for mercies received, for health and peace restored. The word is from *shalom*, to be whole, safe and sound ; and is connected with *shalom*, peace ; and may be rendered *thank-offerings* : cp. *Gesen.* 830, and below on Lev. iii. 1.

— in all places where I record my name] Literally, in all places where I shall cause My Name to be remembered : cp. 1 Chron. xvi. 4. Do not therefore imagine that My worship is to be limited to one place ; it is to extend to all. Those deviations are not, as some have imagined (e.g. *De Wette*, *Ewald*, *Knobel*), inconsistent with the instructions afterwards given for the altar in the Tabernacle, to which all offerings were to be brought (Lev. xvii. 8. Deut. xii. 5) ; but they are prospective preparations for the time when, in compliance with God's order, or in consequence of His revelation, altars would be built to Him in various places, as at Ebal (Josh. viii. 30), or Ophrah (Judg. vi. 25 : see *Keil*, p. 468).

In all places where I shall cause My Name to be had in remembrance. There is something very affecting in this promise, when taken in connexion with the words of our dying Saviour, instituting the Holy Eucharist, whereby He is ever with us in all places until He comes again, “ Do this in remembrance of Me ” (Luke xxii. 19. 1 Cor. xi. 24—26).

In all places where I shall make My Name to be remembered I will come and bless thee. This promise has also its fulfilment in Him Who said, “ Where two or three are gathered together in My Name, there am I in the midst of them : ” see Matt. xviii. 20. And since the divine commission under the Gospel is, “ Go and teach all nations ” (Matt. xxviii. 18), and the Church of Christ, in which the Sacraments are administered, is to be universal, therefore we have here an anticipation of the time when “ from the rising of the sun even unto the going down thereof, God's Name shall be great among the Gentiles, and in every place incense shall be offered unto His Name, and a pure offering ” (Mal. i. 11).

25. not build it of hewn stone] Probably for the same reason as that suggested at v. 24 (as *Aben Ezra* says) ; an altar of this kind,—like an altar of earth,—was not likely to be desecrated by being used by idolaters for their worship ; and because it could easily be dilapidated, and would not be left to be abused for idolatrous worship. Besides, if they had formed the habit of using altars of hewn stones, and had not been prohibited from using them, they might easily, when they came to Canaan, have adopted altars which had been polluted by the Canaanites to their idolatrous worship (*Theodoret*, Qu. 44).

Probably there was also something figurative in both these precepts. The Altar on which all our sacrifices are to be laid, in order to be accepted by God, is Christ. Our Altar is of Earth, for by His Incarnation He took our Nature. He also is the stone cut out without hands (Dan. ii. 34, 45). He was begotten of God ; not by human power, but by the eternal generation of the Father was He begotten as to His Divine Nature ; and by the operation of the Holy Spirit was He conceived as Man in the Virgin's womb. Further, we are thus reminded that in holy things we may not introduce human inventions, but must conform ourselves to God's commandments. We may not indulge in *will-worship* (Col. ii. 23), which is a sign of “ a fleshly mind,” and of being “ puffed up,” and is self-idolatry. How much unlicensed hewing of stones for God's altar is there in the adoration of saints and angels, and of the Blessed Virgin Mary, and in the mutilation of the holy Eucharist by the denial of the Cup to the Laity !

26. thy nakedness] Not by any steps of our own making, but by Christ alone, can we venture to go up to God's altar and worship ; and it is He and He alone Who can hide that shame and nakedness to which we have been reduced by the fall of the First Adam : see Gen. iii. 7, 10, 11 ; and Christ's own words, Rev. iii. 18.

CH. XXI.—LAWS CONCERNING SERVANTS AND SLAVES.

It may seem surprising that after the awful manifestation of the divine Majesty in the delivery of the Decalogue on Mount Sinai, the Sacred Writer should proceed to speak of ordinary details of household life, particularly concerning servants and slaves. But the infinity of the Godhead is conspicuous, and the divine love to man is manifest, in such condescensions as these, from the highest altitude of divine glory and power, to the lowest level of human wants and weaknesses. “ Not a sparrow falls to the ground without your Father,” said Christ.

^{2b} If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. ³ If he came in † by himself, he shall go out by himself: if he were married, then his wife shall go out with him. ⁴ If his master have given him a wife, and she have born him sons or

b Lev. 25. 39, 40, 41.
Deut. 15. 12.
Jer. 34. 14.
† Heb. with his body.

to His disciples, and "all the hairs of your head are numbered" (Matt. x. 29). He clothes the grass of the field, and provides for the ravens (Matt. vi. 30. Luke xii. 24). So it was with Christ Himself. In His Transfiguration He manifested His glory to three Galilean fishermen. On the day of His glorious Resurrection, He did not show Himself to the great and noble of this world, but to Mary Magdalene, to the two disciples going to a village called Emmaus, and cheered the sorrowful disciples in the upper-room at Jerusalem.

By this condescension, in the following chapters, to minute details of domestic life, after the glorious manifestation of Himself on Mount Sinai, amid thunder and lightning and thick cloud, God warns us that nothing is too small to escape the Omniscience of Him Who will judge the world at the great Day. Thus also He guards us against pride, and teaches us to despise no man (James ii. 6), and not to mind high things, but condescend to men of low estate (Rom. xii. 16): cp. *Irenæus*, iv. 31.

There is a parallel to this in the Apostolic Epistles of the New Testament, where, after dilating on supernatural doctrines of Faith, the Holy Spirit proceeds to apply those doctrines to the household duties of daily life: see below, *Introd.* to Ephes. pp. 275, 276. Heb. xiii. 4.

These Laws concerning *civil* and *social* matters stand on a different footing from the Decalogue, or *Moral Law*, which was *spoken* by God Himself and written by the finger of God; and which, as explained by the Gospel, is of *perpetual* and *universal* obligation (see the Preliminary Note to Chap. xx., and the expositors of the *Seventh Article* of the Church of England).

This is the more requisite to be observed, because some writers have urged objections against several of the precepts contained in this chapter (see *vv.* 14, 21), as if they were unworthy of God, and could not have proceeded from Him.

Such critics look at these precepts from a wrong point of view. All these precepts came from a God of infinite perfection, and they were perfectly adapted to serve the purpose for which they were designed. But they were addressed to persons in an *imperfect state*, and are such as they were able to bear, and were designed to *prepare* them gradually for a more perfect state, and to lead them on to it. No one builds a house by means of a house, but by means of a scaffold. A scaffold is adapted to the purpose for which it is intended; but when the house is built, the scaffold is taken away. For such reasons as these it is said in Holy Scripture that God gave to Israel "right judgments, and true laws, good statutes and commandments, by the hand of Moses his servant" (Neh. ix. 13, 14).

The Israelites, at the delivery of the Law on Mount Sinai, were morally and spiritually in a very imperfect condition. They had been bowed down under the hard yoke of Egyptian bondage for many generations, and could only be elevated by degrees to a higher condition. God gave them laws as they "were able to hear it" (cp. Mark iv. 33. John xvi. 12).

The Jews indeed assert that these precepts were designed to be of perpetual obligation, and they cannot refute the objections just specified. Some Christians also, who Judaize, affirm that these precepts give a divine sanction to slavery. But the true Christian will affirm, that these precepts of domestic and social life were not designed to be permanent, and were intended to bear witness, even by their imperfection, to the need that mankind had of *another* dispensation—that is to say, the Gospel of Christ—which would harmonize all classes of society; in a word, to prepare the way for the Coming of Him who was pre-announced to Abraham as the promised Seed, in Whom all nations would be blessed, and Who by His Incarnation has united all men as brethren in Himself, and in Whom there is "neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all in all" (Col. iii. 11: see below, *Introduction* to the Epistle to Philémon).

1. *these are the judgments*] *Mishpatim*, judicial laws for punishment of transgressors in matters of social duty, and distinguished from *statutes* or *decrees* (Exod. xii. 24. 43; xxvii. 21; xxix. 9. Lev. iii. 17).

These Laws concern,—

(1) The right of *persons* (xxi. 1—32).

(2) The right of *property* (xxi. 33; xxii. 15).

(3) *General moral laws*; against unchastity, witchcraft, illicit marriages and conjunctions; laws for the protection and

relief of the poor, strangers, widows, and orphans; humanity to animals; religious laws concerning the Sabbath and the three great festivals. On these laws, see *Philo*, Vit. Mus., *Clemens Alex.* Strom. ii. 18; *Hooker*, III. xi.; *Bp. Warburton's* Divine Legation; *Witsius' Aegyptiaca*; *Dr. Waterland's* Charge, 1731, vol. viii. p. 6; *Michaelis*, Mosaisch. Recht, Frankfurt, 1770; and the works of *Maimonides* on the Mosaic Legislation; *Hengstenberg* on the Pentateuch, tom. ii.; *Winer*, R. W. B. i. p. 416; and the works of *Lowman*, *Lewis*, and *Jahn* on the Hebrew Republic and Legislation; *Rev. Alfred Barry* in *Smith's* Bib. D., art. "Law of Moses;" *Keil*, Archæologie, § 148—155. *Spencer*, de Legibus Hebræorum, lib. iv. Cantabr. 1727, is to be read with caution, as *Waterland*, *Graves*, and others have observed.

Here begins a new Proper Lesson of the Law as read in the Synagogue, and is continued to xxiv. 18, and it is called *Mishpatim* or *Judgments*, from its contents.

The parallel Proper Lesson from the Prophets is Jer. xxxiii. 25, 26; xxxiv. 8—22, which announces God's indignation against King Zedekiah and his nobles for non-observance of this law concerning the emancipation of servants at the end of seven years; and the King and his nobles are therefore threatened by God with war, famine, pestilence, and captivity.

Here is one of the many proofs of the historic truth of the delivery of the Laws and of their enactments, as here set down. We find that they were made to exercise a powerful influence on the fortunes of the Kingdom of Judah nearly a thousand years after their delivery.

2. *If thou buy an Hebrew servant*] A son of Israel (*Onkelos*). No one might buy a Hebrew except he sold himself (Deut. xv. 12. Lev. xxv. 39); or if he was sold by the Civil Magistrate for stealing property which he was not able to restore (Exod. xxii. 3).

On the condition of the Hebrew servant, the reader may refer to the *Rev. W. L. Bevan* in *Smith's* Bib. Dict., art. "Slavery," ii. 1331; and to the works specified above (p. 1).

— *six years he shall serve*] Not more than *six*: cp. Deut. xv. 12. In Lev. xxv. 40 it is added, that he is to become free in the *year of jubilee*; that is, he is to be free *before* the end of six years, if the year of jubilee fall in that period. From this and other benevolent provisions of the Levitical Law, *Tertullian* takes occasion to refute the objections of *Marcion* to the Old Testament, as if it were from a different Author than the God who speaks in the Gospel: see *Tertullian* c. *Marcion*. ii. 17, 18.

This emancipation in the *seventh year*, and also in the year of *jubilee*, seems to have had a figurative reference to the blessings which were to be brought into the world by Him Who came "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord," the year of Evangelical Jubilee (Luke iv. 18, 19. Isa. lxi. 1).

— *for nothing*] Gratuitously; and not merely so, but he was to be furnished liberally by his master (Deut. xv. 14).

4. *If his master have given him a wife*] A heathen bond-slave; for only such with their children might be so left (Lev. xxv. 41—44); and not a Hebrew woman; see *vv.* 7—11; and see Deut. xv. 12—17, which applies to a Hebrew woman, as well as a Hebrew man; and shows that no Hebrew man or woman could be brought against his or her will into perpetual servitude. In fact, there was no such thing as *slavery* among *Hebrews*; and as there is no such thing as *national* distinctions in *Christ*, for "by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. xii. 13; cp. Col. iii. 11. Gal. iii. 28), and every man is to mankind universally, what every *Hebrew* man was to the *Hebrew* nation, therefore Slavery is condemned by the fundamental principles of the Gospel: see below, v. 16.

The Hebrew Rabbis suppose that this Law, concerning the servant receiving a wife, refers only to those who have been condemned by the magistrate to service for theft; and that he who sold himself was forbidden to receive a *heathen wife*; but that if such a Hebrew servant should have a wife given by his master, his wife and children would go out free with him (*Maimonides*, Tract. de Servis, chap. iii. 3—5). In considering this enactment, we must bear in mind that it was the design of the divine Legislator to deter Israelites from

daughters ; the wife and her children shall be her master's, and he shall go out by himself. ^{5c} And if the servant † shall plainly say, I love my master, my wife, and my children ; I will not go out free : ⁶ Then his master shall bring him unto the ^d judges ; he shall also bring him to the door, or unto the door post ; and his master shall ^e bore his ear through with an aul ; and he shall serve him for ever.

⁷ And if a man ^f sell his daughter to be a maidservant, she shall not go out ^g as the menservants do. ⁸ If she † please not her master, who hath betrothed her to himself, then shall he let her be redeemed : to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. ⁹ And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. ¹⁰ If he take him another wife ; her food, her raiment, ^h and her duty of marriage, shall he not diminish. ¹¹ And if he do not these three unto her, then shall she go out free without money.

¹²ⁱ He that smiteth a man, so that he die, shall be surely put to death. ¹³ And ^k if a man lie not in wait, but God ^l deliver him into his hand ; then ^m I will appoint thee a place whither he shall flee. ¹⁴ But if a man come

ⁱ Gen. 9. 6.

Lev. 24. 17.

Num. 35. 30, 31.

Matt. 26. 52.

k Num. 35. 22.

Deut. 19. 4, 5.

l 1 Sam. 24. 4, 10, 18.

m Num. 35. 11. Deut. 19. 3. Josh. 20. 2.

forming marriages with the heathen. The Hebrew servant might marry a *Hebrew* woman, and then his wife would go out with him, even if she were a servant ; she could not continue such against her will beyond the term of seven years ; or the Hebrew servant might wait till the end of his term of service before he contracted a marriage.

The connexion with a *heathen* bondslave entailed upon him great disabilities according to this law (which would be well known to him) ; and therefore this law would have the effect of preventing Hebrew servants from marrying heathen wives.

— *he shall go out by himself*] Without his wife and children. This law embodies an important spiritual truth. The wife here mentioned was a *heathen*, remaining such ; and as the Hebrew interpreter says, "An Israelite married to a Canaanitess can only beget *Canaanites*" (*Maimonides* de Servis ix. 1). Children born of bondwomen are bondmen. This is our own condition by nature, apart from Christ and His grace. Who can bring a clean thing out of an unclean ? (Job xiv. 4.) And this Law, even by its rigour, showed the imperfection of mankind under the Levitical dispensation, and evinced the temporary and partial character of that dispensation, and prepared the way for the Coming of Him, Who by His Incarnation made all men one in Himself, and by His Gospel proclaims liberty to all (Luke iv. 18), and Who has delivered us from Sin and Satan into the glorious liberty of the *children* of God (Rom. viii. 21).

^{6. judges}] Heb. *Elohim*. Cp. Ps. lxxxii. 1. 6. John x. 34, 35. This was to be done by a public judicial act, in order to guard the rights of servants, and to prevent their masters from pretending that their servants had engaged themselves to perpetual service (*Michaelis*).

— *bore his ear*] To the door-post, to show his obedience and attachment to his master and his house (*Theodoret*). Some have supposed that there is a reference to this practice in Ps. xl. 6. See on Heb. x. 5 ; and *Bp. Pearson*, Art. ii. p. 122.

— *for ever*] That is, as long as in the nature of the case he could be, namely to the *Jubilee* ; for at the year of Jubilee all relations of person and property among Hebrews (and the case supposed is that of a Hebrew servant) assumed their original condition (Lev. xxv. 13. 28. 40, 41. *Maimonides*, *Ainsworth*, *Kalisch*). Or, it may rather mean, that the faithful servant is never to be cast off, but is to be maintained by his master, in his old age, till his death.

By these enactments God designed to prevent men from falling into bondage, or from bringing others into it. The mark ^h in the ear was to be considered as a servile stigma (*Theodoret*). God's design was to wean the Israelites by degrees from that servile temper into which they had sunk in the house of bondage in Egypt. Thus also He prepared them by degrees for the Gospel, which teaches that men cannot rightly enslave themselves or others : "For we are not our own, but are bought with a price." "Stand fast therefore in the liberty with which Christ hath made us free ; and do not become (*μη γίνεσθε*) slaves of men" (Gal. v. 1. 1 Cor. vii. 23).

^{7. if a man sell his daughter to be a maidservant}] That is, as a wife of inferior rank (see v. 8) ; not simply a *servant*, for a Hebrew womanservant was free after six years' service. See Deut. xv. 12 ; and on v. 4.

In the provisions of this Law are evidences of the imperfect condition of society with which the Legislator had to deal. These enactments were mitigations of inveterate evils, which could not be eradicated at once, and were designed only to be provisional and preparatory to a more perfect dispensation, which has now been vouchsafed to mankind by Christ, Who declared that Divorce and Polygamy are contrary to the Will of God as revealed at the beginning (Matt. xix. 8), and were only tolerated by Him for a time, on account of the hardness of men's hearts, and to prevent greater evils, but have now been abolished by Him, Who came to restore all things, and to give to mankind new sanctions and new motives, as well as new powers of obedience to God, Whose service is perfect freedom.

^{8. who hath betrothed her to himself}] There is a variety in the reading here in the original between the text and margin, the former having *lo*, not, the other *lo*, to himself (the difference being between *aleph* and *vau* after the *lamed*). The reading in the margin is followed by *Onkelos* ; that of the text by *Syriac* and *Arabic*. The readings of the *Sept.* fluctuate between the two. The reading of the margin, which is that adopted by our Translators, seems to be the best : cp. below, Lev. xxv. 30.

^{10. If he take him another wife}] If the father take to the son another wife. On this sense of *take*, see Judg. xiv. 2. *Keil*, p. 470. It has been questioned whether this text implies a toleration of polygamy. The determination of this question depends on the meaning of the word *onah*, rendered in our version "duty of marriage ;" and so *Gesenius*, p. 613. A different opinion has been maintained by others, who render it simply "domicile ;" so *Pfeiffer*, *Dubia*, p. 125 ; but the other seems to be the correct interpretation, and has the authority of *Onkelos*, *Syriac*, *Sept.*, and most of the Hebrew expositors, not *Vulg.* There is, therefore, a toleration, not an approval of polygamy ; and here is another evidence that this Code was not designed to be perpetual, but was preparatory for a better dispensation.

^{12. smiteth a man}] Wilfully. Cp. Gen. ix. 6.

^{13. but God deliver him into his hand}] Not as if God did not deliver him into his hand if he slew him wilfully, but because in the former case there was no sin, which is an act of the will. God delivered (*tradidit*) Jesus for us all (Rom. viii. 32) ; Jesus delivered Himself (*se ipsum tradidit*) ; but Judas, who delivered up Christ (*qui Christum tradidit*), was not therefore excused (*S. Augustine*, Qu. 79). From this text it may also be concluded that nothing happens by chance or accident (*Bp. Andrewes* on Pestilence, v. p. 225).

— *I will appoint thee a place*] In the cities of refuge (Num. xxxv. 6). The altar seems to have been the asylum till that was done : see v. 14.

"presumptuously upon his neighbour, to slay him with guile; ° thou shalt take him from mine altar, that he may die. ¹⁵ And he that smiteth his father, or his mother, shall be surely put to death.

¹⁶ And ° he that stealeth a man, and ° selleth him, or if he be ° found in his hand, he shall surely be put to death.

¹⁷ And ° he that || curseth his father, or his mother, shall surely be put to death.

¹⁸ And if men strive together, and one smite || another with a stone, or with his fist, and he die not, but keepeth his bed: ¹⁹ If he rise again, and walk abroad ° upon his staff, then shall he that smote him be quit: only he shall pay for † the loss of his time, and shall cause him to be thoroughly healed.

²⁰ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely † punished. ²¹ Notwithstanding, if he continue a day or two, he shall not be punished: for ° he is his money.

²² If men strive, and hurt a woman with child, so that her fruit depart from

n Num. 15. 30.
& 35. 20.
Deut. 19. 11, 12.
Heb. 10. 26.
o 1 Kings 2.
28—34.
2 Kings 11. 15.
p Deut. 24. 7.
q Gen. 37. 28
r ch. 22. 4.

s Lev. 20. 9.
Prov. 20. 20.
Matt. 15. 4.
Mark 7. 10.
|| Or, revileth.
Or, his neighbour.

t 2 Sam. 3. 29.

† Heb. has
ceasing.

† Heb. avenged,
Gen. 4. 15, 24.
Rom. 13. 4.
u Lev. 25. 45, 46.

16. *he that stealeth a man*] Of his brethren (Deut. xxiv. 7). But this has been enlarged by the Gospel, which has taken away all distinction between Jew and Gentile (Col. ii. 11), and here therefore is a condemnation of the Slave-Trade. Cp. below, on 1 Cor. vii. 21. 1 Tim. i. 10. Rev. xviii. 13; and *Introduction* to Philemon; and above, v. 4.

17. *he that curseth his father—shall surely be put to death*] Not by the parents themselves, but after judicial process (Deut. xxi. 18—21).

It is remarkable that our Blessed Lord has distinctly affirmed the divine authority of these "Judgments," as written by *Moses* in this chapter, by quoting this precept with two preambles, "*God commanded*" (Matt. xv. 4), and "*Moses said*" (Mark vii. 10). In both cases the quotation is from the *Sept.* Version, in the Alexandrine edition.

13. *fist*] So *Sept.* and *Vulg.* The *Syriac* and *Arabie* render it by *stick* or *sharp instrument*. That in our Version seems to be the correct rendering (*Gesen.*, p. 11).

19. *If he rise again, and walk abroad upon his staff*] Without loss of limb. If a limb has been injured, then the *jus talionis* takes place (*vv.* 24, 25. Lev. xxiv. 19, 20).

— *he shall pay for the loss of his time, and shall cause him to be thoroughly healed*] And if he had caused a blemish he was to pay damages for it (Lev. xxiv. 19, 20); and it is inferred by the Hebrew expositors (from Deut. xxii. 29; xxv. 11, 12) that he must pay also for the pain and shame endured by the sufferer: cp. *Maimon.* on Injuries, chap. i. and ii.

20. *if a man smite his servant*] That is, a heathen bond-slave, as may be inferred from the exposition in v. 21, "he is his money," which was not applicable to a Hebrew servant, who was only a hired servant, and was entitled to his freedom after six years' service, and was treated with mildness: see above, Deut. xv. 12. Lev. xxv. 39—46.

— *a rod*] Heb. *the rod*; the instrument permitted for such a purpose; not a murderous instrument, which was forbidden by the law (*Benisch*).

— *he shall be surely punished*] Or, he (the slave) shall be surely avenged, that is, by the civil magistrate, who is thence called an *avenger* by St. Paul, Rom. xiii. 4 (*Ainsworth*). The Hebrew expositors affirm that the master was to be punished by death: see *Hottinger*, Leg. Heb. p. 60. The verb here used is *nakam*, the same as is used in Gen. iv. 15. 24, which affords the best illustration of the passage: cp. Num. xxxi. 2. Deut. xxii. 43. Josh. x. 13 (cp. *Gesen.*, p. 566). It corresponds to the Greek *ἐκδικεῖν* (see Luke xviii. 3. Rev. vi. 10; xix. 2), the word here used by the *Sept.* If he deprived him of one of his limbs, he must let him go free (v. 26).

21. *if he continue a day or two, he shall not be punished: for he is his money*] Or rather, *if he continue a day or two, and afterwards die, then he (the slave) shall not be avenged* (by the magistrate, inflicting death on his master), *for he is his (master's) money*.

It has been erroneously imagined by some (e.g. *Bp. Colenso*), that the master who maltreated his servant, was exempt from punishment; and on the ground of this erroneous supposition, the Legislator has been taxed by them with cruelty. What

the text means is, that the master was not to be punished *in the way* mentioned in the foregoing verse, that is, *by death*, which would have been inflicted on the master, if the slave had died *under his hand*; see v. 12. Lev. xxiv. 21, 22. And the reason of this is, that the slave was smitten with *the rod* (the authorized instrument of chastisement), and that he *did not die* under the chastisement, but survived it; and therefore the death was not wilful, but accidental; and because *he is his master's money*, and it is to be presumed that the master did not wish to destroy his own property (or money); and if, after surviving certain days, the slave dies, then the master is punished by the loss of his slave, *who is his money*, and need not be punished by death, as he would have been, if the slave had died "*under his hand*." Cp. *Benisch* on Colenso, p. 23.

That the master was to be punished for any serious injury to his slave,—even a *heathen bondslave* (much more to a *Hebrew servant*),—is evident from *vv.* 26, 27, where it is provided that the bondslave, for such injury, was to go out free; that is, the master was to be punished by the loss of the value of his bondservant, viz., thirty shekels (v. 32).

It has been already observed (in the Preliminary Note to this Chapter) that the enactments of this Code were designed for a people who had just been freed from a long and degrading bondage, and who were morally and spiritually in an imperfect state; and therefore, though these enactments came from an all-perfect Legislator, and were perfectly adapted to the condition of the people for whom they were designed, yet they were not perfect in themselves; and their very imperfection,—such as the toleration of slavery and polygamy,—served an important purpose, that of witnessing to the need of a better dispensation, and of preparing the way for the Gospel, which is the perfecting of the Law.

But let those critics, who make the human imperfections of a People just emerging from bondage and barbarism, to be a ground for imputations of imperfection to the Divine Legislator Himself, be desired to consider, whether in any heathen country of the world, even in the most civilized Nations of Antiquity, such as Greece and Rome in their best days, any Code can be found, which dealt so mercifully with the Slave as that of the present chapter. Let them compare the condition of the bond-slave among the Israelites, with his position at Sparta, where the Helots were made the objects of savage cruelty and of profligate buffoonery; or at Rome, where he was exposed to death in the gladiatorial conflicts of the arena. Can any single instance be adduced, where the Israelitish bondslaves, exasperated with a desperate sense of wrong, banded together in insurrection against their masters in a servile war, as they did in Italy and Greece? Might not some modern Christian Nations derive much instruction from the Mosaic Legislation concerning slaves? Compare *Jahn*, Archæol. § 189; and *Winer*, R. W. B. ii. pp. 475—478; and the remarks of *Kalisch* on this chapter, which exhibit the points of contrast between the condition of Slaves in the Hebrew Commonwealth with their position in other states: see also *Graves* on the Pentateuch, Part ii. Lect. iii. iv.

22. *and hurt a woman with child*] Who intervenes to part them asunder.

x ver. 30.
Deut. 22. 18, 19.
v Lev. 24. 20.
Deut. 19. 21.
Matt. 5. 38.

her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall *pay as the judges determine. ²³ And if any mischief follow, then thou shalt give life for life, ²⁴ Eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ Burning for burning, wound for wound, stripe for stripe.

²⁶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. ²⁷ And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

z Gen. 9. 5.

²⁸ If an ox gore a man or a woman, that they die: then ^athe ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. ²⁹ But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. ³⁰ If there be laid on him a sum of money, then he shall give for ^athe ransom of his life whatsoever is laid upon him. ³¹ Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. ³² If the ox shall push a manservant or a maidservant; he shall give unto their master ^bthirty shekels of silver, and the ^cox shall be stoned.

a ver. 22.
Num. 35. 31.

b See Zech. 11.
12, 13.
Matt. 26. 15.
Phil. 2. 7.
c ver. 28.

³³ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; ³⁴ The owner of the pit shall make it

— so that her fruit depart] Rather, if her children come forth from her (cp. Gen. xxv. 25); that is, if she prematurely gives birth to a child: see *Onkelos*, *Arabic*, *Syriac*, *Keil*. These laws not only had a literal meaning for the Israel of old, but have also a spiritual significance for the Israel of God,—the Church of every age. See *S. Cyril's* important work, "De Adoratione in Spiritu et Veritate;" and particularly what he says concerning this precept (lib. viii.), where he applies it to spiritual injuries done to the tender Christian soul, in which, as St. Paul says, Christ's image has been formed (Gal. iv. 19).

^{23, 24.} *Life for life, eye for eye, tooth for tooth*] On the "*lex talionis*," or law of retaliation, see Deut. xix. 16. Lev. xxiv. 19, 20. Judg. i. 7. 1 Sam. xv. 33. *Josephus*, Ant. iv. 8. 33.

It is well said by *Theodoret* (on Lev., Qu. 34), "God did not enact these laws in order that such penalties might be inflicted, but in order that men might be deterred from doing evil by the fear of these penalties." God is placing a limit, which man's anger should not exceed. See *Augustine*, c. Faust. xix. 25.

There is not any ground for the objection of the Marcionites and Manicheans, that this Law is inconsistent with that in the New Testament (Matt. v. 39), "But I say unto you, Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also," and could not have come from the same Author. See *Tertullian* c. Marcion. iv. 16; *August.* c. Faust. xix. 25; de Serm. Domini in Monte i. 19; *Epiphani.*, Hæres. 33; *Prosper Aquit.* de Prom. ii. 1. Our Lord, in dealing with this matter, does not address Himself to the *Magistrate*, who administered the Law, but to the parties who might feel inclined to put it in force; and He publishes a new Law of Christian retaliation, "Love your enemies, bless them that curse you, do good to them that despitefully use you, and persecute you" (Matt. v. 44). And so His Apostles (Rom. xii. 14, 20), "If thine enemy hunger, feed him; if he thirst, give him drink;" and St. Peter, "not rendering evil for evil, or railing for railing, but contrariwise blessing" (εὐλογῶντες, 1 Pet. iii. 9). Christ did not censure the Law, which was designed as a bridle for cruelty, and was "not made for the righteous, but for the lawless" (see 1 Tim. i. 8—10); but He condemned that state of mind which would resort to the Law for redress, instead of using injuries as occasions for growth in grace, and for the exercise of Christian virtue. *S. Augustine* (Qu. 80) remarks that the Law, which prescribes what penalty is due for sin, teaches us what is forgiven us when that penalty is not inflicted upon us.

S. Aug. (c. Adim. 17) and *Prosper Aquitan.* (ii. 1) observe

that under the Gospel there are sundry instances of strict justice and rigorous severity, as well as under the Law; as in the case of Ananias (Acts v.), Hymenæus and Alexander (1 Tim. i. 20); those who were smitten with diseases for profaning the Lord's Supper (1 Cor. xi. 30). And it must be borne in mind that we live under a dispensation in which new and clearer views have been opened of the awful terrors of the future retribution of the Last Judgment, and that these ought to be ever before our eyes.

At the same time, it must not be forgotten, that in God's own dealings with man, there is, and ever will be, a certain Retaliation; that is, men are always punished by their sin, and by that on which they rely in rebelling against God. As *Augustine* says, "peccati poena peccatum." Adam sinned by tasting the fruit of the earth, and was punished by the curse of the earth. Nadab and Abihu sinned by fire, and were punished by fire. The kings of Canaan were mured up in their caves; their refuge was their prison. David was punished in his wives for his sin in taking the wife of Uriah. The rich glutton is punished in the member (the tongue) by which he sinned against God. The Jews feared the Romans, and crucified Christ at the Passover; at the Passover their city was burnt by the Romans, and many of them were crucified; and they were rejected by God as they rejected Him. The Goliaths of this world are ever beheaded by their own sword.

^{26.} *if a man smite the eye of his servant*] See vv. 20, 21; and *Maimonides* de Servis, chap. v., who says, "If a man injure his Canaanitish bondsman purposely, and deprive him of one of his limbs, he must let him go free."

^{28.} *the ox shall be surely stoned*] Thus its owner was punished for not keeping it within bounds.

— *his flesh shall not be eaten*] The owner was thus punished. He could not convert the flesh into food. God requires man's blood even of beasts (Gen. ix. 5), and shows His detestation of murder by denouncing the flesh as unclean (*Maimonides* de Cibis illicitis, chap. iv.; *Ainsworth*). By means of beasts He teaches men the heinousness of murder (*Theodoret*).

^{31.} *a son*] Of Israel (*Onkelos*).

^{32.} *thirty shekels*] The value of a slave,— "the goodly price" at which our Lord was valued (Matt. xxvi. 15. Zech. xi. 12, 13). The freeman was valued at fifty (Lev. xxvii. 3). The sum here mentioned is probably about 3*l.* 12*s.* 6*d.* (*Kalisch*, p. 412; *Winer*, ii. pp. 443—446.)

^{33.} *if a man shall open a pit*] On the equity of this law see *Bp. Sanderson*, vol. v. p. 52 (case of the Liturgy).

good, and give money unto the owner of them; and the dead *beast* shall be his.

³⁵ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

³⁶ Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

XXII. ¹ If a man shall steal an ox, or a *||* sheep, and kill it, or sell it; he shall restore five oxen for an ox, and ^a four sheep for a sheep. *||* Or, goat.

² If a thief be found ^b breaking up, and be smitten that he die, *there shall* ^a no blood be shed for him. ³ If the sun be risen upon him, *there shall be* blood shed for him; for he should make full restitution; if he have nothing, then he shall be ^d sold for his theft. ⁴ If the theft be certainly ^e found in his hand alive, whether it be ox, or ass, or sheep; he shall ^f restore double.

⁵ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. ⁶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

⁷ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^g if the thief be found, let him pay double. *g* ver. 4.

⁸ If the thief be not found, then the master of the house shall be brought unto the ^h judges, to see whether he have put his hand unto his neighbour's goods. *h* ch. 21. 6. & ver. 28.

⁹ For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the ⁱ cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. *i* Deut. 25. 1. 2 Chron. 19. 10.

¹⁰ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

¹¹ Then shall an ^k oath of the LORD be between them both, that he hath not ^k put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. ¹² And ^l if it be stolen from him, he shall make restitution unto the owner thereof. ¹³ If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. *k* Heb. 6. 16. *l* Gen. 31. 39.

¹⁴ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the

CH. XXII. 1. *If a man shall steal an ox*] He shall restore *fivefold*; a greater penalty than that for stealing a sheep, because the loss was proportionably much greater; a man might have only one or two oxen, for ploughing, and the loss of one would put a stop to the tillage of his land.

— *and kill it, or sell it*] Proving thereby that he was a wilful and obstinate offender; if he had not killed or sold it, there might be hope of repentance and restitution: cp. v. 4.

On the *spiritual* meaning of these precepts, and their application to Christian times, see *S. Cyril Alex. de Ador. viii. p. 254.*

— *four sheep for a sheep*] So David judged (2 Sam. xii. 6); an instance of the acceptance of the Law in his day (*S. Chrys. in Ps. 50*), and Zacchæus acted accordingly (Luke xix. 8).

^{2. breaking up}] As was an easy thing in many Eastern houses, made of clay, with transverse beams (*Rosenmüller: cp. Job iv. 19*); if he be found breaking *in*, i. e. *by night* (see v. 2), no blood shall be shed for him if he is killed; because it is not evident that he did not come with the intent to kill (*Theodoret*),

and it is probable that by night a thief may be tempted to kill if he is repelled (*Calov.*).

^{3. If the sun be risen upon him}] Then it is clear that he did not come to do any *personal* violence, but that his offence is against *property* only; he is not to be killed, but to make restitution; and if he is not able to do that, he is to be sold for the theft: see xxi. 2.

^{5. and shall put in}] Rather, *shall let his beast go loose, &c.*

^{6. If fire break out}] As it might easily do, from the custom of Hebrew agriculturists to set fire to the thorns and weeds in their fields before the rainy season in August, to increase the fertility of the soil, as the Italian husbandmen also did: see *Virgil, Georg. i. 84*; and on the consequences of such fires, see *Georg. ii. 303.*

^{8. the judges}] Heb. *Elohim*: see xxi. 6.

— *goods*] Heb. *work*: see Gen. xxxiii. 14.

^{11. an oath of the LORD}] "For the end of strife:" see on Heb. vi. 16; and *Bp. Andrewes* "On the Lawfulness and Form of Swearing," vol. v. 80.

owner thereof *being* not with it, he shall surely make it good. ¹⁵ But if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

m Deut. 22. 28, 29.

¹⁶ And ^m if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. ¹⁷ If her father utterly refuse to give her unto him, he shall [†] pay money according to the ⁿ dowry of virgins.

† Heb. weigh, Gen. 23. 16. n Gen. 34. 12. Deut. 22. 29. 1 Sam. 18. 25. o Lev. 19. 26, 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 23. 3, 9. p Lev. 18. 23. & 20. 15. q Num. 25. 2, 7, 8. Deut. 13. 1, 2, 5, 6, 9, 13, 14, 15. & 17. 2, 3, 5. r ch. 23. 9. Lev. 19. 33. & 25. 35. Deut. 10. 19. Jer. 7. 6. Zech. 7. 10. Mal. 3. 5. s Deut. 10. 18. & 24. 17. & 27. 19. Ps. 94. 6. Isa. 1. 17, 23. & 10. 2. Ezek. 22. 7. Zech. 7. 10. James 1. 27. t Deut. 15. 9. & 24. 15. Job 35. 9. Luke 18. 7. u ver. 27. Job 34. 28. Ps. 18. 6. & 145. 19. x Job 31. 23. Ps. 69. 24. y Ps. 109. 9. Lam. 5. 3. z Lev. 25. 35, 36, 37. Deut. 23. 19, 20. Neh. 5. 7. Ps. 15. 5. Ezek. 18. 8, 17. a Deut. 24. 6, 10, 13, 17. Job 22. 6. & 24. 3, 9. Prov. 20. 16. & 22. 27. Ezek. 18. 7, 16. Amos 2. 8.

¹⁸ Thou shalt not suffer a witch to live.

¹⁹ Whosoever lieth with a beast shall surely be put to death.

²⁰ He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

²¹ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. ²² Ye shall not afflict any widow, or fatherless child.

²³ If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; ²⁴ And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

²⁵ If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. ²⁶ If

16. if a man entice a maid] He is to marry her if her father consents (v. 17); if she was betrothed to another, he was to be put to death as an adulterer (Deut. xxii. 24, 25).

17. he shall pay money according to the dowry of virgins] viz. fifty shekels (Deut. xxii. 28, 29). "Need we add (says Dr. Kalisch, p. 423) what excellent fruits these wise and most moral laws have produced in the Israelitish Nation?" Certainly, it must be allowed, that the condition of some Christian nations, in the violation of the sanctity of Marriage, and in forfeiture of chastity before Marriage, is such as to excite shame and sorrow, and to suggest for consideration, whether the enactments of the Mosaic Law for the punishment of adultery, and for the protection of chastity before Marriage, are not deserving of imitation. The opinion of our own Reformers may be seen in the legal provisions recommended by them in the Reformatio Legum, "De corruptoribus mulierum," who are required to marry those whom they have humbled and abused, and "De Adulteris," who are to be banished for life, or condemned to perpetual imprisonment (see Reform. Legum, pp. 40. 50, ed. Oxon., 1850). Dean Graves, on the Pentateuch (Pt. ii. Lect. iii.), says, "Must we not confess that the Jewish Law adjusted its punishments more suitably to the real degree of moral depravity attending different species of guilt than modern Codes, which permit some of the most atrocious instances of moral turpitude (such as adultery, seduction) to pass with trivial punishments, or none at all?"

This is a subject which claims the attention of the Christian Statesman and Legislator, especially where facilities are given to Divorce, and where encouragements are thus offered to Adultery, which, by the Laws of Almighty God, was punished with death.

18. Thou shalt not suffer a witch to live] A witch, *mecashpaph*, the feminine form of the word used in Exod. vii. 11 for magician, from *cashaph*, to mutter prayers to a false deity: Gesen., p. 419. Compare Lev. xix. 26. 31; xx. 27. Deut. xviii. 10, 11. From these passages, as well as from many in the New Testament (see note, Acts xvi. 16. 19: cp. Gal. v. 20. Rev. ix. 21; xxii. 15), it is clear, that such a thing is possible as intercourse with Evil Spirits; and although the power "of discerning the spirits" is not now given to those who take cognizance of human actions, and therefore the infliction of capital punishment on Witchcraft is now rightly superseded, yet this divine enactment ought at least to have the effect of withholding all who believe in divine revelation from lending any countenance to those who deal in "spirit-rappings," or other similar arts of so-called spiritualism.

Witchcraft is regarded in Scripture as a sin against man, and also against God, as being a resort to the Powers of Darkness, the enemies of God and man.

S. Augustine quotes the Roman Law of the Twelve Tables against witchcraft (de Civ. Dei viii. 19): cp. Plin., xxviii. 2; 280

Senec., N. Q. iv. 7; and see the Benedictine note on the passage in S. Augustine.

The Sept. here has a remarkable rendering, *φαρμακὸς οὐ περιποίησσε*, which reflects light on the use of the words *φαρμακὸς* and *φαρμακεία*, and of *περιποιῶμαι* and *περιποίησις*, as used in the New Testament: see Rev. xxi. 8; xxii. 15. Gal. v. 20, as to the former words; and Acts xx. 28. Eph. i. 14. 1 Thess. v. 9. 2 Thess. ii. 14. Heb. x. 39, as to the latter.

19. Whosoever lieth] Cp. Lev. xviii. 23—29.

20. He that sacrificeth unto any god, save unto the LORD] The insertion of this precept in this place is remarkable as exhibiting the fact that the enormities above mentioned were associated with acts of worship of false gods, and that they were sins against the majesty and holiness of Jehovah Himself; and because it indirectly inculcates the doctrine that the maintenance of pure religion in faith and worship is essential to the preservation of social and domestic purity and happiness.

This principle has also a reference to what follows. Unkindness to strangers, oppression of the widow and of the poor, are sins against JEHOVAH; and will be punished as such by Him Who will hear the prayers of the distressed when they cry to Him (vv. 21—27: cp. Deut. x. 18. Ps. lxxviii. 5. Mal. iii. 5. James i. 27; v. 4).

— shall be utterly destroyed] Literally, *shall be devoted*—(as Jericho was, Josh. vi. 17—19. 26: cp. Lev. xxvii. 29)—under a curse (*cherem*, *ἀνάθεμα*) to God: see Acts xxiii. 14. 1 Cor. xvi. 22. Gal. i. 5, 8; and on Mark ix. 49.

21. a stranger] Heb. *ger*, rendered *προσῆλυτος* here by Sept., *proselyte*: distinguished from the *toshab*, which is rendered by Sept. *πάροικος*, or *sojourner* (see Gesen., p. 860; Kalisch, pp. 431—433). The former word (from *gur*, to settle) represents a stranger, who conformed to the Jewish Law, either entirely (as a proselyte of righteousness, and who was circumcised, Lev. xxiv. 22. Num. xv. 14. 16. 29), or in part, as a proselyte of the gate (see on Matt. xxiii. 15). The latter, *toshab* (from *yashab*, to sit down), was a mere temporary and transitory sojourner, who did not so conform. The word *ger* is rendered by *προσῆλυτος*, but *toshab* is not so rendered. This consideration throws light on the word *παροικεῖς*, Luke xxiv. 18.

— ye were strangers] Here is one fruit among many of their adversity in Egypt; it was a school of humanity and compassion. "Non ignara mali miseris succurrere disco" (cp. xxiii. 9. Deut. x. 9).

25. usury] *Neshec*: literally, *biting*, from *nashac*, to bite, as a serpent (Gesen., p. 570). Interest for loans might be demanded of foreigners (Deut. xxiii. 20. Michaelis, Mos. Recht, § 152), but was not to be taken of an Israelite; and the character of a usurer is stigmatized in the Old Testament. Lev. xxv. 35—37. Deut. xxiii. 19. Job xxii. 6; xxiv. 3. 9. Ps. xv. 5. Prov. xxviii. 8. Jer. xv. 10. Ezek. xviii. 8. 13. 17; xxii. 12. Neh. v. 7.

As to the lawfulness of usury among Christians, see on Matt.

thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: ²⁷ For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he ^b crieth unto me, that I will hear; for I am ^c gracious.

^{28 d} Thou shalt not revile the || gods, nor curse the ruler of thy people.

²⁹ Thou shalt not delay to offer ^{† e} the first of thy ripe fruits, and of thy [†] liquors: ^f the firstborn of thy sons shalt thou give unto me. ^{30 e} Likewise shalt thou do with thine oxen, and with thy sheep: ^b seven days it shall be with his dam; on the eighth day thou shalt give it me.

³¹ And ye shall be ⁱ holy men unto me: ^k neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

XXIII. ¹ Thou ^a shalt not || raise a false report: put not thine hand with the wicked to be an ^b unrighteous witness. ^{2 c} Thou shalt not follow a multitude to do evil; ^d neither shalt thou [†] speak in a cause to decline after many to wrest judgment: ³ Neither shalt thou countenance a poor man in his cause.

^{4 e} If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. ^{5 f} If thou see the ass of him that hateth thee lying under his burden, || and wouldest forbear to help him, thou shalt surely help with him.

See 1 Kings 21. 10, 13. Matt. 26. 59, 60, 61. Acts 6. 11, 13. c Gen. 7. 1. & 19. 4, 7. ch. 32. 1, 2. Josh. 24. 15. 1 Sam. 15. 9. 1 Kings 19. 10. Job 31. 34. Prov. 1. 10, 11, 15, & 4. 14. Matt. 27. 24, 26. Mark 15. 15. Luke 23. 23. Acts 24. 27. & 25. 9. d ver. 6, 7. Lev. 19. 15. Deut. 1. 17. Ps. 72. 2. † Heb. answer. e Deut. 22. 1. Job 31. 29. Prov. 24. 17, & 25. 21. Matt. 5. 44. Rom. 12. 20. 1 Thess. 5. 15. f Deut. 22. 4. || Or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.

b ver. 23.
c ch. 34. 6.
2 Chron. 30. 9.
Ps. 86. 15.
d Eccles. 10. 20.
Acts 23. 5.
Jude 8.
|| Or, judges,
ver. 8, 9.
Ps. 82. 6.
† Heb. thy ful-
ness.
e ch. 23. 16, 19.
Prov. 3. 9.
† Heb. tear.
f ch. 13. 2, 12. &
34. 19.
g Deut. 15. 19.
h Lev. 22. 27.
i ch. 19. 6.
Lev. 19. 2.
Deut. 14. 21.
k Lev. 22. 8.
Ezek. 4. 14. &
44. 31.
a ver. 7.
Lev. 19. 16.
Ps. 15. 3. & 101. 5.
Prov. 10. 18.
See 2 Sam. 19. 27,
with 16. 3.
|| Or, receive.
b ch. 20. 16.
Deut. 19. 16,
17, 18.
Ps. 35. 11.
Prov. 19. 5, 9, 28.
& 24. 28.

xxv. 27. The case is argued by *Bp. Sanderson*, v. p. 127—136. The main consideration is, whether in lending, the creditor regards solely his own benefit, and grasps at inordinate gains, and gambles with his money; or is content with moderate interest authorized by law, and looks to the conveniency and profit of the borrower, and aims to promote the cause of Christian charity, and the divine glory, by assisting others, and by providing a moderate competency for those of his own house (1 Tim. v. 8), and by detaching himself from worldly cares, and by regarding his substance as a talent committed to his trust by God for His honour and service. Accordingly, we find that this prohibition of usury is connected here with a precept of liberal contribution to the service of God (vv. 28, 29).

If a man put out his money to *neshech* (Ps. cv. 5), that is, so as to bite others, it will turn like a serpent in his hand and bite him (1 Tim. vi. 10).

^{27. wherein shall he sleep?} The long loose raiment of the Easterns,—those of the Bedouins are about six yards long and five feet broad,—was a bed by night, as well as a covering by day (*Rosenmüller, Kalisch*): cp. above, xii. 34.

^{28. the gods} Heb. *Elohim*; the Magistrates (*Onkelos, Jonath., Aben Ezra, Theodoret*); see v. 8. S. lxxxii. 6.

Others suppose that the word is to be rendered *God*; and that the connexion is as in Prov. xxiv. 21, and in 1 Pet. ii. 17, "Fear God, Honour the King."

The Emperor Julian and some of the Jews understood *Elohim* here to mean other deities; but this sense is condemned as heretical by *S. Cyril*, c. Julian. vii. p. 240; *Philast.*, Hæres. 147, p. 162, ed. *Oehler*, where see the note of *Fabricius*.

—nor curse the ruler of thy people] A precept referred to by St. Paul, as binding on himself (Acts xxiii. 5), and even in the case of an evil ruler (cp. 2 Pet. ii. 10. Jude 9), and it is to be observed in thought, as well as in word and deed (Eccles. x. 20).

St. Paul there quotes verbatim from the *Sept.*, and prefaces his quotation with the words, "It is written;" showing that he regarded these precepts as a part of divinely-inspired Scripture.

^{29. the first of thy ripe fruits, and of thy liquors} Literally, *thy fulness, and thy tear (lacrymam)*; the former specially said of corn; the latter of the vine and olive; that which comes out of the press in drops like tears; the choicest and best of both, τὸ δάκρυον τῶν δένδρων (*Theophr.*); "arborum lacryma" (*Plin.*, xi. 6).

^{30. the eighth day} Lev. xxii. 27; *Clem. Al. Strom.* 477.

^{31. ye shall be holy men unto me} Heb. *men of holiness to*

God. This "is the true notion of saints both as to the subject and the affection for it." *Bp. Pearson*, Art. ix. p. 353: cp. 1 Pet. i. 15; ii. 9, where the Apostle applies this to all Christians.

—torn of beasts in the field] Cp. Lev. xvii. 15; xxii. 8. Ezek. iv. 14. Ye shall not eat what is torn of beasts, who devour before they kill; and who eat while the blood is still in the body. This is therefore a law against cruelty and inhumanity (*Theodoret*). Ye shall not make yourselves to be guests with the beasts of the field, "ye shall be holy men" (men of holiness) unto Me. This precept is designed also as a safeguard against communications in eating and drinking with those who profaned or dishonoured God, for example, with idolaters in idol sacrifices: cp. 1 Cor. viii. 10; x. 20, 21. "Whether ye eat or drink, or whatever ye do, do all to the glory of God" (1 Cor. x. 31).

CH. XXIII. 1. Thou shalt not raise a false report] This precept is primarily addressed to witnesses in a court of justice. Thou shalt not raise, literally, not take up, and put forth, a false statement in thy evidence. It is also applicable to the civil magistrate; thou shalt not take up or receive a false testimony. Accordingly, the Jewish Expositors interpret it in both senses; and so *Bp. Sanderson*, in his sermon "ad Magistratum" on these three verses, vol. v. pp. 210—239.

^{2. after many} A multitude. The same word (*rabbim*) as in the foregoing clause, and rendered *μελὸς* by *Sept.*

^{3. Neither shalt thou countenance a poor man in his cause} By partial judgment, whereby thou mayest tempt the poor man to sin. Thou art God's minister, Who is no respecter of persons. Thou shalt not abuse thy authority for the purpose of oppression or covetousness, by favouring the rich; nor for the purpose of obtaining popularity, by flattering the poor. On the one hand, "thou shalt not wrest the judgment of thy poor" (v. 6); on the other hand, thou shalt not encourage him in sin: cp. Lev. xix. 15, "Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour;" cp. *Aug.*, Qu. 88, who says, "Compassion is a good thing, but not when it thwarts justice," and when it encourages crime by impunity.

^{4. If thou meet thine enemy's ox} Not only thy friend's, but thy enemy's. A precept preparatory to the Evangelical command, "Love your enemies, bless them that curse you" (Matt. v. 43—45. Rom. xii. 19—21).

^{5. and wouldest forbear to help him, thou shalt surely help with him} And wouldest forbear (Heb. *chadal*, to cease, to

g ver. 2.
Deut. 27. 19.
Job 31. 13, 21.
Eccles. 5. 8.
Isa. 10. 1, 2.
Jer. 5. 28. & 7. 6.
Amos 5. 12.
Mal. 3. 5.
h ver. 1.
Lev. 19. 11.
Luke 3. 14.
Eph. 4. 25.
i Deut. 27. 25.
Ps. 94. 21.
Prov. 17. 15, 26.
Jer. 7. 6.
Matt. 27. 4.
k ch 34. 7.
Rom. 1. 18.
l Deut. 16. 19.
1 Sam. 8. 3. &
12. 3.
2 Chron. 19. 7.
Ps. 26. 10.
Prov. 15. 27. &
17. 8, 23. & 29. 4.
Isa. 1. 23. & 5. 23.
& 33. 15.
Ezek. 22. 12.
Amos 5. 12.
Acts 24. 26.
† Heb. *the seeing*.
m ch. 22. 21.
Deut. 10. 19. &
24. 14, 17. &
27. 19.
Ps. 94. 6.
Ezek. 22. 7.
Mal. 3. 5.
† Heb. *soul*.
n Lev. 25. 3, 4.
|| Or, *olive trees*.
o ch. 20. 8, 9. Deut. 5. 13. Luke 13. 14.
Josh. 23. 7. Ps. 16. 4. Hos. 2. 17. Zech. 13. 2.

^{6g} Thou shalt not wrest the judgment of thy poor in his cause. ^{7h} Keep thee far from a false matter; ⁱ and the innocent and righteous slay thou not: for ^k I will not justify the wicked.

⁸ And ^l thou shalt take no gift: for the gift blindeth [†] the wise, and perverteth the words of the righteous.

⁹ Also ^m thou shalt not oppress a stranger: for ye know the [†] heart of a stranger, seeing ye were strangers in the land of Egypt.

¹⁰ And ⁿ six years thou shalt sow thy land, and shalt gather in the fruits thereof: ¹¹ But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

^{12o} Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. ¹³ And in all *things* that I have said unto you be ^p circumspect: and ^q make no mention of the name of other gods, neither let it be heard out of thy mouth.

^{14r} Three times thou shalt keep a feast unto me in the year. ^{15s} Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven

p Deut. 4. 9. Josh. 22. 5. Ps. 39. 1. Eph. 5. 15. 1 Tim. 4. 16. q Num. 32. 38. Deut. 12. 3.
r ch. 34. 23. Lev. 23. 4. Deut. 16. 16. s ch. 12. 15. & 13. 6. & 34. 18. Lev. 23. 6. Deut. 16. 8.

desist, to fail, to omit: see Gesen., p. 262) *to help* (Heb. *azab*, *to loosen bands*: cp. Job. x. 1. Gesen., p. 617). Our translators and others seem to have considered it as equivalent to *azar*, *to help*; and the sense may be, and if thou wouldest forbear to loose him (the ass) thou shalt surely loosing loose (the ass) with him (the enemy) from his burden: cp. Deut. xxii. 4. Keil supposes that the verb *azab* signifies *to pass by*, in the first member of the sentence, and *to loose* in the second; and that the sense is, *thou shalt beware of passing him by* (i. e. thy enemy); *loosing thou shalt loose* (the ass) *with him*. This interpretation is confirmed by Sept., which has *οὐ παρελεύσῃ, thou shalt not pass by*; and so Vulg., “non pertransibis.” And it is illustrated by the conduct of the Priest and Levite in the Parable, who *passed by* the wounded traveller, and so did to him what the Law *forbade* to be done to an enemy’s ass (Luke x. 31, 32). Other interpretations may be seen in *Kalisch*, p. 445.

Observe the good effects of this law. First, an animal’s life is saved; secondly, the owner’s loss is prevented; thirdly, two enemies are made friends (*Isidor. Pelus.*, Ep. iii. p. 389).

⁸ *Thou shalt take no gift* No bribe: cp. Deut. xvi. 19. Ps. xxvi. 10. Prov. xvii. 8. 23; xviii. 16. Isa. i. 23; v. 23. The custom of Orientals to give presents of raiment, &c. to friends, necessitated such a law as this; and the insertion of it is an evidence of courage, honesty, and disinterestedness in Moses,—the Leader and Judge of Israel,—who might have enriched himself by receiving gifts, in the discharge of his office,—as Samuel’s sons did (1 Sam. viii. 3).

— *the gift blindeth the wise* Literally, *blindeth the open*, i. e. those with open eyes; the seeing.

— *perverteth the words* Rather, *perverteth the cause* (the words, matters); that is, wrests a good cause into a bad one, and robs the righteous of his right.

⁹ *thou shalt not oppress a stranger* The context implies that a stranger and an Israelite were on a par in Hebrew courts of justice; and see Deut. i. 16; xxvii. 19. Mal. iii. 5. Such Laws as these exacted much sacrifice of self; and the national reception and observance of them by the Hebrews is a proof of the national belief in the divine authority of the legislator.

¹¹ *the seventh year thou shalt let it rest* Here is a national act of faith in God, Whose the land is, and Who will bless those who trust in Him; and a national recognition on the part of Israel that they themselves were only pilgrims upon earth. Cp. Lev. xxv. 3, 4. 20. 23; and Matt. v. 31.

The Sabbath Day was a weekly memento and type of the “rest that remaineth to the people of God.” The Sabbatical Year was an image of that rest: in that year they rested from

worldly cares, and they rested to God, by meditation on His Law, which contained a record of His benefits and mercies, as well as a declaration of His promises and judgments, and which was to be read in the hearing of all the People in that year (Deut. xxxi. 10—12. Neh. viii.). It was a rest, also, of mercy to the Poor, and even to the beasts of the field (v. 11; and Deut. xv. 1, 2). Thus it revealed to the eye of Faith some gleams and glimpses of the blessed time when all Creation will be harmonized in Christ, and will rest and be refreshed in His everlasting kingdom of peace.

On the sacred character of the number *seven*, see above, on xx. 9, 10; and *Kalisch*, p. 448; and on the Sabbatical Year see *Josephus*, iii. 12. 3; *Mather* on the Types, p. 447; *Bähr*, Symbolik ii. 569. 601; *Hengstenberg*, Authentiek ii. 435; *Winer*, R. W. B. 349.

Some have expressed surprise, “that there is no mention here of the year of *Jubilee*” (*De Wette*, Kritik, p. 284); and this circumstance has been alleged as a reason for supposing that some of the Levitical laws were of post-Mosaic origin. But the present chapter is only one of three which contain the fundamental laws, and not the entire code; and as the Jubilee was a distant event when these Laws were promulgated, and as the Divine Legislator foresaw that another fitter occasion would occur for its enactment (Lev. xxv. 8—17), He reserved it for that time.

He would not lay upon them too great a burden at once, but would prepare them by degrees, and reveal His commands as they were able to bear them. The same was done by Christ in the Gospel dispensation (Mark iv. 33. John xvi. 12).

¹³ *the name* See on Hos. ii. 16. Zech. xiii. 2.

¹⁴ *Three times thou shalt keep a feast unto me* See xxxiv. 23. Lev. xxiii. 4. Deut. xvi. 16. All these feasts were “figures of us;” types of Gospel blessings and Christian festivals: see above, xii. 2. 13; and xix. 1; and below, Acts ii.; and John vii. 2; and *S. Aug.*, c. Faust. xv. 4; xxxii. 12.

¹⁵ *the feast of unleavened bread* On its religious character, and figurative reference to the true Passover, see on xii. 15, and throughout that chapter.

Besides the connexion of the Passover with the deliverance from Egypt, it was to be observed as a feast of thanksgiving for the fruits of the earth (see Lev. xvi. 10, 11; xxiii. 9—14). On the second day of unleavened bread, the 16th of Abib, the firstfruits,—a *wave-sheaf of barley*,—were waved before the Lord, and with it the barley harvest began. Cp. *Joseph.*, Ant. iii. 10. 6.

The Sabbath and the three Feasts are here considered, not only in their religious character, but in their *social* bearings, and these “Judgments” and statutes generally have a civil and domestic, as well as a sacred reference, and show the

days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: 'and none shall appear before me empty :) ¹⁶ "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and *the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. ¹⁷ "Three times in the year all thy males shall appear before the Lord God.

¹⁸ "Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my || sacrifice remain until the morning. ¹⁹ "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. ^b "Thou shalt not seethe a kid in his mother's milk.

²⁰ "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ²¹ "Beware of him, and obey

c ch. 14. 19. & 32. 34. & 33. 2, 14. Num. 20. 16. Josh. 5. 13. & 6. 2. Ps. 91. 11. Isa. 63. 9.

t ch. 34. 20.
Deut. 16. 16.
u ch. 34. 22.
Lev. 23. 10.
x Deut. 16. 13.

y ch. 34. 23.
Deut. 16. 16.

z ch. 12. 8. &
34. 25.
Lev. 2. 11.
Deut. 16. 4.
|| Or, *feast*.
a ch. 22. 29. &
34. 26.
Lev. 23. 10, 17.
Num. 18. 12, 13.
Deut. 26. 10.
Neh. 10. 35.
b ch. 34. 26.
Deut. 14. 21.
Isa. 63. 9.

dependence of national peace and happiness on religious faith and worship: cp. *Theodoret*, Qu. 54.

In addition to other authorities referred to in the present work, the reader may consult the articles on "Passover," "Pentecost," and "Tabernacles," by the *Rev. Samuel Clark*, in *Dr. Smith's Bib. Dict.* 1863.

¹⁶ *the feast of harvest*] Or Pentecost, fifty days after the day on which the sheaf was waved (Lev. xxiii. 15. *Joseph.*, Ant. iii. 10. 6).

Pentecost was the "feast of harvest," because then the wheat was ripe, and two *wave-loaves* of the ripe wheat were then offered: cp. Lev. xxiii. 10. Num. xxviii. 26—31. Deut. xvi. 9—12.

On the relation of the Feast of Pentecost to the delivery of the Law on Mount Sinai, see above, Preliminary Note to chap. xx.; and on its *Christian* fulfilment in the descent of the Holy Spirit, see on Acts ii. 1.

The Feast of Pentecost is called *Asartha* (or assembly) by *Josephus* (iii. 10. 6), under which name it is often mentioned in the Talmud; from *azar*, to surround; whence *azarah*, a court in the Temple (*Gesen.*, p. 620).

— *the feast of ingathering*] Or, Tabernacles, beginning on the fifteenth day of the seventh month, and continuing for seven days, when the oil and wine were gathered in (Lev. xxiii. 33—43. Num. xxix. 12—39. Deut. xvi. 13—15); whence it appears that it was also called the Feast of *Tabernacles*, to commemorate God's blessings to Israel, when they dwelt in Tabernacles in the wilderness.

On the Christian reference of this festival, especially with regard to the Incarnation of Him Who digned to "tabernacle in us" (John i. 14), see on Matt. xxi. 8, 9. Luke xxiv. 1; and note at end of John vii.; and on Rev. vii. 13.

— *when thou hast gathered in*] Rather, *when thou gatherest in*: see *Keil*, p. 483.

¹⁸ *Thou shalt not offer the blood of my sacrifice with leavened bread*] Leaven being an emblem of what is evil in doctrine, worship, and practice, and to be avoided in all approaches to God, especially in the sacrifice of the true Passover, and in the communion of His body and blood; see on xii. 8. 15; and *Theodoret* here.

— *neither shall the fat of my sacrifice remain until the morning*] Nothing of the Paschal Lamb was to remain until the morning, either of the fat, which was offered to God, or of the flesh, which was to be eaten by man (xii. 3. 6. 9, 10). The true Passover offered Himself entirely to God, without any reservation (Ps. xl. 7. Luke xx. 11. 42. Heb. ix. 14); and true Israelites are bound to receive the *whole* of the true Passover (see on xii. 10).

¹⁹ *Thou shalt not seethe a kid in his mother's milk*] A precept repeated xxxiv. 26. Deut. xiv. 21, and inculcating feelings of humanity for animals; and much more towards men; cp. Deut. xxii. 6, concerning the dam and its young; and Lev. xxii. 28, concerning the mother and her young, not to be killed on the same day; and Deut. xxv. 4, concerning the ox treading out the corn, with St. Paul's comment in 1 Cor. ix. 9. 1 Tim. v. 18; showing that these precepts are to be used as guides of conduct towards men: compare also our Lord's lesson of trust, derived from God's goodness to birds, and even to flowers (Luke xii. 24. 27).

The practice of seething a kid in its mother's milk was also reprobated, it is probable, because it was in use among idolaters, and connected with idolatrous worship: see *Maimon.*,

Mor. Nev. iii. 48; and *Cudworth* on the Lord's Supper, p. 26. *Spencer*, de Leg. Heb. ii. 8. This practice prevails among the Arabs, who prepare this dish, which they call *leben immú* (kid in his mother's milk), and regard it as a delicacy; but the Jews, who assert that it is unnatural and barbarous to dress a kid in that which God intended for its nurture, and that it is forbidden by Him, will not partake of it: see *Dr. Thomson*, The Land and the Book, p. 94.

These precepts have a spiritual meaning also. *Milk* is a scriptural emblem for the nourishment of the soul (see 1 Pet. ii. 2). He who seethes a kid in its mother's milk, uses for the kid's injury, that which God designed for the kid's nourishment—a thing cruel and unnatural (*Clement Alex.*, Strom. ii. p. 478; and a wanton diminution of the species, and tending to its extinction (*Theodoret*). In like manner, they who use the spiritual milk of doctrine, not for the nurture of Christ's little ones, but employ the milk of the Word for their injury, by erroneous interpretations of Scripture, contrary to the teaching of the Church, their Mother, they "seethe the kid in his mother's milk." Schools do this, which banish the Creeds, and let a Teacher teach heresy, with the Bible in his hand.

²⁰ *Behold, I send an Angel before thee*] The Holy Spirit, speaking by the Prophet Malachi, entitles CHRIST "the Messenger," or Angel "of the Covenant" (Mal. iii. 1); and He seems to refer to Christ, when He says, by Isaiah (lxiii. 9), "The Angel of His Presence saved them;" and He leads us to apply this text to Him, when He teaches us, by St. Paul, that Christ was in an especial manner present with the Israelites in the wilderness. "Let us not tempt Christ, as some of them also tempted" (1 Cor. x. 9), where he appears to refer to this precept, by which the Israelites were warned against disobeying and provoking the Angel: cp. Heb. xi. 26, where Moses is said to prefer "the reproach of Christ to the riches of Egypt." Christ, in the highest sense, is the Angel, "in Whom God's Name is," because he is *sent* by God, and *is* God. And it cannot be said of any *created* Being, that he has the power of *pardon*ing, which is here ascribed to the Angel; and it is Christ Who brings all true Israelites into the land of promise, which He has gone before to prepare for them (John xiv. 2). Accordingly, this text has been applied to CHRIST by some of the ancient Fathers (see *Justin M.*, c. Tryphon. c. 75. 106. 113. 132; *Tertullian*, c. Jud. c. 9; c. Marcion. iii. 16; *Euseb.*, D. Ev. iv. 17; *S. Cyril*, c. Julian. viii. p. 281; *S. Aug.*, c. Faust. xvi. 19. 20; *Lactant.*, Instit. iv. 17), some of whom apply these words in a subordinate sense to *Joshua*, but only as a type of JESUS (cp. *S. Athanas.* de Communi Essentia, ad fin.; and *Hesychius*, in Lev. xxvi.). See *Bp. Bull.* Defence of the Nicene Creed, book i. chap. i. sect. 11, who says, "It was in truth an Angel who went before the people of Israel to the promised land, but One in Whom the Son of God Himself was present in some peculiar manner:" see also *Ibid.*, sect. 15; and, referring to this and other passages of the Pentateuch, he says, "The Christian Fathers were of opinion that He Who spake to Moses in the burning bush, and Who manifested Himself to Abraham, was the Son of God; and He is called JEHOVAH, I AM, the title which is reserved to the true God. In these manifestations it was not a mere created Angel, but the Son of God, Who was present" (sect. 20). The Son of God, as being *sent*, is called an Angel; and the "Name of God is in Him" (see v. 21), because He is God. Cp. *Ainsworth*; *Bp. Wilson* here; and *Dr. W. H. Mill*, on Luke i. p. 92; and note above, on Gen. xviii. 1; xxii. 11; xlviii. 16; and on Exod. iii. 2; xiv. 19.

d Num. 14. 11.
Ps. 78. 40, 56.
Eph. 4. 30.
Heb. 3. 10, 16.
e ch. 32. 34.
Num. 14. 35.
Deut. 18. 19.
Josh. 24. 19.
Jer. 5. 7.
Heb. 3. 11.
1 John 5. 16.
f Isa. 9. 6.
Jer. 23. 6.
John 10. 30, 38.
g Gen. 12. 3.
Deut. 30. 7.
Jer. 30. 20.
h Or, *I will afflict them that afflict thee.*
h ver. 20.
ch. 33. 2.
i Josh. 24. 8, 11.
k ch. 20. 5.
Lev. 18. 3.
Deut. 12. 30, 31.
m ch. 34. 13.
Num. 33. 52.
Deut. 7. 5, 25.
& 12. 3.
n Deut. 6. 13. & 10. 12, 20. & 11. 13, 14. & 13. 4.
Josh. 22. 5. & 24. 14, 15, 21, 24.
1 Sam. 7. 3. & 12. 20, 24.
Matt. 4. 10.
o Deut. 7. 13. & 28. 5, 8.
p ch. 15. 26.
Deut. 7. 15.
q Deut. 7. 14. & 28. 4.
Job 21. 10.
Mal. 3. 10, 11.
r Gen. 25. 8. & 35. 29.
1 Chron. 23. 1.
Job 5. 26. & 42. 17.
Ps. 55. 23. & 90. 10.
s Gen. 35. 5.
ch. 15. 14, 16.
Deut. 2. 25. & 11. 25.
Josh. 2. 9, 11.
1 Sam. 14. 15. 2 Chron. 13. 14. t Deut. 7. 23. † Heb. *neck*, Ps. 18. 40. u Deut. 7. 20. Josh. 24. 12. v Deut. 7. 22. w Gen. 15. 18. Num. 34. 3. Deut. 11. 24. Josh. 1. 4. 1 Kings 4. 21, 24. Ps. 72. 8. x Josh. 21. 44. Judg. 1. 4. & 11. 21. y ch. 34. 12, 15. Deut. 7. 2. z ch. 34. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Ps. 106. 36.

his voice, ^dprovoke him not; for he will ^enot pardon your transgressions: for ^fmy name is in him. ²² But if thou shalt indeed obey his voice, and do all that I speak; then ^gI will be an enemy unto thine enemies, and || an adversary unto thine adversaries. ²³ ^hFor mine Angel shall go before thee, and ⁱbring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. ²⁴ Thou shalt not ^kbow down to their gods, nor serve them, ^lnor do after their works: ^mbut thou shalt utterly overthrow them, and quite break down their images. ²⁵ And ye shall ⁿserve the LORD your God, and ^ohe shall bless thy bread, and thy water; and ^pI will take sickness away from the midst of thee. ²⁶ ^qThere shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ^rfulfil. ²⁷ I will send ^smy fear before thee, and will ^tdestroy all the people to whom thou shalt come, and I will make all thine enemies turn their † backs unto thee. ²⁸ And ^uI will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. ²⁹ ^vI will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. ³⁰ By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

³¹ And ^wI will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will ^xdeliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. ³² ^yThou shalt make no covenant with them, nor with their gods: ³³ They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ^zit will surely be a snare unto thee.

XXIV. ¹And he said unto Moses, Come up unto the LORD, thou, and

21. *my name is in him*] Literally, *My Name is in the midst of Him*,—a phrase much stronger than “My Name is in Him;” and specially true of Christ, of whom God Himself says, “This is His NAME whereby He shall be called, the LORD (JEHOVAH) our Righteousness” (Jer. xxiii. 6); and “in Whom dwelleth all the fulness of the Godhead” (Col. ii. 9. Cp. 2 Cor. v. 19), as He Himself declares (John x. 38. Cp. xxxiii. 14).

The Sept. adds here, “Ye shall be to me a peculiar people; ye shall be a royal priesthood, and a holy nation,”—from xix. 5, 6,—words adopted *verbatim* by St. Peter and St. Paul, and applied to the Christian Church (1 Pet. ii. 5. Tit. ii. 14. Cp. Rev. i. 6).

24. *images*] *σῆλας, pillars* (Sept.) *statues*: see xxxiv. 13.

25. *he shall bless thy bread, and thy water*] God promises to them *temporal* blessings. And the absence of any reference to *future* and *eternal* happiness is (as before observed) an evidence of the *temporary* character of the Law.

28. *I will send hornets before thee*] The hornet, *tsireah*, from *tsara*, to strike, to overthrow (*Gesen.*, p. 719). Some understand this literally (*Bochart*, *Hieroz.* iii. p. 407; *Rosenmüller*, *Bibl. Alterthum* iv. p. 430; and so the *Talmud*, in *Sotah* 36; and *A Lapide*). But we do not hear of any literal fulfilment of this promise; and the word appears to be descriptive of the divine visitations inflicted by God on the enemies of Israel, by which they were smitten and driven out. Cp. Deut. vii. 20. Josh. xxiv. 12. *Wisd.* xii. 8. The sense, therefore, seems to be that their enemies are *discomfited*, *expelled*;—not, however, by their own power, not with their “sword and bow” (Josh. xxiv. 12), but by the agency of God (as Jericho was cast down), and by terrors and panics sent by Him (as *S. Augustine* says; cp. *Keil*, p. 486); and therefore God claims the power for Himself in the two following sentences.

29. *lest the land become desolate*] Surprise has been expressed by some, that with two millions of people the Israelites could not at once clear so small a country as the promised Land has been assumed to be. But it must be remembered that “the promised Land,” according to *God’s*

design, was a very extensive country, reaching from the river of Egypt to the Euphrates (Gen. xv. 18); and that the modern notions of the case of clearing a land of wild beasts are formed on the possession of firearms, &c., unknown to the ancients. Even now the population of Palestine amounts to about two millions; and some parts of it are still infested by wild beasts (*J. L. Porter*).

31. *from the Red Sea even unto the sea of the Philistines* (or Mediterranean), and *from the desert unto the river*] i. e. to the river Euphrates (Gen. xv. 18. Deut. i. 7. Isa. vii. 20); and so *Sept.* here.

These boundaries are also specified (Gen. xv. 18. Cp. Deut. xi. 24. Josh. i. 4); and were almost attained in David’s and Solomon’s reign (2 Sam. viii. 6. 1 Kings iv. 24; v. 1—5; ix. 26. 2 Chron. viii. 17); but as they were conditional on Israel’s obedience, and as man’s part was not performed, they were not fully realized: as the Holy Spirit Himself, speaking by David, teaches (Ps. lxxxi. 9—17, which is like a divine Commentary on this promise); and see *Theodoret* here, Qu. 59; and *S. Jerome*, *Epist.* ad Dardan. p. 609.

But this promise is fully accomplished in the true Antitype,—God’s Firstborn,—His well-beloved Son, to Whom He has given “the Heathen for an inheritance, and the utmost parts of the world for a possession” (Ps. ii. 8). “His dominion shall be from sea to sea, and from the river unto the ends of the earth” (Ps. lxxii. 8).

CH. XXIV. 1. *And he said unto Moses*] As soon as God had delivered “the Judgments,” contained in chaps. xxi.—xxiii., He commanded Moses to come up to the mountain again. But *first* Moses must go and communicate the Judgments to the people, as is evident from *vv.* 3—8.

The order of events was this:—

The People came to Sinai. God gave them a promise by Moses, on condition of obedience (xix. 1—8). They promised obedience (xix. 8); and Moses returned to God, Who commanded him to go down and enjoin the people to prepare them-

Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar off. ²And Moses ^calone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

³And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ^dAll the words which the LORD hath said will we do. ⁴And Moses ^ewrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^fpillars, according to the twelve tribes of Israel. ⁵And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. ⁶And Moses ^gtook half of the blood, and put it in basons; and half of the blood he sprinkled on the

a ch. 28. 1.
Lev. 10. 1, 2.
b ch. 1. 5.
Num. 11. 16.
c ver. 13, 15, 18.

d ver. 7.
ch. 19. 8.
Deut. 5. 27.
Gal. 3. 19, 20.
e Deut. 31. 9.

f Gen. 28. 18. &
31. 45.

g Heb. 9. 18.

selves during three days for the revelation of the Law (xix. 10—25).

The DECALOGUE was then given by the Voice of God from Mount Sinai (xx. 1—17). Moses returns to God (xx. 21), and receives the *Judgments* (xxi.—xxiii.), and goes down, and delivers them to the people, who promise obedience to them; and then, as he had been commanded, he returns to the Mountain with Aaron, Nadab, and Abihu, and seventy elders, and Joshua; and he alone enters into the cloud, and receives directions for the structure of the *Tabernacle*, and concerning the *Priesthood*. Observe, the precepts concerning *Divine Worship* are the consummation of the Moral Law.

—*Aaron, Nadab, and Abihu*] Aaron, and his two eldest sons (Exod. xxviii. 1). Their presence was required at this time, because the divine precepts now to be delivered concerned the Tabernacle and the Priesthood, to which Aaron and his sons were to be consecrated.

³. *And Moses came*] After he had received the *Judgments*, contained in the three foregoing chapters; and *before* he went up with Aaron, he came and rehearsed to the people these *Judgments*, and they pledged themselves to obey them.

—*All the words which the LORD hath said will we do*] This was like the solemnization of the Marriage between God and His ancient Church: see xix. 8. Moses, the Mediator between God and Israel, solemnizes the Marriage. God's first covenant had been with a *Person*, in Abraham; then with a *Family*, in Jacob; then with a *Nation*, in the people of Israel at Sinai; and, finally, it is with the *World*, in Christ.

⁴. *Moses wrote all the words of the LORD*] In the Book of the Covenant mentioned in v. 7, which contained the Decalogue and the *Judgments*.

—*builded an altar—and twelve pillars*] The altar represented the relation of the covenant on the side of *God*; and the twelve pillars represented its relation to the *twelve tribes*, the other contracting party. Compare the stones set up by Joshua (iv. 8. 20).

⁵. *young men*] Ministers of Moses, who acts here as the Mediator between God and Israel. Perhaps the firstborn of each family, as the *Targum of Onkelos* paraphrases it (see xix. 22). The words “young men” are often applied to those who ministered. Cp. 2 Sam. xviii. 15. 1 Kings xx. 14. The words “the young men,” in Acts v. 6, may designate certain ministers of the early Church (*Blunt's Coincidences*, Part i. sect ii. p. 11).

—*burnt offerings—and—peace offerings*] In laying his hand on the *burnt-offering*, the offerer discharged himself of sin; and in bringing it to be slain, he dedicated himself to God. In the shedding of the blood of it, there was expiation; in the consumption by fire on the altar, there was acceptance. The *peace-offering* was eucharistic; for in it the offerer fed together with God on the sacrifice. See xviii. 12; xx. 24. and below, Lev. i. 3; and iii. 1.

⁶. *And Moses took half of the blood, and put it in basons*] Half of the blood he sprinkled on the altar which was consecrated to *God*; and half of it he sprinkled on the *people* (v. 8). St. Paul in the Epistle to the Hebrews, informs us that he sprinkled also the Book of the Covenant (Heb. ix. 19).

In the blood is life (Gen. ix. 4); and in *sprinkled* blood there is confession of sin, and of forfeiture of life for sin, and presupposal of *death*. The sprinkling of blood, *half* on the altar first, and *half* on the *people*, represents the communion of blood between God and the people; i. e. it represented a communion of the principle of life, derived from God, the sole Author of life,—the Jehovah,—or eternal fountain of Being, and imparted to His people. This blood is *sprinkled*,

i. e. this communion presupposes death. And thus we have here a vision of the Incarnation and Death of the Son of God, as the means of expiation of Sin, and reconciliation and union with God, and of life to the world. The blood maketh atonement (Lev. xvii. 1); and “without shedding of blood there is no remission” (Heb. ix. 22). But how could the shedding of the blood of bulls and goats take away sin? (Heb. x. 4.) How should it cleanse the offerer? How should it procure forgiveness and access to God? Therefore, here is a prophetic representation of *that Blood*, which alone can cleanse from all sin, because it is the blood of the Son of God (1 John i. 7).

The Holy Spirit, therefore, speaking by the Apostle, assures us that this act of Moses *presupposed* the death of *Christ* and represented it; and the Apostle rightly argues that this *Covenant* might therefore properly be called a *Testament*, because it was grounded on the Death of Him Who made it; and thus he declares the human nature, as well as the divine, of Him, Who was one of the covenanting parties. This is important to be observed, as the Apostle's argument cannot otherwise be understood; and if it be duly borne in mind, it sheds a clear light on this solemn act of covenanting between God and His People, and removes all the objections alleged against the reasoning of St. Paul upon it, as if he were playing the sophist, in representing the Old Covenant as a *Testament*. Heb. ix. 16—20. See below, on Hebrews, p. 408.

In the Divine Mind the *Gospel* is *prior* to the *Law*. Christ is the Lamb of God, slain from the *foundation of the world* (Rev. xiii. 8. 1 Pet. i. 20). All the virtue of the Levitical Sacrifices was *derived* from the *Death of Christ*. He “*came by Water and Blood*” to the Faithful in every age (1 John v. 6). Thus the Levitical Covenant was *dependent on*, and was *subsequent to*, the Death of Christ, in reason, power, and effect, although *not in time*.

Accordingly, St. Paul declares, that the Scriptures of the *Old Testament* were able to make Timothy wise unto salvation, through *Faith in Christ Jesus*: see 2 Tim. iii. 15.

The *Levitical Covenant*, viewed in this light, as founded on the ground of the pre-ordained and pre-supposed sacrifice of Christ's Death, and as deriving all its efficacy from it, may, in a profound spiritual sense, be called a *Testament*.

In the Counsel and Decree of God, to Whom all things are present at once, *Christ was already slain*, when the Law was delivered from Mount Sinai; and all the Faithful, who were accepted by God, were foreseen and accepted in Christ from the beginning of the world. Hence St. Paul says (Heb. xi. 26), that Moses preferred “the reproach of *Christ* to the riches of Egypt.” Christ was the Paschal Lamb, by whose blood the Israelites were delivered from the sword of the destroying Angel. Christ was the Rock smitten in the Wilderness, from which the water flowed (1 Cor. x. 4). They who rebelled in the desert, tempted *Christ* (1 Cor. x. 9).

Christ Himself was the *Διθέμενος*, or *Testator*, Who covenanted with the Israelites. As God, He could not die; but in the fulness of time He was to become *Man*, and as *Man* He was to *die*. He became *Man*, that *He* might die. The Covenant was *grounded* on His *Death*, foreseen and presumed; and all the virtue of the Covenant, which He made with the Israelites, flowed from His death. It would have been of no avail if Christ had not died; it derived its force from that death.

Thus the *Old Covenant* was itself a *Testament*. Christ was its Testator. He is the Giver of Both Testaments; they are both sealed by His Blood, and derive all their virtue from it.

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures “the *Old Testament*.”

h Heb. 9. 19.

i ver. 3.

k Heb. 9. 20. &
13. 20.

l Pet. 1. 2.

altar. ⁷ And he ^h took the book of the covenant, and read in the audience of the people: and they said, ⁱ All that the LORD hath said will we do, and be obedient. ⁸ And Moses took the blood, and sprinkled *it* on the people, and said, Behold ^k the blood of the covenant, which the LORD hath made with you concerning all these words.

The Hebrew Scriptures, as well as the Gospel, are a *Testament* from *Christ*; they receive their efficacy from His *Death*. And whenever we speak of the *Old Testament*, we profess a fundamental article of Faith, which distinguishes us alike from *Jews* and *Heathens*; we declare that Both Testaments are from One and the same Author, who gives *Laws* to the world as God, and Who made His *Covenant* to become a *Testament* by *dying* for us, in order that all who enter into covenant with Him, and live as His children, may enjoy the heavenly inheritance, bequeathed to them by Him, and purchased for them by His blood. Cp. *Bp. Andrewes*, v. p. 91, who shows how Christ's Blood is the Blood of the *Covenant*, and also of a *Testament*.

In the Epistle of *Barnabas* (cap. xiv.), it is well said, that "Moses received the *Covenant* as a servant, and they to whom he delivered it were disobedient; but the Lord Himself has now delivered the *Covenant* to us, having suffered for us, and He has made us to be an inheritance to God."

— *half of the blood he sprinkled on the altar* [The reason why part of the blood was sprinkled by Moses on the *Altar* and part was sprinkled on the *people* was this;—Blood represents *Life*; and communion of Blood represents a *Communion of Life*; and by Christ's Incarnation and Bloodshedding we are united to God. His Blood has a twofold character and efficacy, it looks to God, and it looks also to us; it is the blood of a *Sacrifice* offered as a *propitiation* to God; and of *redemption* by which, as by the payment of a price or ransom to God, we were purchased by Christ (Rev. v. 9. See Eph. i. 7. Col. i. 14. 1 Pet. i. 18), and were freed from God's wrath, and receive forgiveness of our sins (Col. i. 14), and were received into favour with Him, and became inheritors of Heaven. And it is also the blood of *cleansing*, by which we were sprinkled and washed from our sins (1 Cor. vi. 11. Heb. ix. 12—14. 1 John ii. 7. Rev. i. 6), and were made acceptable to Him.

This twofold relation of Christ's Blood—first *Godwards*, and next *Manwards*—was also typified by the command that all the fat of the Paschal Lamb should be *given to God*, and that all the remainder should be consumed by the Israelites (see on xxiii. 8).

This twofold relation is represented in a solemn manner in the Holy Eucharist. It partakes of the character of a sin-offering, a burnt-offering, and of a peace-offering. In it there is an oblation to God on the one side, and there is a participation by man on the other. In it God and man are joined together in Holy Communion in Christ. In it we show the *Lord's Death* till He come (1 Cor. xi. 26). In it, on the one side, the meritorious Blood of Christ, which was sprinkled *once for all* on the Altar of the Cross by Him Who is the *Mediator of the new covenant*, and Who offered *Himself* without spot to God (Heb. ix. 13—15), is exhibited, represented, and pleaded *before God*, as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin;" and therefore even where the communicants are few, yet the *Godward* action in the Holy Eucharist is a most important and effectual one. And in it, by the *manward act*, Christ's Blood is sprinkled on the souls of all penitent and faithful receivers, who draw near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience (Heb. x. 19), and they thereby receive remission of their sins and all the other benefits "which by His precious bloodshedding He hath obtained for us."

Observe that the blood was first sprinkled by Moses on the Altar, and afterwards on the People. It is by virtue of Christ's offering Himself to God, that His Blood is efficacious through faith to our cleansing from sin: see below on v. 8.

⁷ *he took the book of the covenant* [The Decalogue (cp. Deut. iv. 9. 11. 13; ix. 13; x. 8) and the Judgments, in Exod. xxi., xxii., xxiii. (cp. *Kalisch*, p. 375).

St. Paul states, that the *Book of the Covenant* itself was sprinkled with the Blood (Heb. ix. 19). The *Decalogue* itself must be sprinkled with the *Blood of Christ*. The Ten Commandments cannot be understood and obeyed, except by faith in that Blood; and violations of them are forgiven only through the merits of that most precious Blood, sprinkled on the heart of the penitent. It must be remembered, also, that the "Book of the Covenant" contained the precepts in chapters xxi., xxii.,

xxiii., concerning *slaves*, &c. Those precepts were *not perfect* in themselves, but were preparatory to a perfect system, the Gospel dispensation. They required to be sprinkled with Christ's Blood. The Doctrine of Christ's Incarnation and Passion has placed the whole question of *slavery* on a new footing. It has sprinkled those precepts, and has cleansed them from the imperfection which belonged to them by reason of the imperfect condition of those to whom they were given (see above, *Preliminary Note* to chap. xxi., and below, *Introduction* to *Philemon*, pp. 334—336).

— *All that the LORD hath said will we do*] The Blood was offered first to God; and was afterwards sprinkled on the people; and then the people promised to obey. The Sacrifice of Christ must precede; and His Blood must be offered as a propitiation to God, and then be sprinkled on us for our cleansing; and we must promise obedience to God. Obedience to God's revealed Will is neither possible, nor acceptable, before the Sacrifice of Christ, and before the sprinkling of His Blood on our souls. Christ has redeemed us from the *Curse* of the Law, but not from *Obedience* to its precepts. "If thou wilt enter into life, keep the Commandments." Indeed by His sacrifice of Himself He has strengthened our obligation to obey. "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Tit. ii. 14). "He bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness" (1 Pet. ii. 24).

This is clearly represented in the Holy Sacrament "of the New Testament in Christ's Blood." There is the oblation to God; there is the sprinkling on the People; there is the promise of obedience. The ratification of the Old Covenant with Israel was the solemnization of a Marriage of the Church with her Husband and Maker (Isa. liv. 5). So it is in the Holy Communion: in it there is a Marriage feast; there must also be a wedding garment.

⁸ *Behold the blood of the covenant, which the LORD hath made with you*] Behold with the eye of faith the Blood of the Covenant which the Lord hath made with you in Christ. The Holy Spirit, speaking by St. Paul, teaches us to understand the words in this sense (Heb. ix. 20). And therefore the Apostle calls Christ's Blood "the Blood of the Covenant with which we were sanctified" (Heb. x. 29), and he calls Christ's Blood the Blood of the *everlasting Covenant* (Heb. xiii. 20), in contradistinction to the blood of the Old Covenant, which was *temporary*, and preparatory to the *New Covenant* (Jer. xxxi. 31).

Our Blessed Lord Himself suggested this interpretation, when He instituted the Sacrament of His Own Blessed Body and Blood, by which the benefits of the sacrifice offered on the Cross are communicated to every faithful receiver, and in which His own Blood of cleansing and redemption is sprinkled on our souls. He then said, "This is *My Blood of the New Covenant*" (referring to these words of Moses), "which is shed for you and for many for the remission of sins," Matt. xxvi. 28. Mark xiv. 24. Both Evangelists use the words τὸ αἷμα τῆς διαθήκης, which are the very words of the *Septuagint* here. This coincidence could hardly fail to lead the readers of the Gospels to connect Christ's Death, and the Holy Sacrament of His Body and Blood, with this solemn sacrifice here described by Moses: cp. above on v. 6.

— *concerning all these words*] On the condition of your obedience to these words (*Kalisch*).

When it is considered that the benefits of the New Covenant in Christ's Blood (typified by this covenant between God and Israel) are perpetually applied to all faithful Israelites in the Communion of Christ's Body and Blood, it will be acknowledged that the Church has acted wisely in requiring that whenever the Holy Communion is administered, the part of the "*Book of the Covenant*," which is of perpetual and universal obligation, viz. the *Ten Commandments* (see note before, chap. xx.), should be read in the audience of the people, and that they should promise obedience to the same, and pray for pardon for the breach of its laws, and for grace to perform the same.

⁹ Then ¹ went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: ¹⁰ And they ^m saw the God of Israel: and *there was* under his feet as it were a paved work of a ⁿ sapphire stone, and as it were the ^o body of heaven in *his* clearness. ¹¹ And upon the nobles of the children of Israel he ^p laid not his hand: also ^q they saw God, and did ^r eat and drink.

¹² And the LORD said unto Moses, ^s "Come up to me into the mount, and be there: and I will give thee ^t tables of stone, and a law, and commandments which I have written; that thou mayest teach them. ¹³ And Moses rose up, and ^u his minister Joshua: and Moses ^v went up into the mount of God. ¹⁴ And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

¹⁵ And Moses went up into the mount, and ^w a cloud covered the mount. ¹⁶ And ^y the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. ¹⁷ And the sight of the glory of the LORD *was* like ^z devouring fire on the top of the mount in the eyes of the children of Israel. ¹⁸ And Moses went into the midst of the cloud, and gat him up into the mount: and ^a Moses was in the mount forty days and forty nights.

1 ver. 1.

m See Gen. 32. 30 ch. 3. 6.

Judg. 13. 22.

Isa. 6. 1, 5, with ch. 33. 20, 23.

John 1. 13.

1 Tim. 6. 16.

1 John 4. 12.

n Ezek. 1. 26. &

10. 1.

Rev. 4. 3.

o Matt. 17. 2.

p ch. 19. 21.

q ver. 10.

Gen. 16. 13. &

32. 30.

ch. 33. 20.

Deut. 4. 33.

Judg. 13. 22.

r Gen. 31. 54.

ch. 18. 12.

1 Cor. 10. 18.

s ver. 2, 15, 18.

t ch. 31. 18. &

32. 15, 16.

Deut. 5. 22.

u ch. 32. 17. &

33. 11.

w ver. 2.

x ch. 19. 9, 16.

Matt. 17. 5.

y ch. 16. 10.

Num. 14. 10.

z ch. 3. 2. &

19. 18.

Deut. 4. 36.

Heb. 12. 18, 29.

a ch. 34. 28.

Deut. 9. 9.

9. Aaron, Nadab, and Abihu] Who soon afterwards fell into heinous sin (xxxii. 1—6. Lev. x. 1); perhaps they were elated with spiritual pride, for the greatness of God's favour towards them.

— elders] Called nobles, v. 11.

10. they saw the God of Israel] Not His Face (Exod. xxxiii. 20. Cp. Deut. iv. 12. John i. 18. 1 John iv. 12. 1 Tim. vi. 16), but His glory: cp. Isa. vi. 1 (*Onkelos, Augustine*).

— of a sapphire stone] Literally, of splendour (*libenah*) of sapphire. *Libenah* is properly whiteness, transparency, clearness; from *laban*, to be white; and sapphire is sky-blue: see xxxix. 21. Job xxviii. 6. 16. Ezek. i. 26. Rev. xxi. 19.

This Revelation showed that the God of Israel is not merely a national deity, but is the God of the whole world, and sits in sovereign majesty and glory, and in undisturbed calmness and bliss, on the Throne of the Universe; and it was a warning to the Israelites against polytheism and against idolatry (*S. Cyril*).

11. the nobles] Literally, the separated, or chosen men, the elect, the representatives of the elect people of God (*S. Augustine*); they were the same as the elders (v. 9).

— he laid not his hand] They were not injured (cp. iii. 5), because they did not intrude unbidden, but had been commanded to come.

— they saw God, and did eat and drink] Partook of their Peace-offerings in His presence (*Onkelos*); thus manifesting the communion to which they were admitted with God, as representatives of His People. Here was an earnest of what Christ promises to those who enter into Covenant with Him, and remain faithful to Him (see Luke xxii. 30); especially at the Marriage Feast of the Lamb in heaven, of which this repast was a pledge and a foretaste (Rev. xix. 7—9); and therefore this eating and drinking is fitly connected with that bloodshedding and covenant which has just been described (vv. 5—9), and which was a figure of Christ's sacrifice (cp. *Keil*, p. 491).

Herein was foreshadowed the participation of divine graces in the spiritual food prepared for us by Christ, when we are admitted to communicate with Him, and even to feed on Him in the Holy Eucharist (cp. *S. Cyril*, *Glaphyr.* in Exod. iii. p. 332).

12. tables of stone] But now the Law is written by the Holy Spirit, who is called the Finger of God, on "the fleshy tables of the heart" (2 Cor. iii. 3. *Aug.*).

— and a law, and commandments] Rather, the law, and the commandment (singular), in apposition with the tables which contained them (so *Sept.*). The singular (*mitsevah*) is here used, as the corresponding Greek word is by St. Peter, 2 Pet. ii. 21; iii. 2.

— which I have written; that thou mayest teach them] Literally, which I have written to teach them. God wrote in order to teach.

13. and his minister Joshua] See below, Num. xiii. 16.

14. Tarry ye here for us, until we come again] The elders returned to the people, but we know not what became of Joshua. "Jesus absconditur, id est, tacetur" (*S. Augustine*). We lose sight of Joshua here, but he reappears at the side of Moses coming down from the Mount (xxxii. 17). Moses in the delivery of the Law was now acting as a figure of Christ the Mediator (cp. Gal. iii. 19, with 1 Tim. ii. 5. Heb. viii. 6; ix. 15; xii. 24), and Joshua was a type of Christ at this time as a minister of Moses (v. 13), viz. as born under the Law (Gal. iv. 4), and the time of Joshua's independent action as Leader and Saviour of Israel was not yet come. He was, as it were, hid for a time. It is not without reason, therefore, that the Scripture is silent here. It may perhaps be inferred, that Joshua went with Moses into the cloud; and so some of the Fathers suppose, viz. *S. Ambrose* in Ps. xlvii., "Moses in nubem intravit, adhaerente sibi socio Jesu;" and *Bp. Pearson* on the Creed, Art. ii. p. 76. And this seems to be implied by the words of Moses in the text, "Tarry ye for us until we come again to you." *S. Augustine* suggests, that the reason why Joshua is here hidden from the view, while Moses, the Giver and Representative of the Law, goes into the Mountain, and that afterwards Joshua reappears, may be, that thus it was represented as in a figure that Jesus was for a time hidden in the Law (*Novum Testamentum in Vetere latet, Velus in Novo patet*); and as Joshua led the people into the promised land, which Moses could not do, so when the Law had run its course, Jesus came forth in the fulness of time, to conduct the People of God into their Heavenly Canaan.

16. six days] Of preparation for Moses to enter the cloud: he entered it on the seventh day, and was forty days and forty nights in the mountain. Some suppose that the six days are included in the forty days (*à Lapide*), on the ground of the declaration in Deut. ix. 9, 11, 18.

18. forty days and forty nights] During which he neither did eat bread nor drink water, and then he received the Law (Deut. ix. 9). For the like time, Elias fasted and came to Horeb (1 Kings xix. 8), and so long was Christ tempted in the wilderness after His Baptism and the descent of the Holy Spirit upon Him, before He entered on His Ministry (Matt. iv. 2—11).

Moses enters the cloud; Jesus is hidden. Moses does homage to Jesus at the Transfiguration to which He ascended "after six days," and they were then overshadowed by a bright cloud (Matt. xvii. 5. Mark ix. 7. Luke ix. 34), when the Voice came from heaven, and said, "This is My Beloved Son, hear ye Him" (Matt. xvii. 1—5). Moses and Elias did not eat for forty days, and yet were in the body; we may be in the body for ever in heaven, without doing carnal acts (*Tertull.* de Res. 61).

There is a remarkable parallelism between the narrative here as it stands in the *Septuagint*, and the history of the Transfiguration in the Gospels, as follows,—

XXV. ¹ And the Lord spake unto Moses, saying, ² Speak unto the children

of Israel, that they †bring me an || offering: ^a of every man that giveth it

† Heb. take for

me.

|| Or, heave offering.

a ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

Ἀνέβη Μωϋσῆς (καὶ Ἰησοῦς, Vatican MS.) εἰς τὸ ὄρος, καὶ κατέβη ἡ δόξα τοῦ Θεοῦ ἐπὶ τὸ ὄρος, καὶ ἐκάλυψεν αὐτὸ ἐξ ἡμέρας, καὶ ἐκάλεσε Κύριος τὸν Μωϋσῆν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐκ μέσου τῆς νεφέλης· τὸ δὲ εἶδος τῆς δόξης Κυρίου ὡσεὶ πῦρ . . . καὶ εἰσῆλθε Μωϋσῆς εἰς τὸ μέσον τῆς νεφέλης, καὶ ἀνέβη εἰς τὸ ὄρος.

Compare with this the history of the *Transfiguration* as collected from three Evangelists:—καὶ μετ' ἡμέρας ἐξ Ἰησοῦς ἀνέβη εἰς τὸ ὄρος, καὶ ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ἐλαμψεν ὡς ὁ ἥλιος, καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, οἱ ὀφθέντες ἐν δόξῃ λέγοντες τὴν ἔξοδον αὐτοῦ. Ὅ δὲ Πέτρος καὶ οἱ σύν αὐτῷ εἶδον τὴν δόξαν αὐτοῦ . . . καὶ ἰδοὺ νεφέλῃ φωτεινῇ ἐπεσκέασεν αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην καὶ φωνῇ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε (Matt. xvii. 1—8. Mark ix. 2—8. Luke ix. 28—36).

Does not this parallelism suggest that the Holy Spirit intends us to compare the entrance of Moses into the cloud with the Transfiguration of Christ; and to infer from the comparison, that Christ, even in the days of His earthly humiliation, is far greater than Moses in the time of his greatest glory? And was it without significance that the subject of our Lord's conversation with Moses at the Transfiguration was His own *Death*—His *Exodus* (Luke ix. 31), that very event, which had been typically represented by Moses and the Israelites, before he went up into the Mountain (see here, *vv.* 4—8)?

THE TABERNACLE.*

CH. XXV.] Here begins a new *Parashah*, or Proper Lesson of the Law, and continues to xxvii. 19.

The parallel *Haphtarah*, or Proper Lesson of the Prophets, is 1 Kings v. 12 to vi. 13, which describes the number of Solomon's workmen, and the building of the Temple.

By the Fall of Man, Man was separated from God. But God in His mercy purposed to bring Man back into closer union with Himself than that in which Man had existed even in Paradise.

This design was consummated in the Incarnation of the Son of God, when He came down from heaven, and "tabernacled in us" (John i. 14); but it was foreshadowed in those divine Institutions, which God appointed for His chosen people, especially in the Tabernacle. The Tabernacle was the Dwelling-place of Jehovah upon earth (see xxv. 22), where He would meet His People, and commune with them, and to which they were to repair with their offerings of worship.

The Holy of Holies contained the visible symbol of His Presence enthroned on the Ark of the Covenant (Lev. xvi. 2). The spiritual meaning of the design of the Tabernacle is clearly revealed in the Apocalypse, where the union of God with His people is displayed as completed and perpetuated in the heavenly Jerusalem. "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

THE NAMES OF THE TABERNACLE.

The Tabernacle is called in Holy Scripture

(1) *Beth* (house), *Ohel* (tent), *Mishcan* (habitation), as being the place where God specially vouchsafed to dwell (xxv. 8; xxix. 46) among His people, and to manifest His presence.

(2) It is also called *ohel mōed*, from *yaad*, to appoint, to designate, and (in *niphal*) to meet a person at an appointed place, and (in *hiphal*) to appoint any one to meet at a certain time or place, as in a court (Ges., p. 355), tent of meeting, as being the place appointed by God for meeting His Ministers as Representatives of His People (see v. 22). This phrase ought not to be translated the "Tabernacle of the Congregation," a rendering which has led some persons into error, and has tempted them to make objections to the sacred narrative, as if it represented the Congregation of Israel as assembling within the limits of the Tabernacle: see *Benisch* on Colenso, pp. 12—14.

(3) It is called also *ohel ha-eduth*, tabernacle of witness, as containing the Tables of the Law, which were a witness of the covenant between God and Israel (see xvi. 32—34; xxv. 21. Num. ix. 15). Hence it is called ἡ σκηνὴ τοῦ μαρτυρίου (Acts vii. 44; and cp. Rev. i. 5; and note on 1 Tim. ii. 6; and *Kalisch*, p. 493). The Tabernacle itself, and all its vessels and furniture, were witnesses of God's presence, and of His Covenant with His People; and therefore, in a large and comprehensive

sense, the Tabernacle might well be called the "*Tabernacle of Witness*."

(4) It is called also the *kodesh*, and *mikdash*, holy house, or sanctuary, as set apart to the worship of God. The inner shrine, or oracle, was separated from the Holy Place by the Veil, and in it was the Ark, in which were the two Tables of the Law, and which was covered by the Mercy Seat, and overshadowed by the wings of the Cherubim, on which the Divine Presence (i.e. the *Schecinah*, from *schacan*, to dwell) was enthroned. There God spake, from above the Mercy Seat, and from between the two Cherubim upon the Ark (v. 22), and this was the *Holiest of all*, or, *Holy of Holies*: cp. Heb. ix. 1—3. Rom. iii. 25. Heb. ix. 5. On the *Schecinah*, see *Schoettgen*, *Horæ Heb.* p. 1217.

DIMENSIONS OF THE TABERNACLE.

The Court of the Tabernacle was a double square; so as to be 50 cubits at the east and west ends; and 100 cubits on the north and south sides.

In the square toward the West was the *Tabernacle*, which was 10 cubits broad by 30 cubits long (see below, xxvi. 15).

The *Holy of Holies* was a cube of 10 cubits.

The cubit equalled about 18½ inches.

On the relation of the TABERNACLE to the TEMPLE, see below, on 1 Kings vi. 1.

The dimensions of the Tabernacle, and even of the Temple (see below, 1 Kings vi. 1), as compared with many other sacred buildings, are *surprisingly small*. But this *material smallness* (like that of Canaan), by this very surprise, stimulates the mind to think of its *spiritual grandeur*.

THE DESIGN AND PURPOSE OF THE TABERNACLE.

The names of the Tabernacle specified above, express the design of the Tabernacle, as a place solemnly set apart for God by His own express command, and framed according to the pattern and direction given to Moses by God Himself, and in which He vouchsafed to dwell, and to meet His People, and to receive their worship, in prayer, praise, and thanksgiving, according to the ritual prescribed by Himself; and as testifying to His Divine Presence, Majesty and Glory, and to His gracious mercy and favour towards them, so as to be united with them.

But the Tabernacle and its worship had other and higher purposes. Like the rest of the Levitical dispensation, it was preparatory to another scheme of Divine Mercy and Love, which would embrace all Nations. It was figurative of, and ministerial and manducatory to, the Gospel of Christ. Its purposes have been explained in the Gospel, and are fulfilled in the Church of Christ.

If the Tabernacle had been final in itself, and not a means to an end, God, Who ordered it to be built, would not have permitted it to be superseded by the Temple; and He would not have allowed that Temple to be destroyed, and to remain in ruins for nearly two thousand years, to this day.

If the Tabernacle had been like the Decalogue, or Moral Law, if it had been like the Pentateuch, if it had been like the rest of the Old Testament, not only of divine institution, but also of perpetual and universal obligation, He would have preserved it as He has preserved the Decalogue, the Pentateuch, and the Old Testament. God designed it to serve the purpose of preparing the way for Christianity. And when Christ cried on the Cross, "It is finished," and bowed His head, and gave up the Ghost (John xix. 30), and the Veil of the Temple was rent in twain from the top to the bottom (Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45), and the Holy of Holies was opened, then it was declared by Him Who had commanded the Tabernacle and Temple to be built, that they had served the purpose for which they had been constructed; then it was made manifest, that they had been designed by Him to be preparatory to the Incarnation of the Son of God, and to His Manifestation in our Flesh (1 Tim. iii. 15), and to the One Sacrifice which was then offered, once for all, by Him, Who is perfect God and Man, for the sins of the whole world.

The Holy Ghost Himself declares this truth by the mouth of the Apostle, writing to that people,—the Hebrews, by whose fathers the Tabernacle had been built. His words are the best commentary on the history and design of the Tabernacle. "Then, verily, the first Covenant had also ordinances of divine service, and a (the) worldly sanctuary. For there was a

willingly with his heart ye shall take my offering. ³ And this is the offering which ye shall take of them; gold, and silver, and brass, ⁴ And blue, and

Tabernacle made; the first, wherein was the Candlestick, and the Table, and the Shewbread; which is called the Sanctuary. And after the second veil, the Tabernacle, which is called the Holiest of all; which had the golden censer, and the Ark of the Covenant, overlaid round about with gold, wherein was the golden pot that had (the) manna, and Aaron's rod that budded, and the Tables of the Covenant; and over it the Cherubims of glory, shadowing the Mercy Seat, of which we cannot now speak particularly.

"Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a figure (*παράβολη*) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation.

"But CHRIST being come, an High Priest of (the) good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once (for all) into the Holy Place, having obtained eternal redemption for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 1-15).

The Holy Ghost here reveals to us that the Tabernacle in the wilderness had a *spiritual* meaning; that it was designed to be a *παράβολη*, or figure of "the good things to come;" that in it "the Holy Ghost Himself signified that the way into the Holiest of all had not been made manifest" under the Levitical Dispensation, but would be made manifest by CHRIST in a greater and more perfect Tabernacle.

Here then we are on solid ground, and with that divinely-inspired Commentary in our hands we may now proceed, with prayer to God for the illumination of the Holy Spirit, to contemplate the Tabernacle, which He commanded to be built as the House of His Glory and Worship, and as a preparation for the Incarnation, Passion, Resurrection, and Ascension of Him Who deigned to take our nature, and who "tabernacled in our flesh" (John i. 14), and Who is "GOD WITH US;" and Who spake of the *Temple* (the stationary Tabernacle) as *His own Body* (John ii. 19), and Who is called "a minister of the true Tabernacle" (Heb. viii. 2), a High Priest of a *perfect Tabernacle* (Heb. ix. 11), and Who has promised to be ever with His Church (Matt. xxviii. 20), which is "the *House of the Living God, the Church of the Living God*" (1 Tim. iii. 15), "made a habitation of God by the Spirit" Who *dwells there* (Eph. i. 22); and to receive His faithful people to Himself in Heaven, where the "tabernacle of God will be with men," and "He will tabernacle with them," and upon them, for evermore (see Rev. vii. 15; xxi. 3). As God was with His people in "the *Tabernacle of meeting*," and entered into union with them; so much more, God and Man meet in Christ, Who is "Emmanuel, God with us." As the Tabernacle and its vessels were Anointed with holy oil, so He is our MESSIAS, CHRIST or Anointed One; and we, as members of His body, partake of His unction, for "of His fulness we all receive," and are sanctified and glorified in Him. Thus the scope and meaning of the Tabernacle in the wilderness will be understood. The TABERNAACLE symbolized God dwelling with Man in Christ; and it symbolized Man admitted to dwell for ever with God in Him, Who is both God and Man.

It is not therefore without reason that an ancient Father of the Church thus writes,—"Whosoever rightly understands the march of Israel out of Egypt, and the passage of the Red Sea, and their pilgrimage through the Wilderness; and whosoever reads this history, not merely as written with ink, but by the Spirit of God, he may be enabled to attain to the vision and apprehension of the Tabernacle concerning which the Holy Scriptures deliver many things, and intimate others, which the hearing of man can hardly entertain. Specially, however, the Apostle Paul has pointed out to us some hidden mysteries which are signified by it, and these mysteries are so abstruse

and profound that he may be said to have as it were closed the door on our weak intellects even when he appears to open it." He then cites the passages from the Hebrews (ix. 2, 3, 12, 24); and adds, "Even the prophets and saints of the Old Testament have taught us to see here heavenly mysteries. Thus David says, 'Lord, who shall dwell in thy tabernacle, or who shall rest on thy holy hill?' (Ps. xv. 1, 2: cp. Ps. xli. 4. *Origen*, Hom. 9.) David there prophesies of Christ's Ascension.

On the *spiritual* meaning of the Tabernacle, see also *S. Augustine*, Qu. 105; and *S. Hippolytus* on Daniel (p. 153, Lagarde), where he says, "Whatever was done by Moses in the Wilderness with regard to the *Tabernacle*, was a type and figure of spiritual mysteries, in order that when the Truth appeared in the last days in *Christ*, thou mightest understand that these things have been fulfilled." And *S. Irenæus*, iv. 28 (ed. Grabe): "The Word of God (Christ Himself) trained and educated the People of Israel in the Wilderness. He disciplined them by means of a Law suited to their condition. By means of the making of the Tabernacle and the choice of the Levitical Priesthood, and by sacrifices and oblations, He weaned them from idolatry, and drew them to the worship of God. He raised them through secondary things to primary; through types to truths, through temporal things to things eternal, through carnal to spiritual, through earthly to heavenly. He said to Moses, *See that thou make all things after the pattern which thou hast seen*, and during forty days Moses was learning to apprehend the words of God, and celestial and spiritual images, characters, and prefigurations of future things, as St. Paul declares, '*All those things were figures of us*' (1 Cor. x. 11). Thus by means of types or figures they were taught to serve and obey God. Thus the Law was their discipline, and a prophecy of future things." See also *Theodoret*, Qu. 59, 60, in Exod. xl.; and *S. Jerome*, ad Fabiol., Ep. 128, p. 578; *Prosper Aquitan.* de Prom. ii. 2; cp. *Bp. Pearson*, Art. vi. p. 269; and *Wm. Jones* of *Nayland* on the Figurative Language of Holy Scripture, Lectures iv. and v., and notes below, on Heb. ix. 1-15, and 1 Tim. ii. 6. See also *S. Gregory Nyssen* de Vit. Moysis, pp. 224, 225; *Clemens Alex.* Strom. v. 6.

SACRIFICES OF THE TABERNAACLE.

On the *figurative* character of the SACRIFICES offered in the TABERNAACLE more will be said in the notes on LEVITICUS. In the mean time we may observe here, in the words of *Bp. Pearson* (Art. x.), "As to the atonement made by the Sacrifices, it clearly had relation to the Death of the MESSIAS; and whatsoever virtue was in them, did operate through *His Death alone*." As He was "the Lamb slain from the foundation of the World" (Rev. xiii. 8), so all atonements which were ever made were only effectual by His Blood. No sin was ever forgiven but by virtue of that satisfaction. God was never reconciled unto any sinner but by virtue of that propitiation. See also *Fairbairn*, Typology, ii. 304-335.

In the mean time it may be well to guard the younger student against the error of some who imagine that there was no inner spiritual meaning and power in the ceremonial Law; or that the sacrifices of the Levitical sacrificers had no efficacy in improving the spiritual and moral condition toward God, of those who offered them with repentance, faith, and obedience.

With the passages in the Holy Scriptures concerning the Tabernacle, compare *Josephus*, Ant. iii. 6. The principal modern works on the Tabernacle are those of *Lamy* de Tabernaculo, Paris, 1720; *Reland*, Antiquitates Sacre; *Bähr*, Symbolik i. 55-103. 255-366; *Frederick*, Symbol. d. Mosaisch. Stifftshütte, 1841; *Hengstenberg*, Authentiek ii. 636; *Kalisch* on Exodus, pp. 476-498; *Winer*, E. W. B. ii. 529-534; *Jahn*, Archæol. Bibl. § 327-332; *Keil*, Archæol. § 20; *Professor Plumpton* in *Dr. Smith's Bib. Dict.* iii. 1413; *Fergusson* in B. D. iii. 1451.

2. *an offering*] Heb. *terumah*, literally, what is *lifted up* to God, as a heave-offering (cp. Exod. xxix. 27; and *Keil* on Lev. ii. 9). Such an offering was supposed to be raised up from earth to heaven, in acknowledgment of the goodness of God, "from Whom cometh every good and perfect gift;" and to be laid up "like treasure in heaven."

— *that giveth it willingly with his heart*] Literally, *whose heart shall make him willing*: to this precept St. Paul refers, 2 Cor. ix. 7.

3. *gold, and silver, and brass*] Not iron.

4. *blue*] Heb. *teceleth*; Gr. and Latin, *jacinth*; violet-blue: from a shell-fish, *murex*, or *helix ianthina* (*Gesen.*, p. 864).

|| Or, silk, Gen.
41. 42.
b ch. 27. 20.
c ch. 30. 23.
d ch. 30. 34.

e ch. 28. 4, 6.
f ch. 28. 15.
g ch. 36. 1, 3, 4.
Lev. 4. 6. & 10. 4.
& 21. 12.
Heb. 9. 1, 2.
h ch. 29. 45.
1 Kings 6. 13.
2 Cor. 6. 16.
Heb. 3. 6.
Rev. 21. 3.
i ver. 40.
k ch. 37. 1.
Deut. 10. 3.
Heb. 9. 4.

11 Kings 8. 8.

purple, and scarlet, and || fine linen, and goats' hair, ⁵ And rams' skins dyed red, and badgers' skins, and shittim wood, ⁶ Oil for the light, ^c spices for anointing oil, and for ^d sweet incense, ⁷ Onyx stones, and stones to be set in the ^e ephod, and in the ^f breastplate. ⁸ And let them make me a ^g sanctuary; that ^h I may dwell among them. ⁹ According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

¹⁰ And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. ¹¹ And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. ¹² And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. ¹³ And thou shalt make staves of shittim wood, and overlay them with gold. ¹⁴ And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. ¹⁵ The

— purple] Hebrew, *Argamon*; Sanscrit, *ragaman* (whence perhaps Greek, *ἀργυρίς*), also from a shell-fish found in the Mediterranean (*Gesen.*, p. 76; *Winer*, ii. p. 290).

— scarlet] Deep scarlet, or crimson, Heb. *tolaath shani*, i. e. worm of the coccus (*Gesen.*, p. 840), which adheres with its eggs to the leaves of an ilex (*πῖνος*), and from which worm the crimson is obtained, whence the word *vermilion* (cp. *Kalisch*, p. 487. *Winer*, i. p. 213. *Keil*, *Archæol.* § 17). Some derive *shani* from *shanah*, to repeat (so *Sept.*, and suppose it to mean twice dyed, *διβαφός*; but this is doubtful).

It is observable, that both these colours are mentioned in the Gospel history of the Crucifixion (*Matt.* xxvii. 28. *John* xix. 2); they are royal and military colours (see notes there), and both are applied as epithets to blood; and being used for the coverings of the Tabernacle, they may perhaps be symbolical of the Divine King and Conqueror, who triumphed by His blood, in Whose blood the robes of the saints are washed (cp. *Rev.* i. 7; vii. 14, and *Ainsworth* here).

— fine linen] Heb. *shesh* (from *shush*, to be white); probably the same as what is also called *bad* or *byssus* (cp. *Exod.* xxviii. 42. *Ezek.* xlv. 17). See *Maimonides* on the Sanctuary, c. 8. *Kalisch*, pp. 487—489. *Keil*, *Archæol.* § 17, who asserts here that it was made of cotton, not of flax: and cp. *Luke* xvi. 19, and *Rev.* xviii. 1, 2. The "fine linen clean and white," says the Apocalypse (xix. 8), "is the righteousness of saints."

It is observable that we read here first of the crimson and purple colours, and afterwards of the white. So it is in the Apocalypse. Christ first leads the way, clothed "in a vesture dipped in blood;" but His saints follow Him, clothed in *linen clean and white* (*Rev.* xix. 13), and "the saints have washed their robes white in the blood of the Lamb" (*Rev.* vii. 14).

— goats' hair] Which was made into coverings for tents, and is scarcely penetrable by rain.

Every one must offer willingly to God's Church, according to his power. The rich must bring their purple and scarlet; and the goats' hair of the poor is also accepted by God (*Ruffinus* in *Josh.*, prolog.).

5. rams' skins dyed red] So *Sept.*, *Vulg.*, *Onkelos*. "Aries rubricatus, cui non occurrit Christus passione cruentatus?" *S. Augustine*, Qu. 108.

— badgers' skins] For the fourth or outermost covering of the Tabernacle. What the precise meaning of the Hebrew word *tachash* (translated *badger*) is, is not certain: some suppose it to be a marine animal, a *phoca* (*Knobel*), or the *Halicora* (*Ruppell*), or the *tun* or *atum*, a large fish found in the Red Sea (*Robinson*, *Keil*); but the English translation seems on the whole to be the best supported by authority (see *Gesenius*, p. 861; *Kalisch*, p. 490).

— shittim wood] "Acacia vera," very durable and light. The singular *shittah* is found only in *Isa.* xli. 19. In the Pentateuch the word *shittim* is usually preceded by *ets*, wood, *etsey*, in the construct plural; for the probable reason, see *xvi.* 15. It is rendered *ξύλα ῥογγίτα* by *Sept.* Cp. *Gesen.*, p.

816; *Kalisch*, p. 490; *Bähr*, *Symb.* i. 262; *Ritter*, *Erdk.* xiv. 335; *Houghton*, in *Smith's* Bib. Dict. iii. 1295.

7. in the ephod, and in the breastplate] See xxviii. 4. 6. 15.

8. that I may dwell among them] See xxix. 45. This is fulfilled in the Church by the Incarnation of Christ, and by the gift of the Holy Ghost (cp. 2 Cor. vi. 16. *Rev.* xxi. 3).

9. According to all that I shew thee, after the pattern] Cp. Acts vii. 44. Heb. viii. 5; ix. 23. Whether Moses saw a real heavenly Temple, of which the Tabernacle was to be a copy; or whether God showed him a plan, a design, a sketch, which he was to follow and embody in the structure of the Tabernacle, is not stated. The former opinion is maintained by the Rabbis, and *Delitz.* on Heb. viii. 5; the latter by *Keil*, and this seems to be confirmed by the case of the pattern of the Temple in 1 Chron. xxviii. 19.

This, however, is certain, that God dictated the form and details of the Tabernacle; and therefore this form and these details are full of heavenly symbolical meaning, and claim the most careful attention. "Umbra in Lege, Imago in Evangelio, Veritas in Cælo" (*S. Ambrose*).

The words, *As the Lord commanded Moses, so did he*, are repeated eighteen times in the last two chapters of Exodus. The necessity of punctual compliance with all the directions of God, even in the external order and ritual of His Church, is thus clearly shown. Cp. 1 Chron. xxviii. 11, 12, 19. How carefully, therefore, should the Christian imitate Christ, Who is the substance of all that was contained in the Tabernacle? (*Bp. Andrewes*, ii. 179.) Some Fathers thought that Plato's theory of pre-existent ideas was hence derived (*Justin Martyr* ad Græc. § 29). The Tabernacle was a figure of the world (*Philo*).

10. ark] Heb. *aron*, from *arah*, to collect. In it were placed, in process of time, the two Tables of the Law, and the pot of manna, and Aaron's rod (see on Heb. ix. 4. Cp. *Exod.* xvi. 3, 4; xxv. 16. *Num.* xvii. 10. *Deut.* x. 2, 5), and by its side was placed the Book of the Law. See *Deut.* xxxi. 26.

Christ's Body is the true Ark, in which it pleased the Godhead to dwell bodily (*Col.* ii. 9); and its place was, at the Resurrection, between two Angels, as the Ark, the type of it, was between two Cherubims (*Bp. Andrewes*, iii. 10). The Church is the mystical body of Christ (*Eph.* i. 23. *Col.* i. 18, 24), united indissolubly to Him; and thus, in a secondary sense, the Ark is a figure of the Church of Christ. The Decalogue was in the Ark. "Thy Law is within My heart," says Christ (*Ps.* xl. 8); and this must also be the language of His Church, which is the depository and guardian of His Word.

— two cubits and a half] Probably about three feet and a half; but the length of the cubit is not quite certain. Cp. *Bevan*, in *Smith's* Bibl. Dict. iii. 1737—1739.

11. a crown] *Zer*, from *zarah*, to bind; a margin or rim.

12. corners] bases, or feet.

14. that the ark may be borne] Which was to be done by none but by Priests or Levites, on their shoulders (*Num.* vii. 9. 2 Chron. xxxv. 3. Cp. 1 Chron. xiii. 7, 10; xv. 12, 15).

staves shall be in the rings of the ark: they shall not be taken from it.

¹⁶ And thou shalt put into the ark ^m the testimony which I shall give thee.

¹⁷ And ⁿ thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. ¹⁸ And

thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. ¹⁹ And make one cherub on the one end,

and the other cherub on the other end: even || of the mercy seat shall ye make the cherubims on the two ends thereof. ²⁰ And ^o the cherubims shall stretch

forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the

cherubims be. ²¹ ^p And thou shalt put the mercy seat above upon the ark; and ^q in the ark thou shalt put the testimony that I shall give thee. ²² And

there I will meet with thee, and I will commune with thee from above the mercy seat, from ^r between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

m ch. 16. 34. &
31. 18.
Deut. 10. 2, 5. &
31. 26.
1 Kings 8. 9.
2 Kings 11. 12.
Heb. 9. 4.
n ch. 37. 6.
Rom. 8. 25.
Heb. 9. 5.

|| Or, of the
matter of the
mercy seat.
o 1 Kings 8. 7.
1 Chron. 28. 18.
Heb. 9. 5.

p ch. 26. 34.

q ver. 16.

r ch. 29. 42, 43.
& 30. 6, 36.
Lev. 16. 2.
Num. 17. 4.

s Num. 7. 89.
1 Sam. 4. 4.
2 Sam. 6. 2.
2 Kings 19. 15.

Ps. 80. 1. & 90. 1. Isa. 37. 16.

15. they shall not be taken from it] To show that the Ark was in transitu, and not come to its perfect condition, at which it only arrived in Christ. Therefore, even in the Temple, the staves, though drawn out further eastward, were still left with their ends visible (see on 1 Kings viii. 8), to show that the Ark had not arrived at its resting-place even there, but had, as it were, a tendency and a yearning for a more perfect state, and that all might see that it was preparatory to another dispensation,—the Gospel of Christ.

16. the testimony] The two tables of the Decalogue (xxxii. 18, given to Moses (xxiv. 29). Hence the Ark itself, in which they were put, is called the "Ark of the testimony" (v. 22), and the Tabernacle "the Tabernacle of the testimony." They are also called the Covenant (xxxiv. 28. Deut. ix. 9. 11. 15; and the Ark is called the "Ark of the Covenant" (Num. x. 33. Heb. ix. 4).

The word "testimony" as used in connexion with the Tabernacle, explains a difficult passage of St. Paul. See below, on 1 Tim. ii. 6, p. 442.

17. mercy seat] Capporeth, from caphar, to cover, as covering the Ark. In Greek, ἱλαστήριον, propitiatorium (Vulg.); and it is observable that the piel form of the word caphar, to cover, signifies to cover in the figurative sense of forgiving, and also to expiate, to atone for, and to propitiate, and appease. See Gesen. 411, 412; and note above, on Gen. vi. 14; and below, on Heb. ix. 5; and Rom. iii. 25. Hence the Most Holy Place is called in 1 Chron. xxviii. 11 beth hac-capporeth: cp. Keil, p. 497.

The use of the remarkable word ἱλαστήριον (or, propitiatory) seven times by the Septuagint here (in vv. 16—21), and the adoption of that word in the New Testament by St. Paul (Rom. iii. 23), reflect much light on the spiritual meaning of the Mercy Seat, and of the ritual of the Holy of Holies.

The Ark, containing the Tables of the Covenant, was the Throne of God, dwelling between the Cherubim (1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1), who looked with their faces inward, ministering to God, and looked down on the capporeth, ἱλαστήριον, or Mercy Seat, with their wings stretched over it. Angels desire to see the mysteries which are shadowed by the Ark and its furniture (cp. 1 Pet. i. 12); and which are revealed in the Church of God (see Eph. iii. 10). The capporeth, ἱλαστήριον, or Mercy Seat, which covered the Ark, represented the grace of God in Christ, Who covers our sins by the propitiation (ἱλασμός, ἱλαστήριον, Rom. iii. 23. John ii. 2. 14. 10) which He has made for the sins of the whole world; and for Whose sake God covers our iniquities, and no more imputes them to us (see Ps. xxxii. 1, 2; lxxxv. 2. Rom. iv. 7; and note below, on James v. 20); and in Whom He rests, and is well pleased (Matt. iii. 17; xvii. 5). Therefore, God's Throne, sprinkled, on the great Day of Atonement, with blood (Lev. xvi. 14—18), typical of that blood which our great High Priest brought with Him into the true Holy of Holies, even into Heaven itself, at His Ascension (Heb. ix. 12. 24—28), is now become to us a "Throne of Grace," to which we "may come boldly in time of need" (Heb. iv. 16; ix. 5).

It is observable, that though Solomon made all other

things new in the Temple, yet he did not make a new Ark, but introduced into the Holy of Holies in the Temple the Ark which Moses had made for the Tabernacle (2 Chron. v. 7). Thus he showed that in essence the Temple and Tabernacle belonged to the same dispensation, and witnessed to the same divine truth, and looked forward to the same end, namely, to "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8).

Origen applies these directions also in a spiritual sense. Every true believer (he observes) is a Temple of God (2 Cor. vi. 16). Every true Israelite is a Spiritual Tabernacle. Let him have in his own Holy Place an altar of incense,—an altar of incense of prayer in his heart; let him have a Holy of Holies, in which he may have the Ark of God's presence, and the Tables of the Covenant, and the books of His Holy Word, treasured up there as in a spiritual library, in which he may meditate day and night (Origen, Hom. 9).

18. two cherubims] Formed of gold beaten with the hammer (cp. Isa. iii. 24; and see Bähr, Symbol. i. p. 380), according to the pattern shown to Moses by God (cp. Heb. ix. 23). They stretched their wings over the Mercy Seat, and formed one whole with it, and looked with their faces turned to each other. They were representatives of the Angelic Hierarchy worshipping the Divine Majesty, and adoring His love to man in Christ (Heb. i. 6. Phil. ii. 10, 11), and devoutly looking down into the mysteries of the Gospel (1 Pet. i. 12: see the preceding note; and the note above, on Gen. iii. 24; and Heb. ix. 5; and S. Augustine, Qu. 105). It has been supposed by some that the Cherubim of the Ark had the quadriform character described by Ezekiel (Ezek. i. and x.); cp. 2 Chron. iii. 13; and Keil, Archæol. § 19; and his note here, p. 498, and below, on Rev. iv. 6—9.

It is observable, that the word Cherub is used by the Sept. both in the masculine and neuter genders. St. Paul (Heb. ix. 5) has it in the neuter gender. So used, it may be designed to show that the figures above the Ark were not representatives of persons, and were not to be made objects of worship.

Josephus says, that they were not like any creatures ever seen on earth by human eyes, but that Moses had seen their prototypes near the throne of God (Ant. iii. 6. 5; see also Clemens Alex., Strom. v. p. 241).

22. there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony] See xxix. 42, 43. Num. vii. 89, where it is said that when Moses was gone into the Tabernacle, he heard the voice of one speaking to him from off the Mercy Seat; and therefore the Mercy Seat was called the Debir, oracle, or place of speaking (1 Kings vi. 23; see also Lev. xvi. 2), where God promised to appear in the cloud upon the Mercy Seat, and there the Divine schecinah rested (cp. Lightfoot, Temple Service, chap. xxxviii.).

How graciously is this promise fulfilled to us in Christ! He is God and Man. God meets us, and communes with us, and embraces us with the arms of His love, and clasps us to His fatherly bosom, as reconciled children, in His well-beloved Son, Who was in His bosom from Eternity (John i. 18).

t ch. 37. 10.
1 Kings 7. 48.
2 Chron. 4. 8.
Heb. 9. 2.

²³ t Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. ²⁴ And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. ²⁵ And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. ²⁶ And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. ²⁷ Over against the border shall the rings be for places of the staves to bear the table. ²⁸ And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. ²⁹ And thou shalt make "the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, || to cover withal: of pure gold shalt thou make them. ³⁰ And thou shalt set upon the table w shewbread before me alway.

u ch. 37. 16.
Num. 4. 7.
|| Or, to pour out
withal.

w Lev. 24. 5, 6.

x ch. 37. 17.
1 Kings 7. 49.
Zech. 4. 2.
Heb. 9. 2.
Rev. 1. 12. & 4. 5.

³¹ * And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. ³² And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: ³³ Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. ³⁴ And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. ³⁵ And there shall be a knop under two branches of the same, and a knop under two

25. a border] Rather, a framing, from one leg to another.

29. spoons] Rather *patens*, *pans*, or *bowls*: see *Gesen.*, p. 410; for the frankincense which was to be burnt over the bread: see Lev. xxiv. 7; and below, v. 30; and Num. vii. 14.

— covers] *Cups* (*Gesen.*, p. 552).

— and bowls thereof, to cover withal] Rather, to pour out withal, i.e. to make libation (*Sept.*, *Onkelos*, and *Vulg.*: see *Robertson*, 359; *Gesen.*, 552). The original word is derived from *nasach*, to pour out (see xxxvii. 16; and Gen. xxxv. 14). This is important to be observed; the shewbread, being an oblation, or Meat-offering, was accompanied with a libation or Drink-offering: see v. 30.

TABLE OF SHEWBREAD.

30. thou shalt set upon the table shewbread before me alway] Literally, *bread of faces*, as being continually before the face of God, whence called *ἄρτοι ἐνώπιον*; and *προθέσεως*, as being set before Him, and thence called also the "continual bread" (Num. iv. 7; cp. Lev. xxiv. 5, 6, and note below, on Matt. xii. 4; and Heb. ix. 2). The *Sept.* has here *ἄρτους ἐνώπιον ἐναντίον ἐποῦ διαπαντός*.

It is said by Jewish expositors, that the loaves were each ten hand-breadths long, and five broad, and their height seven fingers, and that the length of the cakes was set on the breadth of the table (*Talmud Menachoth*, chap. xi.; *Maimonides* on the Daily Sacrifice, c. 5).

The shewbread consisted of twelve Loaves, set in two rows on each successive Sabbath (Lev. xxiv. 8),—rows, rather than in piles, as they are usually represented. Being set in rows, each loaf representing a tribe of Israel, they would be in the face of God; as was the case with the stones on the breast-plate of the High Priest (xxviii. 15—21). Those that were removed, were to be eaten only by the Priests, being holy bread (Lev. xxiv. 5—9), bread of God (*Sept.* Cp. Matt. xiii. 3, 4. A *bas-relief* of it is on the Arch of Titus at Rome.

The Shewbread represented the duty of the people, on their part, to set themselves ever before God, and to set the Lord always before their face, and to remember His continual presence, and their own special duty to set themselves anew before Him on each succeeding Sabbath; and they exhibited also God's continual care and favour towards the twelve tribes of His inheritance, which were ever before Him, and his eye ever upon them (Isa. xlix. 16. Jer. xxxi. 20).

The shewbread was a holy oblation, a meat-offering (Lev.

xxiv. 7), and represented God's Church presenting herself as a living sacrifice to God, Who on His side pledges Himself to be ever with her; and it was accompanied with the burning of frankincense (see on v. 29), the emblem of prayer to God, and with the pouring out of wine (see v. 29; and cp. Num. iv. 7), emblematic of the outpouring of Christ's blood, by which all her offerings are sanctified, and significant of her own readiness to spend and be spent for Him. See the interesting reference to this in St. Paul's Epistle to the Philippians, ii. 17.

May it not be added, that the continual renewal of the Loaves, on each successive Sabbath, and the presentation of them to God by the Priests, together with the incense and the libation, exhibited the office of the Church of Christ in an especial manner, in the oblation of the Holy Eucharist, the Communion of the Body and Blood of Christ, the perpetual Memorial of the Lord's Death, in the Lord's House, on the Lord's Day? See below, note on Acts xx. 7.

On the typical character of the shewbread, see also below, Num. iv. 7.

THE GOLDEN SEVEN-BRANCHED CANDLESTICK.

31—39. a candlestick of pure gold] The golden seven-branched Candlestick or Lamp-stand (*λυχνία*, *Sept.*), in the Tabernacle before the Veil, and which was fed with pure oil, "to cause the lamps of it to burn always," and was to be watched and trimmed by the Ministers of the Sanctuary (Exod. xxvii. 20. Lev. xxiv. 2—4), was another emblem of the Church, as we know from Holy Scripture itself (Rev. i. 20; ii. 1. 5). It was an emblem of the Church in receiving the pure oil of the Spirit and the light of God's Holy Word, and in diffusing that Light throughout the World; see below on xxvii. 20, 21, and on Rev. xi.; and cp. *S. Irenæus*, v. 20, who says that the Church is the seven-branched Lamp-stand, "Christi bajulans lumen;" and *Prosper Aquitan.*, ii. 3, who says, "Lucerna septiformi spiritu accensa toti lucet Tabernaculo;" and *Bp. Andrewes*, iii. 372. Cp. below on xxvii. 20, 21. Num. iv. 7; viii. 4; and *Winer*, R. W. B. ii. 17; and *Kalisch*. A *bas-relief* of it is on the Arch of Titus at Rome.

31. his shaft] Rather, its base.

— his branches] Its shaft and branches, or tubes. The Heb. word *kanek* signifies literally a reed, *κανών*, *canna*, *cane* (from *kanah*, to erect), whence the "Canon of Scripture," as the measuring reed of the Church, and as the "Rule of Faith." See below, on Rev. xi. 4; and *Gesen.*, 735.

branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. ³⁶ Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold. ³⁷ And thou shalt make the seven lamps thereof: and ^y they shall || light the lamps thereof, that they may ^a give light over against † it. ³⁸ And the tongs thereof, and the snuffdishes thereof, *shall be of pure gold.* ³⁹ Of a talent of pure gold shall he make it, with all these vessels. ⁴⁰ And ^a look that thou make *them* after their pattern, † which was shewed thee in the mount.

XXVI. ¹ Moreover ^a thou shalt make the tabernacle *with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims † of cunning work shalt thou make them.* ² The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. ³ The five curtains shall be coupled together one to another; and *other five curtains shall be* coupled one to another. ⁴ And

y ch. 27. 21. & 30. 8.
Lev. 24. 3, 4.
2 Chron. 13. 11.
|| Or, cause to ascend.
z Num. 8. 2.
† Heb. the face of it.
a ch. 26. 30.
Num. 8. 4.
1 Chron. 28. 11, 19.
Acts 7. 44.
Heb. 8. 5.
† Heb. which thou wast caused to see.
† Heb. the work of a cunning workman, or, embroiderer.

38. tongs] Snuffers. Cp. 1 Kings vii. 49. On their figurative meaning, see below on xxvii. 21.

— snuffdishes] Cp. 1 Kings vii. 50.

40. after their pattern] See above, v. 9.

St. Paul guarantees the truth of this revelation, by quoting almost verbatim the language of the *Septuagint*, with which this chapter ends; see Heb. viii. 5.

Let us review here the *order* of the preparations for the Tabernacle.

(1) The people were invited to offer freely.

(2) Every thing was to be made according to the divine pattern.

(3) The first thing mentioned is the Ark: in which the Tables of the Testimony are to be placed.

(4) The Mercy seat: and the Cherubim,—the Throne of God.

(5) The Table of shewbread.

(6) The Golden Candlestick.

The reasons of this order will be readily understood from a consideration of the sacred text, and of the observations that have been made upon it.

CH. XXVI.] The interior of the Tabernacle was divided into two unequal parts; the first part twenty cubits long, ten broad, and ten high, called the *Holy Place*, or *Sanctuary*, into which "the Priests went, always accomplishing the service of God" (Heb. ix. 6).

The second, called the *Holy of Holies* (see v. 33; and above, xxv. 10—22), separated from the Holy Place by the Veil (vv. 31—35). The Tabernacle was without windows. The Holy Place was lighted by the golden seven-branched Lamp-stand, an emblem of the Visible Church, filled with the oil of the Spirit, and set in the world to illumine it with the light of God's Word: see above, xxv. 31—39; and below, xxvii. 20, 21.

The only light of the Holiest of all was that of the Divine Shecinah (cp. *Bp. Horsley*, Biblical Criticism, i. p. 105). And in that respect, as in many others, the Holy of Holies was a type of Heaven itself, "which has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the Light thereof" (Rev. xxi. 23).

The Sacred Writer now proceeds to relate the Divine directions for the *covering* of the Tabernacle. To understand these, it is to be borne in mind that the Tabernacle stood toward the western side of the outer rectangular Court, or Enclosure, into which every Israelite might enter; which was 100 cubits long (about 150 feet), and 50 cubits broad (about 75 feet). In this *outer Enclosure* was the *Brazen Altar* of Burntoffering, and the *Laver*, or Sea.

The Tabernacle, properly so called, was thirty cubits long from east to west, and ten broad from north to south. It was approached from the east; as *Josephus* says (iii. 6. 3), "it fronted the east that it might receive the first rays of the Sun." So the Church of God turns, as it were, her eyes to Christ, that she may receive the rising beams of the Day-Spring from on high, and rejoice in the light of the Sun of Righteousness.

Its sides were formed of forty-eight gilded boards; twenty

on the north, twenty on the south, and six on the west; the two at the angles were doubled, and thus made forty-eight (vv. 15—30). The eastern side was covered with the outer hangings (see v. 36).

The inner covering, roofing, or ceiling of the Tabernacle was made of ten curtains of fine twined linen, blue, red, and crimson (v. 1), woven with Cherubim (vv. 1—6); over these were eleven curtains of goats' hair (7—13), and over these a covering of rams' skins dyed red, and a covering of badgers' or seals' skins.

1. the tabernacle] Or habitation; *mishcan*, which is distinguished from *ohel* (in v. 7), inasmuch as it represents the interior dwelling-place (from *shacan*, to dwell); and *ohel* is rather the *outer* covering, perhaps from *ahal*, to shine, a tent being an object conspicuous from afar: cp. *Gesen.*, p. 17.

— ten curtains] The number *ten* denoting perfection and unity. The ten curtains were, like the Decalogue, divided into two halves, but were so combined and knit together that the habitation was one (v. 6), as the Law is closely woven together (see xx. 12), and is summed up in one word,—Love (Rom. xii. 3. 10).

— of cunning work] Work of *chosheb*, or a weaver. Properly, one who *reckons, counts*, from *chashab* (*Gesen.*, p. 311). This work of the weaver is distinguished from the work of an embroiderer (*rokem*, from *rakam*, to embroider, whence the Spanish and Italian words *recamare* and *ricamare*: *Gesen.*, p. 780). Cp. *Sept.* xxvii. 16, with its version here; the latter word is rendered *ραψιδεύτης*, a worker with the needle; the former by *ὀφαντής*, a weaver.

The former kind of work was known to classical writers as *Babylonian*; the latter, as *Phrygian* (*Herod.* iii. 47; *Plin.*, viii. 48).

3. The five curtains shall be coupled together] So the first five Commandments are coupled together: they all have the Name of "the Lord thy God" in them; and Love of God, the Lord JEHOVAH, is that which joins them all. The *fifth*, which enjoins the love of *parents*, on the principle of the love of God, is the middle term, which partakes of duty to God and Man, and binds both duties in one: see Preliminary Note to chap. xx.

The coupling together of the Curtain is elegantly described by the *Septuagint*: *πέντε αὐλαῖαι ἑσονται ἐξ ἀλλήλων ἐχόμεναι ἡ ἑτέρα ἐκ τῆς ἑτέρας, καὶ πέντε ἀδελφαὶ ἑσονται συνεχόμενα ἑτέρα τῇ ἑτέρα*. A beautiful description which may be well applied to the Ten Commandments, which make the One Moral Code. It would have been impossible to detach one *curtain* from the other nine without marring the symmetry of the whole, and how can we take one commandment from the other nine, (say, the commandment concerning the Sabbath, understood in a Christian sense), without disturbing the harmony of all? Cp. James ii. 10.

— one to another] Literally, a woman to her sister. On this Hebraism, and the parallel one, "a man to his brother," see Gen. xiii. 11; xxvi. 31. Exod. xvi. 15; xxvi. 5, 6. 17; xxxii. 27. Isa. iii. 5; xix. 2. Ezek. i. 9; iii. 13; xvi. 45. 48. 49. Joel ii. 8. *Gesenius*, pp. 27. 30. By this expressive term is denoted the Unity of the Universal Church of Christ, the parts of which ought to be knit together in sisterly love, like the curtains of the Tabernacle.

thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. ⁵ Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. ⁶ And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

b ch. 36. 14.

⁷ And ^b thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. ⁸ The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. ⁹ And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. ¹⁰ And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. ¹¹ And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the || tent together, that it may be one. ¹² And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. ¹³ And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

|| Or, covering.

† Heb. in the remainder, or, surplussage.

c ch. 36. 19.

¹⁴ And ^c thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

¹⁵ And thou shalt make boards for the tabernacle of shittim wood standing up. ¹⁶ Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. ¹⁷ Two † tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. hands.

¹⁸ And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. ¹⁹ And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

6. and it shall be one tabernacle] Rather, that the habitation may be one. Unity is the design of all the arrangements here specified (cp. v. 11). "Father, I pray that they may be all one, as we are One" was the prayer of Christ for His Church (John xvii. 20, 21); and the Apostle's exhortation is, that we be "perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10), and "keep the unity of the Spirit in the bond of peace" (Eph. iv. 1—6).

The golden taches, clasped in the sky-blue loops, made the ten curtains of fine twined linen, blue, red, and crimson, which formed the inner ceiling of the habitation, to be one Tent; and if Unity was to be the characteristic of the Curtains of the Tabernacle, how much more should it be maintained in the doctrine and discipline of the Church, so that the whole may be joined together for an "habitation of God through the Spirit" (Eph. ii. 22)!

7. a covering upon the tabernacle] Rather, a tent (*ohel*) over the habitation (*mishcan*): see v. 1. The tent (*ohel*) was larger than the *mishcan*, as will be seen in a comparison of the dimensions specified in the text. It is most probable that these ten beautiful curtains, which formed the inner roof or ceiling of the Tabernacle, were also inside the boards of the sides, so as to form an inside arras-work for it (*Vater*; *Bähr*; *Kalisch*, p. 477).

9. shalt double the sixth curtain in the forefront of the tabernacle] Thou shalt roll up the sixth curtain at the front of the tent; to make a portal to it.

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12. the remnant] Literally, the superfluity.

15. shittim wood] *Acacia* (see xxv. 5). The dimensions of these planks are larger than might have been expected from the size of the acacia as now found in the Arabian peninsula. Some have supposed that the word *keresh*, rendered board in Ezekiel (xxvii. 5), is a collective noun. Perhaps these boards were constructed of inlaid variegated wood; and this opinion seems to be confirmed by the fact that the word appears in the original in the Pentateuch in a double plural form, thus: "Thou shalt make boards of woods of shittim;" and *Sept.* has also the plural, ἐκ ξύλων ἀσάπτων. Cp. the original in xxv. 5. 10. 13, &c.; xxvi. 26. 32. 37; xxvii. 1. 6; xxxv. 7; xxxvi. 20. 31. 36. Deut. x. 3.

The acacias of the Sinaitic peninsula have been destroyed by the Bedouins for the sake of charcoal (*Stanley*, p. 25), and we do not know what their size was at the time of the Exodus; cp. *Hayman*, in *Smith's Bib. Dict.* ii. 1751.

16. length—breadth] The thickness is not specified, but is said by *Josephus* (*Ant.* iii. 6. 3) to have been four fingers. It could hardly have been as much as a cubit, as some have supposed: see *Keil*, p. 505. The dimensions of the Tabernacle were 30 cubits long by 10 broad. *Josephus*, *Ant.* iii. 6. 3, and this agrees with the text (*Fergusson*).

17. tenons] Or spikes; like the sharp end of a spear (*Josephus*), which were fixed in sockets or mortices of silver (v. 19).

²⁰ And for the second side of the tabernacle on the north side *there shall be* twenty boards: ²¹ And their forty sockets of silver; two sockets under one board, and two sockets under another board.

²² And for the sides of the tabernacle westward thou shalt make six boards. ²³ And two boards shalt thou make for the corners of the tabernacle in the two sides. ²⁴ And they shall be † coupled together beneath, and they shall be † Heb. *twinned*. coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. ²⁵ And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

²⁶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, ²⁷ And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. ²⁸ And the middle bar in the midst of the boards shall reach from end to end. ²⁹ And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

³⁰ And thou shalt rear up the tabernacle ^d according to the fashion thereof which was shewed thee in the mount. d ch. 25. 9, 40. & 27. 8. Acts 7. 44. Heb. 8. 5.

³¹ And ^e thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: ³² And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. ³³ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail ^f the ark of the testimony: and the vail shall divide unto you between ^g the holy place and the most holy. ³⁴ And ^h thou shalt put the mercy seat upon the ark of the testimony in the most holy place. ³⁵ And ⁱ thou shalt set the table without the vail, and ^k the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. e ch. 36. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 3. f ch. 25. 16. & 40. 21. g Lev. 16. 2. Heb. 9. 2, 3. h ch. 25. 21. & 40. 20. Heb. 9. 5. i ch. 40. 22. Heb. 9. 2. k ch. 40. 24.

³⁶ And thou ^l shalt make an hanging for the door of the tent, of blue, and l ch. 56. 37.

22. *the sides of the tabernacle westward*] Rather, *the end westward*; literally, *seaward*; so in v. 23, *side is end*.

24. *coupled*] Literally, *twinned*, or *double*. It seems that each board was half a cubit thick: see *Kalisch*, p. 477.

27. *two sides westward*] See v. 22.

31. *a vail*] Heb: *paroceth*; *καταπέτασμα* (*Sept.*). See on v. 36.

— *of cunning work*] Woven (see v. 1), and seen on both sides. The outer Veil, which was wrought with needlework, was seen only on one side (*Maimonides* on the Sanctuary, chap. 8).

33. *within the vail*] See Heb. ix. 3. 8. 24, 25.

— *the holy place*] The figure of Heaven itself: see below, on Heb. ix. 11, 12; and note above, on xxv. 1.

35. *the table—the candlestick*] According to the Ancient Expositors, the Table with the Shewbread stood two cubits and a half from the north side; and the golden seven-branched Candlestick at a like distance from the south side; and the golden Altar of Incense between them; and all of them were ten cubits from each of the veils.

36. *an hanging*] The outer Veil is not called by the same name as the inner Veil, which hung before the Holy of Holies (v. 31—33). Here *door* means wide opening. Levit. viii. 3.

The inner Veil (v. 31) is called *paroceth*, from the root *parac*, to separate (*Gesen.*, 690). But the outer Veil, or hanging, is only called *masac*, from *sacac*, to cover (*Gesen.*, p. 586); and is called *ἐπισταστρον* by *Sept.*, and more rarely *καταπέτασμα*. The cloud itself is called a *masac* (Ps. cv. 39). The former is called *καταπέτασμα* by *Sept.*, and in the Gospels

(Matt. xxvii. 51. Mark xv. 38. Luke xliii. 35); and by St. Paul (Heb. vi. 19), and *δευτερον καταπέτασμα* (Heb. ix. 8).

No cherubim were woven in this outer Veil; and the sockets of its pillars were not of silver, but of brass.

Three gradations of approach to the presence of God were marked by these arrangements.

In the outer court, every Israelite approached God by means of the burnt-offerings offered on the brazen altar.

In the Sanctuary or Holy Place, the People came near to God by the Ministry of the Priests; and the ancient Church of God presented herself symbolically to God in the twelve Loaves of Shewbread (see xxv. 23—30); and she was represented by the Seven-branched Golden Candlestick, receiving illumination from God, and diffusing Light through the Sanctuary; and her prayers ascended from the Golden Altar of Incense before the Veil.

Into the Holiest Place, or Holy of Holies, where was the Presence of God in the Cloud, over the Mercy Seat, and the Cherubim overshadowing the Ark, she could only enter once a year, on the Great Day of Atonement, by the Ministry of the High Priest (Lev. xvi. 2. 15. 34); “the Holy Ghost this signifying that the way into the holiest was not yet made manifest, while as the first Tabernacle was standing” (Heb. ix. 8).

But now that Christ is come, a High Priest of the good things to come, by a greater and more perfect Tabernacle, and having entered in once for all within the Veil as our *forerunner* (Heb. vi. 19), even *Jesus*, the Mediator of the New Covenant (ix. 15), and is to us made a High Priest for ever, and who has gone within the Veil with His own blood, even into Heaven itself (ix. 24), let us therefore come boldly to the throne of

purple, and scarlet, and fine twined linen, wrought with needlework. ³⁷ And thou shalt make for the hanging ^m five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

XXVII. ¹ And thou shalt make ^a an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. ² And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and ^b thou shalt overlay it with brass. ³ And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. ⁴ And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. ⁵ And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. ⁶ And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. ⁷ And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. ⁸ Hollow with boards shalt thou make it: ^c as [†] it was shewed thee in the mount, so shall they make it.

c ch. 25. 40. & 26. 30.
† Heb. he shewed.
d ch. 38. 9.

⁹ And ^d thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: ¹⁰ And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. ¹¹ And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. ¹² And for the

grace, that we may obtain mercy, and find grace to help in time of need (Heb. iv. 16. Cp. Theodoret, here, Qu. 60).
— with needlework] Embroidered: see on v. 1.

THE ALTAR OF BURNT-OFFERING.

Ch. XXVII. 1. *thou shalt make an altar*] Heb. *the altar*. The Sacred Text now proceeds to describe what was in the outer court, in the open air, viz. the *brazen Altar* of burnt-offerings;—an altar, *mizbech*, from *zabach*, to *slay*, and *zabach*, a *slain sacrifice*, as distinguished from *minchah*, a *gift*, a *bloodless offering*, and *olah*, a *burnt-offering*. *Zabach* denotes a sacrifice, of which only a part was consumed, such as expiatory and eucharistic offerings, and signifies sometimes a sacrificial feast (x. 25. Lev. iii. 1; iv. 10; xvii. 8. Num. xv. 5. 1 Sam. i. 21. Cp. above, xviii. 12; and Gesen., pp. 238. 461).

This Altar, θυσιαστήριον, was placed in the outer court in the open air, for obvious reasons, that all might bring their sacrifices to it, and that the steam of the sacrifices might evaporate. In Solomon's Temple it was in the Court of the Priests (2 Chron. viii. 12. Cp. Joel ii. 17. See also Bähr., Symbolik, i. 480; Winer, R. W. B. i. p. 194; Kalisch, p. 484; Perowne, J. J. S., in Smith's Bibl. Dict. i. 53).

— *five cubits long*] The top of the Altar was *four-square*,—a token of completeness and universality, like the most holy place (2 Chron. iii. 8), and the heavenly city (Rev. xxi. 16. Ezek. xlviii. 20. Cp. note before Rev. xii.).

2. *horns*] Symbols of power, protection, and help, and also of glory. (See Jer. xlviii. 25. Hab. iii. 4. Luke i. 69.) To these horns of the Altar the distressed fled for refuge (1 Kings i. 51). On them the blood was sprinkled (xxix. 12. Lev. iv. 7), and to them the victims perhaps were bound (Ps. cxviii. 27).

— *with brass*] And its implements (vv. 3, 4) were of the same metal, emblematic of strength and light. See Zech. vi. 1. Rev. i. 15.

3. *firepans*] See Num. xvi. 6.

4. *grate*] Heb. *micbar*, from *cabar*, to *braid*: cp. Latin, *cribrum*, a sieve.

5. *compass*] *Carcoab*, a word only found here, and in xxxviii. 4. It is rendered *border* or *margin* by Syriac, and *circle* by Onkelos; from *carac*, to *surround*: see Gesen., 414.

8. *Hollow with boards shalt thou make it*] In order to receive the earth, with which it was to be filled, wherever it was set, the framework, above described (which was consecrated with holy oil, xl. 10. Num. vii. 1), being made portable, and easy to be removed from place to place in the wanderings of the Israelites.

The Altar was not to be made of hewn stones (see xx. 25); but by the provisions above mentioned, an Altar was immediately ready for use, wherever they halted in their march. Here was a practical exhortation to thankfulness and worship of God in every place of their earthly pilgrimage, and a prophetic intimation that all the Earth would be consecrated to Him; and that from the rising of the sun, even unto the going down of the same, His name should be great among the Gentiles, and in every place a pure offering be offered unto Him (Mal. i. 11).

There was, doubtless, a symbolical meaning in all the directions with regard to this Altar.

The Altar seems to have represented CHRIST in His two Natures. There was the *Earth* within, representing the Human Nature, and without there was the *strength* and *splendour* of the *brass*, symbolizing the Divine. As *man*, He was able to *suffer*; as *God*, He alone could *satisfy*. The Altar was the place of bloodshedding, by which man was reconciled to God. It is Christ's blood poured out which is our Peace. The Altar was *anointed with holy oil*; so is Christ, the Anointed of God. The *four-square* form of the Altar may have represented the perfection and universality of His offering; the four *Horns* of the Altar, to which men fled for protection, and on which they laid hold (1 Kings i. 50; ii. 28), represented the power of His sacrifice, and the protection and salvation offered to all in the four corners of the Earth, who "flee for refuge to lay hold of the hope set before them" (Heb. vi. 18). The stones of the Altar, when stones were used, were not to be hewn, wrought by hand or tool of man (see xx. 24, 25). Man has no part in his own redemption. That is the work of God in Christ alone.

9. *the court of the tabernacle*] The outer court. Heb. *chatzar*, from *chatzar*, to *surround*, to *enclose*, to *fence in*; αὐλή (Sept.), atrium (Vulg.): see note before ch. xxvi.

breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. ¹³ And the breadth of the court on the east side eastward *shall be* fifty cubits. ¹⁴ The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three. ¹⁵ And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three. ¹⁶ And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four. ¹⁷ All the pillars round about the court *shall be* filleted with silver; their hooks *shall be* of silver, and their sockets of brass. ¹⁸ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits of fine † Heb. *fsty*, by *fsty*. twined linen, and their sockets of brass. ¹⁹ All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

²⁰ And *thou shalt command the children of Israel, that they bring thee e Lev. 24. 2. pure oil olive beaten for the light, to cause the lamp † to burn always. ²¹ In † Heb. *to ascend up*. the tabernacle of the congregation † without the vail, which is before the f ch. 26. 31, 33. testimony, † Aaron and his sons shall order it from evening to morning before g ch. 30. 8. the LORD: † it shall be a statute for ever unto their generations on the behalf h Sam. 3. 1. of the children of Israel. 2 Chron. 13. 11. h ch. 28. 43, & 29. 9, 23. Lev. 3. 17, & 16. 34, & 24. 9. Num. 18. 23, & 19. 21. 1 Sam. 30. 25. a Num. 18. 7. Heb. 5. 1, 4.

XXVIII. ¹ And take thou unto thee † Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's

16. an hanging] *Masac*: see above, xxvi. 36: cp. xxxvi. 37.

20.] Here begins a new *Parashah*, or Proper Lesson of the Law, and is continued to xxx. 10.

The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Ezekiel xliii. 10—27, which describes the future repentance of Israel, and renewal of God's House and its sacrifices.

— pure oil olive beaten] “Fresh oil” (Ps. xcii. 10), made from young green olives, beaten in a mortar; it gives a clearer and purer light than that which is made from the ripe olives, which are trodden with the feet (Micah vi. 15), or cast into oil-presses (*torcularia*) or mills (see *Plin.*, xii. 60; xv. 3; and other authorities, in *Winer*, R. W. B. ii. 171), and it was therefore preferred for holy uses.

So may youthful hearts and minds,—like those of Samuel, Daniel, and St. John,—particularly if disciplined by sorrow, and beaten and bruised in the mortar of affliction, be specially pleasing to God, and be made recipients of spiritual grace, and diffusive of spiritual light.

— the lamp] Or Golden Seven-branched Candlestick. See above, on xxv. 31—39; and the note on v. 21.

21. before the testimony] The two Tables of the Law: see xxv. 21.

— Aaron and his sons shall order it from evening to morning before the LORD] Daily, by trimming the lamps of the Golden Candlestick, and supplying them with pure fresh oil, and by causing them to burn brightly.

The Church, which bears the light of Christ, was typified by the Seven-branched Candlestick (*S. Irenaeus*, v. 20. Cp. Rev. i. 12. 20; xi. 4).

Here then is a solemn exhortation to all Bishops and Clergy to watch continually, and to give heed to doctrine (Acts xx. 28. 1 Tim. iv. 13, 14. 2 Tim. i. 13; ii. 15; iv. 2—5), lest it be adulterated with corrupt admixtures of heretical teaching; and to take care that the Golden Candlestick of the Church, of which they are the Ministers, may diffuse the pure light of Evangelical truth, lest He, Who is the Lord of the Tabernacle, should remove their Candlestick from its place: see Rev. ii. 5; xi. 4.

Doubtless for such reasons as these Almighty God vouchsafed to give directions for the making of the *snuffers*, and the *snuff-dishes* (xxv. 38; xxxvii. 23), and to order that they should be of pure gold. And the Holy Spirit has recorded for our learning these minute directions, concerning matters which

might otherwise have seemed trivial. These injunctions concerning the implements of the Candlestick have a spiritual meaning; they show the will of God with regard to the substance, of which it was a type; they declare His Divine Will, that the Church should maintain sound doctrine, and be “the Pillar and ground of the Truth” (1 Tim. iii. 15). The Jews, who do not accept the Gospel, do not understand the meaning of the Divine Commands concerning the furniture of the Tabernacle. But the true Israelites comprehend them. They know that these are commands to them to keep their lights always burning, and to have ever before their eyes the light of God's Holy Word (*S. Hilary*, in Ps. xeviii.).

The Sacred Lamps of the Golden Candlestick were to be trimmed every evening, and to be supplied with fresh oil (v. 21. Cp. xxx. 7, 8. 2 Chron. xiii. 11). In order to make the light literally “a perpetual light,” and because there was no other light in the Holy Place, surrounded as it was with a fourfold curtain, it seems to have been customary to keep one light at least always burning. The phrase, “Ere the lamp of God went out,” in 1 Sam. iii. 3, has been supposed to intimate that in the day-time all the lights of the whole Candlestick were not kept burning in that age: cp. *Lightfoot*, on the Temple Service, xiv. 14.

Chr. XXVIII.] From a description of *Holy Things* the Sacred Text now proceeds to speak of the appointment and attire of *Holy Persons*.

1. take thou unto thee Aaron thy brother] By the special call of God. No man taketh this honour to himself, but he that is called of God, as was Aaron (Heb. v. 4), and as Christ Himself was (Matt. iii. 16, 17. Luke iii. 21, 22. Heb. v. 5. Ps. cx. 4).

God says, Take Aaron thy brother; every high priest is taken from among men (Heb. v. 1). Christ must become man to be a Priest for men. The Son of God must be also Man, to be “the Mediator between God and men;” and therefore, as such, He is called “the man Christ Jesus” (1 Tim. ii. 5).

— that he may minister unto me in the priest's office] This seems to be the true rendering, and is supported by the authority of all the Ancient Versions. On account of the suffix *vau*, Kalisch renders it “to initiate him in the Priest's office.”

The word *cohen*, Priest, is from *cahan*, to plead a cause, as an intercessor, mediator, or advocate (*Gesen.*, p. 385); and thus it well describes the office of Christ.

b ch. 29. 5, 29. &
31. 10. & 39. 1, 2.
Lev. 8. 7, 30.
Num. 20. 26, 28.
c ch. 31. 6. &
36. 1.
d ch. 31. 3. &
35. 30, 31.
e ver. 15.
f ver. 6.
g ver. 31
h ver. 39.

sons. ² And ^b thou shalt make holy garments for Aaron thy brother for glory and for beauty. ³ And ^c thou shalt speak unto all *that are* wise hearted, ^d whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. ⁴ And these *are* the garments which they shall make; ^e a breastplate, and ^f an ephod, and ^g a robe, and ^h a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. ⁵ And they shall take gold, and blue, and purple, and scarlet, and fine linen.

ch. 39. 2.

⁶ i And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. ⁷ It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

|| Or, embroidered.

⁸ And the || curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen. ⁹ And thou shalt take two onyx stones, and grave on them the names of the children of Israel: ¹⁰ Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. ¹¹ With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. ¹² And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ^k Aaron shall bear their names before the LORD upon his two shoulders ^l for a memorial. ¹³ And thou shalt make ouches of gold; ¹⁴ And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

k ver. 29.
ch. 39. 7.
l See Josh. 4. 7.
Zech. 6. 14.

m ch. 39. 8.

¹⁵ And ^m thou shalt make the breastplate of judgment with cunning work;

2. for glory and for beauty] For honour (*cabod*) and for beauty (from root *paar*, to be adorned); such is the glory of Christ, our Great High Priest (Ps. viii. 5), the King of Glory (Ps. xxiv. 7: cp. John i. 14); full of grace are His lips (Ps. xlv. 3).

3. whom I have filled with the spirit of wisdom] As Bezaleel and Aholiab (xxx. 6; xxxvi. 2). God filled them with wisdom: "every good gift cometh down from the Father of lights" (James i. 17); and "if any lack wisdom, let him ask of God, and it shall be given him" (James i. 5).

4. And these are the garments] Cp. Lev. viii. 7, 8, where they are mentioned in the order in which they were put on: see also below, xxxix. 1—31, where they are described.

The High Priest's garments were as follows:—

(1) The mitre (*mitsnepheth*), with the golden plate, inscribed "Holiness to the Lord."

(2) The breastplate (*choshen*), with the Urim and Thummim.

(3) The Ephod.

(4) The long blue robe (*meil*).

(5) The turban.

(6) The girdle.

(7) The drawers.

(8) The coat or tunic (*cethoneth*: χιτών).

The High Priest and the other Priests had no covering for their feet: to be barefoot was a mark of reverence (see iii. 5).

Concerning the garments of the High Priest, see Ecclus. xlv. 6—12; Josephus (Ant. iii. 7), and S. Jerome de Veste Sacerdotali, Epist. 128, ad Fabiolam; the treatises of Braunsius, Schröder, Bähr, and others enumerated in Winer, R. W. B. i. p. 504; and Kalisch, pp. 524—548; and Plumtree in Smith's Bib. Dict. ii. 917.

The number of the High Priest's garments was eight (see Maimonides on the Sanctuary, ch. x.), who says, that "the ministry of a High Priest was unlawful, if he ministered with less than the eight garments;" eight is the number of blessedness (see on Matt. v. 2. Luke xxiv. 1. Rev. i. 8; xvii. 10, 11). Is this a figure of the perfect beauty of the Blessed One? — a robe] The Septuagint renders this by ποδήρη, a word

adopted by St. John in the Apocalypse to describe the priestly attire of Christ (Rev. i. 13).

5. take gold, and blue] The same colours as in the Tabernacle.

6. the ephod] From *aphad*, to put on, to bind on. It is called ἐπώμλις by Sept. and Josephus, and "superhumeral" by Vulg., as being placed upon the shoulders; the type of government and power (Isa. ix. 6; xxii. 22).

— with cunning work] Woven (see on xxvi. 1). The Ephod harmonized in colour and workmanship with the veil of the Holy of Holies (xxvi. 31). It was the outermost of the Priest's garments, and served to hold fast the breastplate.

8. curious girdle of—gold] Heb. *chesheb* (cp. xxxix. 5). So called from the texture with which it was made (see on xxvi. 1). It was woven out of the same piece with the Ephod.

Christ is described as our High Priest in the heavenly Temple, clothed with a robe down to the feet, and girt about the paps with a golden girdle (Rev. i. 12, 13).

9. two onyx stones] "Stones of memorial" (v. 12), having the names of the twelve tribes engraven, six on each onyx stone (see v. 10), which served to clasp the ephod on the shoulders of the High Priest. The High Priest bearing the ephod, symbolized Christ Himself bearing on His shoulders the government of His Church, and supporting the weight of her sins, which He bore in His own body on the tree (1 Pet. ii. 24); and He is described as bearing His lost sheep on His shoulders (Luke xv. 5). And as the High Priest had the names of all the tribes clasped on His shoulders in the Ephod, so Christ knows all His sheep by name (John x. 3), and in Him we have an High Priest who is touched with a feeling of our infirmities and bears the burden of our sorrows (Heb. iv. 15).

11. ouches] Sockets, in which the two onyx stones were set.

THE BREASTPLATE OF THE HIGH PRIEST.

15. the breastplate] *Choshen* (from *chashan*, to be adorned). Cp. xxxix. 8. Lev. viii. 8. It is called λογέιον by Sept., Philo, Josephus, and Epiphanius: cp. Ecclus. xlv. 12, as containing the oracle; and rationale by Vulg., and the Latin fathers: see for example S. Jerome, Epist. 128.

after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. ¹⁶ Four-square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof. ¹⁷ ⁿ And thou shalt † set in it settings of stones, *even* four rows of stones: *the first row shall be* a || sardius, a topaz, and a carbuncle: *this shall be* the first row. ¹⁸ And the second row *shall be* an emerald, a sapphire, and a diamond. ¹⁹ And the third row a ligure, an agate, and an amethyst. ²⁰ And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings. ²¹ And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes. ²² And thou shalt make upon the breastplate chains at the ends

ⁿ ch. 39. 10, &c.
† Heb. fill in it
fillings of alone.
|| Or, ruby.

† Heb. fillings.

It is called in the sacred text the *choshen* or ornament of judgment, *mishpat*, because by inspection of it the High Priest was enabled to ascertain God's will, and to pronounce judgment accordingly: cp. Num. xxvii. 21.

It was to be on the heart of the High Priest (v. 29, 30), and in it were "the oracular gems, which shone on Aaron's breast" (Milton): see v. 17.

16. a span] Half a cubit.

17. settings of stones] Twelve jewels, having on them the names of the twelve tribes of the children of Israel: these were set in the breastplate worn on the heart of the High Priest; and he was commanded to bear them continually upon his heart when he went in before the Lord (v. 29: cp. Eccles. xiv. 10, 11).

The Priest had their names in the *Ephod*, which he bore on his shoulders; and he had their names on the breastplate, which he wore near his heart.

God commanded Moses to have "the twelve tribes carved in Aaron's breastplate next his heart, to show that in care he was to bear them; but he had them engraven also in two onyx stones, and then set upon his very shoulders to show he must bear them in patience too" (Bp. Andrewes, i. p. 25).

So Christ, our great High Priest, bore on His shoulders the sins and sorrows of His People, the Israel of God (see v. 9); and their names are engraven on His heart (Cant. viii. 6). He gathers His lambs with His arm, and carries them in His bosom (Isa. xl. 11). He loves His Church, whom He vouchsafes to call His Spouse and Body, and He gave His life for her. She was formed out of His side when He died for her on the Cross, as Eve was formed out of the side of Adam (Gen. ii. 21—23); and He knoweth all that are His (2 Tim. ii. 19); "they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (Mal. iii. 17). When He ministers in the heavenly temple, He pleads for them, and presents their prayers to God, and wears the name of every one of His saints in the ephod on His shoulders, and in the breastplate at his heart.

Here also is an admonition to us of our duty, as well as a demonstration of our privileges. If we are to be borne on Christ's shoulders and on His breast, we must *shine like precious stones*.

—four rows of stones] In the variety, as well as the beauty of the twelve precious stones, we see a manifestation of the manifold love of God in Christ, giving all gifts and graces to His Church by the Holy Spirit (1 Cor. xii. 4—9, 28, 30).

The twelve precious stones in the breastplate of the High Priest coincided with the twelve precious stones which are in the foundation-stones in the walls of the heavenly Jerusalem in the Apocalypse; and thus a Christian significance is given to these stones by the Holy Spirit Himself in the Scriptures of the New Testament (see Rev. xxi. 19, 20).

The breastplate of the High Priest, garnished with oracular gems, was like a beautiful vesture which might be put off; but the twelve precious stones in the Heavenly Jerusalem are set in the very foundations of the city, and will never be removed. Their glory and felicity is sure, infinite, and eternal.

Concerning the gems in the High Priest's breastplate, see the treatise of S. Epiphanius, tom. ii. p. 225; S. Jerome, Epist. 128, ad Fabiolam; and the valuable work of Corsi, Pietre Antiche, Roma, 1828.

—a sardius] Odem, from adam, to be red; a sardine stone, so called from Sardis, as being found there (cp. Plin., xxxiii. 7), and like the carnelian, so called from caro, carnis,—flesh coloured (cp. Rev. iv. 3; xxi. 20).

—topaz] See on Rev. xxi. 20. Its Hebrew name *pitdah* is probably from the root *pita* (found in Sanscrit), *pale-green*; see Corsi, Pietre, Antiche, p. 191.

—carbuncle] Rather, *smaragd*, or emerald. In the Hebrew it is called *bareketh*, from *barak*, to send forth lightning (cp. Ezek. i. 13); and it is rendered *σμάραγδος* by Sept. and Josephus; and *smaragdus* by Vulg. This was the colour of the Rainbow round the throne in the Apocalypse (Rev. iv. 3. Cp. Rev. xxi. 19).

Some have supposed that on it was written the name of Levi, "who was to teach God's Law and Judgments, whose lightnings illuminate the world;" and of Levi came Moses and Aaron and the Priesthood, who shone like emeralds in the Church, and John the Baptist, under the Gospel, who was "a burning and shining light."

18. emerald] Or rather *carbuncle*: Heb. *nophec*; rendered *ἀνθράξ*, "live coal," by Joseph. and Sept., and *carbunculus* by Vulg.; a deep red colour, tinged with scarlet: to this class of gems belong the ruby, garnet, &c. (Corsi, p. 184.) It is probably the same as what is called *chalcledony* in Rev. xxi. 19.

—sapphire] Heb. *sapir*. Heavenly blue. See on xxiv. 10, and Rev. xxi. 19. Corsi, p. 183.

—diamond] So *Aben Ezra*; Pers., Græc., Venet. Heb. *yahalom*, from *halam*, to strike. A very hard gem; rendered *iaspis*, by Sept. and Vulg., but that occurs in v. 20. Others suppose it to be the *sardonyx* or *chalcledony*; others, the *emerald* (Gesén., p. 339; Kalisch, p. 536).

19. ligure] Heb. *leshem*. The Hebrew expositors say, that on it the name of Dan was written; cp. Joshua xix. 47, where *Leshem* is a city of Dan. It is rendered *ligure* by Sept. and Vulg., from *Liguria* in Northern Italy, where it is found: probably it is the same colour as *jacinth* or *hyacinth* (see xxv. 5, and Rev. ix. 17; xxi. 19; and Corsi, p. 192).

—agate] Heb. *shebo*; similar to *chrysoprasus* in Rev. xx. 20 (Ainsworth), which is a species of agate (cp. Corsi, pp. 150, 155, 163), as is also the *chalcledony* and *sardonyx*.

—amethyst] Heb. *achlamah*; of a purple violet colour, tending towards red: see Corsi, p. 194; Gesén., 321. It is the twelfth of the stones mentioned in the Apocalypse (xxi. 20).

20. beryl] Or rather *chrysolite* (Sept., Vulg.). Heb. *tarshish*, as being found, as is supposed, in Tartessus, between the two mouths of the Baetis or Guadalquivir; of a lustrous golden hue (cp. Rev. xxi. 20. Corsi, p. 189).

—onyx] Heb. *shoham*; beryl: see Gen. ii. 12, from *shaham*, to be pale; Sept. and Vulg., *onyx*: so called from its likeness to the human unguis, or nail. Gen. ii. 12.

—jasper] Heb. *yashpheh*, derived probably from *yashaph*, to shine; a very bright gem of various colours, green, purple, blue, red; sometimes of one colour, sometimes tinted with various hues: see Corsi, p. 187.

21. with the names of the children of Israel, twelve—according to the twelve tribes] The Targumists say that they were arranged thus:—Reuben, Simeon, Levi, Judah, Issachar, Zebulun (sons of Leah), Dan, Naphtali (sons of Bilhah), Gad, Asher (sons of Zilpah), Joseph, Benjamin (sons of Rachel). Josephus and Rashi say that they were arranged according to their ages,—Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

But the order of the names is not revealed in God's Word; nor is the order given of the names of the Twelve Apostles in the walls of the heavenly city in the Apocalypse (Rev. xxi. 12). Perhaps this silence is designed to serve a sacred purpose

of wreathen work of pure gold. ²³ And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. ²⁴ And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. ²⁵ And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. ²⁶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. ²⁷ And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. ²⁸ And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. ²⁹ And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, ° for a memorial before the Lord continually.

o ver. 12.

p Lev. 8. 8.
Num. 27. 21.
Deut. 33. 8.
1 Sam. 28. 6.
Ezra 2. 63. Neh. 7. 65.

³⁰ And ^p thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before

Christ loves all His People. The Lord knoweth them that are His (2 Tim. ii. 19), but He does not now declare their relative places; and there will be no rivalry in heaven.

It is true that in the sealing of the Saints in the Book of Revelation the Tribes of the Spiritual Israel are mentioned in a specific order: Rev. vii. 5—8. But, as is there shown, those Tribes do not represent persons, but spiritual qualities and characters, for which reason Dan is altogether excluded.

²⁹. And Aaron shall bear the names of the children of Israel] See v. 17.

THE URIM AND THUMMIM.

³⁰. thou shalt put (or give) in the breastplate of judgment the Urim and the Thummim] The Urim and the Thummim, i. e. the lights and the perfections. Urim is the plural of Ur, light, flame, connected with or; whence Aurum, Aurora, and perhaps Oriens (Gesen., p. 23); and Thummim is plural from Thom, perfection (Gesen., p. 866). Hence Aquila and Theodotion rightly translate these words φωτισμοῖς καὶ τελειώσεως, "illuminations and perfectings;" and so Arabic and Syriac.

The Septuagint less literally, δὴλωσιν καὶ ἀληθεύαν; and the Vulgate still less so, Doctrinam et Veritatem. The rendering of Thummim by Ἀλήθεια seems to have led to the notion (a very strange one), that in the Urim and Thummim of the Hebrew High Priest, there was a reference to the figure of Truth suspended around the neck of the chief Judge of Egypt (Diod. Sic., i. 48. 75; Elian, V. H. xiv. 34; Winer, R. W. B. ii. 644).

Much has been written, by à Lapide, Buxtorf, Drusius, Carpzov, Hottinger, Spencer, Braun, Michaelis, Rosenmüller, Schroeder, Gesenius, Jahn, Baumgarten, Kalisch, Keil, Archæol. § 39; Plumptre, in Smith, Bibl. Dict. iii. 1600, and others,—on the question, What was the Urim and Thummim? and on the mode in which the Divine will was manifested thereby: see Pfeiffer, Dubia Sacra, p. 129, for a list of the works; and Winer, R. W. B. ii. pp. 644—648.

What the Holy Spirit reveals to us in Holy Scripture concerning the Urim and Thummim is as follows:—

- (1) Negatively.
- (2) Affirmatively.

(1) Negatively. There is no command given by God to Moses to make them, but only to insert them. And in the thirty-ninth chapter of Exodus, where is a description of the making of the robes of the High Priest, there is no mention of the making of the Urim and Thummim; and in Lev. viii. 8, it is said that Moses put the breastplate upon Aaron, and that he put in the breastplate the Urim and the Thummim.

Therefore it is evident that the gems existed first. They were precious stones from the mineral treasures of the earth, and were graven with the names of the twelve Tribes of Israel. And when this had been done, then afterwards the Urim and Thummim were received from God by Moses,—not made by him, or by any human workmanship,—and were placed by

Moses in the breastplate of the High Priest. If the Urim and Thummim had been made, there would have been some account when they were made, by whom, and of what they were made, —which there is not.

In Num. xxvii. 19. 21, God says to Moses concerning Joshua, "Thou shalt set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight, and put some of thine honour upon him. . . . And he shall stand before Eleazar the priest, who shall ask (counsel) for him after the judgment of Urim before the Lord."

Moses says, in the benediction of Levi, "Let thy Thummim and thy Urim be with thy holy one" (Deut. xxxiii. 8). There seem to be examples of inquiries of the Lord, by means of the Urim and Thummim, in Judg. i. 1; xx. 18. 28. 1 Sam. xxiii. 9—12; xxviii. 6.

In 1 Sam. xxviii. 6, it is said, that when Saul inquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." There were still the gems in the breastplate of the High Priest; but the Spirit in them was silent. It would not speak to Saul; he had grieved the Spirit, because he had disobeyed God.

From Ezra ii. 63, and Neh. vii. 65, it appears, that the High Priesthood did not possess the Urim and Thummim after the captivity; but God's people hoped that in due time "a Priest would stand up with Urim and with Thummim."

This is confessed by the Jewish Doctors. See Talmud, Babylon, in Yoma, cap. 1; and Bp. Pearson, on the Creed (Art. ii. p. 83). They had the breastplate of the High Priest (as Maimonides says); but they were not able to put the Urim and Thummim into it.

This, then, seems to be clear, that the Urim and Thummim were not made by man. They were not the gems of the breastplate themselves, nor were they any feeling or affection excited in the mind of the High Priest when he looked at the gems.

(2) Affirmatively. The Urim and Thummim were given by God to Moses, and were placed by Moses in the breastplate of the High Priest. They were like a divine spirit, given by God to Moses, and put by him into the breastplate, and beaming and flashing forth, as it were, from the gems, and making itself visible to the eye, and perhaps audible to the ear of the High Priest, when engaged in ministering before God, and when resorting to Him for illumination and perfection.

We have analogies to this at the Creation. That God did not then make Light, but He put it into the Sun.

And "the Lord God breathed into man's nostrils the breath of life, and he became a living soul" (Gen. ii. 7). And not only so, but God also "took of the spirit of Moses, and put it on the seventy elders" (Num. xi. 17. 25. 29); and God commanded Moses to put some of his honour upon Joshua; and "Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him" (Num. xvii. 20. Deut. xxxiv. 9).

It appears then, that Moses was directed and empowered

the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

³¹ And ^a thou shalt make the robe of the ephod all of blue. ³² And there ^q ch. 39. 22. shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. ³³ And *beneath* upon the || hem of it thou shalt make || Or, *skirts*. pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: ³⁴ A golden bell and a

by God to *put*, or (as the word properly signifies) to *give* a spiritual quality to the gems of the breastplate; and the High Priest, wearing the breastplate before the Lord, was enabled to read God's will, by communion with this spiritual gift.

We have a remarkable illustration of this infusion of spiritual powers into inanimate objects, when used in relation to spiritual purposes, in the Christian Church. God vouchsafes to direct and to enable His Evangelical Priests to impart spiritual virtue to the elements, which are solemnly set apart and consecrated by them for the administration of the Christian Sacraments, according to the institution of Christ.

The elements are like the jewels of the breastplate; they are inanimate things; but they are made capable of conveying spiritual grace to worthy recipients.

When the Evangelical Priest consecrates the Bread and Wine, he puts, as it were, the holy Urim and Thummim into it. The Urim and Thummim of Divine grace speak to the faithful recipient therein. But to the impenitent they do not speak, as God gave no answer by Urim to Saul. The breastplate is visible; but the Divine reply is not audible.

In other respects the Urim and Thummim correspond to the Christian Sacraments. *Aquila* well translates *Urim* by φωτισμοί, *illuminations*; and this is the name given in Scripture, and by the Primitive Church, to the Sacrament of *Baptism*: see on Heb. vi. 4; x. 32. *Aquila* also translates *Thummim* by τελειώσεις, a word which, in a Christian sense, represents the *full participation* of sacred *mysteries*: see on 1 Cor. ii. 6. Confirmation is called the consummating unction, χρίσις τελειωτική (see on Acts viii. 15—18); and Communicants were called τέλειοι, and the Holy Eucharist is τὸ τέλειον. See *Bingham*, i. ch. iv. sect. 1—3.

In another sense, also, the Urim and Thummim are instructive illustrations of the Christian Sacraments.

Many volumes have been written concerning the *manner* in which God spoke by the Urim and Thummim; but no one has ever solved the mystery. We know, that God did reveal Himself by Urim; but we do not know, *how* He did it.

Similarly, God "is made known to us in the breaking of bread." We know that Christ is present in the Holy Eucharist; but we do not know, *how* He is there, and *how* He acts upon our souls: see below, on John vi. 25.

The Breastplate was called *λαβείον, rationale*. It was an emblem not only of the *Sacraments*, but of the *Scriptures*, which are only like lifeless minerals to the mere readers of the *letter*; but in which the *Spirit* of God is; and they sparkle with divine light to the faithful soul.

Again, the Ancient Church of Israel said, after the captivity, that "the Priest should not eat of the most holy things till there stood up a *Priest with Urim and Thummim*" (Ezra ii. 63. Neh. vii. 55). That Priest has now stood up in CHRIST, the Great High Priest, Who reveals to us God's Will, and delivers to us and interprets for us the Holy Scriptures; and He invites us all to eat of the holy things in the Communion of His most Blessed Body and Blood (Matt. xxvi. 26—29. Mark xiv. 22—24. Luke xxii. 19, 20).

Observe, also, that the original word, which is translated *put*, is *nathan, to give*: and this is very suitable to Divine grace (Rom. xi. 6), which is a free *gift*, and is dispensed by means of the Scriptures and Sacraments.

It must not be forgotten, also, that the gems on the High Priest's Breastplate were *twelve*; and that the Breastplate in which they were set was *four-square*; and that they had engraved upon them the names of the Twelve Tribes of Israel; and that they correspond to the twelve gems in the foundations of the Heavenly City, in the Apocalypse, which was also *four-square*; and the true Apostolic Church of God has *twelve stars* on her crown: see on Rev. xii. 1. Thus the Breastplate, in which the gems were set, was typical of a *living whole*, namely, of the Universal Church of God. These jewels in the breastplate were borne on the heart of the High Priest, and were figures of the

Christian Church, borne on the bosom of our Great High Priest Jesus Christ, "who ever liveth to make intercession for us."

Those gems were types of God's faithful people. He speaks of the saints as His *jewels* (Matt. iii. 17. See also Rev. xxi. 11). The gems were minerals, taken out of the Earth; they were chosen and dedicated to God's service, and were engraved and polished by human skill and toil. But all this would have been useless, unless the Urim and Thummim of Divine light and perfection had been put into them by God. In like manner we are mere minerals by nature. We are of the earth, earthy. Human skill and labour is necessary; but it is of little avail, unless the Urim and Thummim of God's grace is infused into us, and we are placed upon the breast of Christ.

But the Urim and Thummim of the Holy Spirit of God has been promised by Christ Himself to His Church. He bestows upon her divine grace by the Word and Sacraments. He Himself is with her always to the end (Matt. xxviii. 20); and He has given her the Holy Ghost, to teach her all things, and to lead her into all truth (John xiv. 26; xvi. 16). And if we cleave to Christ, and to His Word,—if by faith and love we rest on His bosom, as St. John did,—if we are worn on His breast, "Who is the Light of the World;" "Who is the Way, the Truth, and the Life;" "in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3); and "in Whom dwelleth all the fulness of the Godhead bodily" (John xiv. 6; viii. 12. Col. ii. 9); and "of Whose fulness we all receive, and grace for grace" (John i. 16); then the Urim and Thummim has been put in us, and will dwell in us for ever, we shall shine as holy gems and jewels, and we shall reflect, as in a spiritual mirror, the will and the Word of God.

Thus, then, we arrive at the following conclusion,—that the Urim and Thummim, put by Moses, at God's command, into the High Priest's breastplate, containing twelve different precious stones, engraved with the names of the Twelve Tribes of Israel, was a type of the *illuminating and perfecting grace* of God in the Holy Scriptures and Sacraments, and in all true believers, in the Apostolic Church, cleaving by faith, holiness, and love to the Everlasting High Priest, Jesus Christ our Lord, ministering before God for us in His heavenly Temple; and who, by virtue of their union with Him who is the great High Priest, and the True Sacrifice, are made "priests to God and the Father" (Rev. i. 6; v. 10; xx. 6), and are made "a holy priesthood, to offer up spiritual sacrifices acceptable to God in Jesus Christ" (1 Pet. ii. 5).

³¹ *the robe of the ephod all of blue*] *The robe*. Heb. *meil*: see *Gesen.* 493, called *ποδήρης* by *Sept.* as reaching down to the feet. It was worn next under the ephod, and therefore was called the "robe of the ephod" (v. 31), and above the *tunic* (described in v. 39). It was longer than the ephod, and shorter than the tunic; so that no part of the High Priest's dress (except the drawers, v. 42) was altogether covered. This robe had no sleeves, and was entirely woven, like our Blessed Lord's tunic (John xix. 23).

³³ *pomegranates*] The fruit of the pomegranate is filled with numerous pulpy seeds (whence its name), refreshing to the taste. It has beautiful crimson flowers; and therefore the pomegranate was an apt emblem of fruitfulness and beauty. It was introduced frequently as an ornament of Solomon's Temple (2 Kings xxv. 17. 2 Chron. iii. 16). The Church is compared to "an orchard of pomegranates," on account of her fruitfulness in good works (Cant. iv. 13); and she gives delight to the Bridegroom by them (Cant. vii. 2. Cp. vi. 11). The pomegranate is described by *Dr. Thomson*, p. 584.

— *bells of gold between them*] That is, bells and pomegranates alternately, on the hem of the robe. The golden bells (*paamonim*, from *paam, to strike*; *Gesen.*, p. 685) indicated by their sound to the People in the Court what time the High Priest went into the Sanctuary to minister there in their name, and reminded them that they should accompany him with their hearts and prayers. See v. 34; and cp. *Eccles.* xlv. 9.

pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. ³⁵ And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

³⁶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ³⁷ And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. ³⁸ And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

³⁹ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

⁴⁰ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

⁴¹ And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and [†] consecrate them, and sanctify them, that they may minister unto me in the priest's office. ⁴² And thou shalt make them linen breeches to cover [†] their nakedness; from the loins even unto the

r ch. 39. 30.
Zech. 14. 20.

s ver. 43.
Lev. 10. 17. &
22. 9.
Num. 18. 1.
Isa. 53. 11.
Ezek. 4. 4, 5, 6.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24.
t Lev. 1. 4. &
22. 27. & 23. 11.
Isa. 56. 7.
u ver. 4.
ch. 39. 27, 28,
29, 41.
Ezek. 44. 17, 18.

w ch. 29. 7. &
30. 30. & 40. 15.
Lev. 10. 7.

† Heb. fill their
hand.

x ch. 29. 9. &c.
Lev. 8. 2—36.

y ch. 39. 28. Lev. 6. 10. & 16. 4. Ezek. 44. 18.

† Heb. flesh of their nakedness.

To retain such bells in earthly services, where Priests are visible in their ministry, as the Church of Rome does, seems inconsistent with their typical meaning, which is this:—that we, who worship on earth, should look upward with the eye of faith to our Great Unseen High Priest, ministering in the Sanctuary of Heaven, and lift up our hearts to Him. The words “Sursum corda,” sound in the ear of faith in the Sacrifices of the Christian Sanctuary, especially in the Holy Eucharist, and she ascends in heart to Heaven, and worships there.

^{35.} *that he die not*] As he would, if he went in merely as a common person, without his priestly robes, to which the bells were attached (*Bähr, Oehler*).

^{36.} *a plate of pure gold*] A plate, or lamina; *tsits*, from *tsuts*, to shine brightly (*Gesen.*, 705. 709; and see note below, Num. xv. 38), called in Greek *πέταλον*, a leaf, fastened on the forehead by a blue braid to the mitre, and inscribed *Kodesh-le-Yehovah*, “HOLINESS to the LORD” (see xxxix. 30),—a declaration of the privileges and duty of the High Priest, set apart to minister before God for the People (Lev. xxi. 1. 7, 8), and fully verified in Him “Who is holy, harmless, undefiled” (Heb. vii. 26), and “Who is made unto us Wisdom and Righteousness and Sanctification” (1 Cor. i. 30), and Who says to us, “Be ye holy; for I am holy” (1 Pet. i. 15, 16).

The inscription, “Holiness to the Lord,” was placed on the forehead of the Hebrew High Priest; but in the Christian dispensation this inscription has been extended even to the “bells of the horses,” on which the saints ride in glory (Zech. xiv. 20, 21. Cp. Rev. xix. 11—14, and xiv. 20).

^{37.} *upon the mitre*] The mitre, *mitsnepheth*, from *tsanaph*, to wind round (*Gesen.*, 501), or it may be from *metsach*, the forehead, from *matsach*, to shine; cp. xxix. 6. Ezek. xxi. 26. Zech. iii. 5. *Joseph.*, iii. 7. 7. It was more like a turban or tiara than a mitre (*Winer*, ii. 504), and is rendered *tiara* by Vulg.

^{38.} *that Aaron may bear the iniquity of the holy things*] Bear; Heb. *nasa*, to lift and carry away (*Gesen.*, p. 567). See Lev. x. 17. Ps. xxxii. 1. Isa. xxxiii. 24.

Christ bears the weight of our sins (see on 1 Pet. ii. 24), and He also takes them away (see on John i. 29).

The High Priest, who was the figure of the Holy One, is represented as bearing the iniquity of the congregation (Lev. x. 17; and Num. xviii. 1). That, in the case of the High Priest, this was a figurative bearing and carrying away of sins, is evident from the fact that he was obliged to offer for his own sins, as well as for the sins of the people (Lev. ix. 7. Heb. v. 3; vii. 27; ix. 7), and one who is a sinner cannot take away sins. It is also said in the text, that Aaron is to bear the iniquity of the holy things (see *Bp. Pearson*, Art. ix. p. 352, note), and to bear the iniquity of the sanctuary, and of the priesthood (Num.

xviii. 1); whence it is evident, that the most holy acts in the holy place of the Levitical Priesthood were compassed with infirmity, and infected with the taint of sin, and required an expiation to be made in their behalf.

Therefore, as St. Paul teaches in the Epistle to the Hebrews (vii. 21—28), the High Priest, in bearing sin, was a figure of Him who, being “holy, harmless, undefiled, separate from sinners,” can and does take away the sins of the World (John i. 29. Heb. ix. 28. 1 Pet. ii. 24. 1 John ii. 1, 2), and removes the iniquities, which His People commit even in their most religious actions, and makes them acceptable to God. Eph. i. 6. 1 Pet. ii. 5.

^{39.} *thou shalt embroider the coat*] Rather, *thou shalt weave*. The Hebrew verb *shabats*, here used, does not signify to embroider with a needle, but to weave together, especially to make chequer or diaper work (*Gesen.*, 803; *Kalisch*, p. 526).

The coat or tunic (*cethoneth*, compare Gr. *χiton*, from *cathan*, to cover) with sleeves, and girt with a golden girdle (*abnet*), was the longest robe, and reached a little way below the blue robe (*meil*, described in vv. 31, 32), down to the ground. It was made of fine white linen, and enfolded the whole body, and represented the complete purity in which the High Priest, as the chief Minister of God, and the Representative and Embodiment of the Holy People, was invested; and in this respect it prefigured the perfect, spotless righteousness of our Great High Priest, who is robed with holiness; and therefore Christ was revealed in heaven to St. John as “clothed with a garment down to the feet, and girt about the paps with a golden girdle” (Rev. i. 13; cp. *S. Irenæus*, iv. 37); and He joins all His members together in Himself, and clothes His mystical body the Church in the robe of His holiness, and clasps them together in unity and love with the golden girdle of His own righteousness (Isa. xxii. 21).

— the mitre] See v. 37.

^{40.} *coats*] Tunics. See v. 39.

— bonnets] *Migbaoth*, turbans; from *gaba*, having the sense of roundness and height. Cp. *caput*, *cap*, *cup*, *goblet* (see *Gesenius*, p. 155). It was probably lower than the *mitsnepheth* of the High Priest (*Kalisch*, p. 528).

^{41.} *thou shalt—consecrate them*] Literally, *thou shalt fill their hands*; see below, xxix. 9. 24; and Lev. viii. 27.

^{42.} *breeches*] Rather drawers (*michnasim*; from *canas*, to gather together, to hide (*Gesen.*, 405); they were not used by Orientals generally, but are reserved to the Priests for the reason stated in the text (cp. xx. 26). All carnal thoughts and desires are to be banished from the service of God; and the soul is to be lifted up to heaven and heavenly things (cp. Rev. iii. 18; xv. 6). By Adam's sin we were made naked, and despoiled of righteousness and grace, but Christ the Second

thighs they shall † reach: ⁴³ And they shall be upon Aaron, and upon his † Heb. bc. sons, when they come in unto the tabernacle of the congregation, or when they come near ^z unto the altar to minister in the holy place; that they ^a bear not iniquity, and die: ^b it shall be a statute for ever unto him and his seed after him.

XXIX. ¹ And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^a take one young bullock, and two rams without blemish, ² And ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. ³ And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. ⁴ And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^c and shalt wash them with water. ⁵ ^d And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^e the curious girdle of the ephod: ⁶ ^f And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. ⁷ Then shalt thou take the anointing ^g oil, and pour it upon his head, and anoint him.

⁸ And ^h thou shalt bring his sons, and put coats upon them. ⁹ And thou shalt gird them with girdles, Aaron and his sons, and † put the bonnets on them: and ⁱ the priest's office shall be theirs for a perpetual statute: and thou shalt † ^k consecrate Aaron and his sons.

z ch. 20. 26.
a Lev. 5. 1. 17, &
20. 19, 20. & 22. 9.
Num. 9. 13. &
18. 22.
b ch. 27. 21.
Lev. 17. 7.

a Lev. 8. 2.

b Lev. 2. 4. &
6. 20, 21, 22.

c ch. 40. 12.
Lev. 8. 6.
Heb. 10. 22.
d ch. 28. 2.
Lev. 8. 7.

e ch. 28. 8.
f Lev. 8. 9.

g ch. 28. 41. &
30. 25.
Lev. 8. 12. &
10. 7. & 21. 10.
Num. 35. 25.
h Lev. 8. 13.

† Heb. bind.

i Num. 18. 7.

† Heb. fill the
hand of.

k ch. 28. 41. Lev. 8. 22, &c. Heb. 7. 28.

Adam, our Great High Priest, has covered our shame, and clothes us in Himself (Gal. iii. 27).

THE CONSECRATION OF AARON AND HIS SONS.

On this exceptional act of Moses, the *lay ruler*, consecrating the Priests, see v. 11, 12, and notes below on Lev. viii. 1—35; and see the explanation of its typical character in reference to Christ our High Priest, in *Prosper Aquitan.*, de Prom. ii. 3; and *Dean Jackson* on the Creed, ix., ch. xxv.—xxviii.

CH. XXIX. 1. *without blemish*] Figures of the true Sacrifice of Christ. Cp. below, xii. 5. The *Septuagint* has ἀμώμους here, the word adopted in the New Testament to describe Christ's Sacrifice (Heb. ix. 14; and 1 Pet. i. 19).

2. *tempered with oil*] Rather, *anointed with oil*, the emblem of Divine grace, and of the outpouring of the Spirit. The original word is from *balal*, to pour over (*Gesen.*, p. 122). The *Septuagint* has κεχρισμένα, *anointed*; whence, χρίσμα, *chrism*, and Χριστός, *Christ*.

4. *tabernacle of the congregation*] Of meeting; xxvi. 1. — *wash them with water*] From the holy laver (xxx. 18; cp. xl. 7. 11, 12. Lev. viii. 6).

Christ has made us to be priests to God: our consecration took place when "He washed us from our sins in His own Blood" (see on Rev. i. 5), the virtue of which was applied to us in the "laver of regeneration" (Titus iii. 5. 1 Pet. iii. 21. Heb. x. 22).

5. *the coat*] Tunic; see xxviii. 39. — *the robe of the ephod*] xxviii. 31. — *the ephod*] xxviii. 6. — *the breastplate*] xxviii. 15—30. — *curious girdle*] xxviii. 8.

6. *the mitre*] See xxviii. 36, 37. By the mitre was typified Christ's sacerdotal authority, and the spiritual marriage between Him and the Church (*Prosper Aquitan.*, de Prom. ii. 3).

— *the holy crown*] Here called *nezzer*, from *nazar*, to sanctify, to consecrate; whence the word *Nazarite* (*Gesen.*, 542).

THE ANOINTING OIL.

7. *shalt thou take the anointing oil, and pour it upon his head, and anoint him*] With regard to the composition of the anointing oil, see xxx. 30. *Thou shalt anoint him*; the original word here is from *mashach*, to anoint; literally, to spread over, as with unguent; whence *Mashiach*, *Messias*, the *Messiah*, the *Christ*, the *Anointed One* (see Isaiah lxi. 1. Matt. i. 1. John

i. 41. Cp. Acts x. 38). "He anointed Jesus of Nazareth with the Holy Ghost;" and from Him the holy unction of the Spirit streams down upon His members, as the oil flowed from Aaron's head to the skirts of his clothing (Ps. cxxxiii. 2. John i. 16). Cp. *Prosper Aquit.*, ii. 3, who says, "This Unction signified that of Christ the true High Priest, 'Who is anointed with the oil of gladness above His fellows,'" Ps. xlv. 7; Heb. i. 9; and *Bp. Pearson*, on the Creed, Art. ii. p. 79, who says, "In the Law, whatsoever was anointed, was thereby set apart as ordained to some special use . . . Moses anointed the Tabernacle and all the vessels, and the anointing was their consecration. Hence 'the Priest that is anointed,' significeth, in the phrase of Moses (Lev. iv. 3), the *High Priest*, because he was invested in that office at and by his unction; and when Jesus is called the *Messias* or *Christ*, and that so long after the anointing oil had ceased, it signified no less than a Person set apart by God, advanced to the highest office of which all those employments under the Law, in the obtaining of which oil was used, were but types and shadows." The *Septuagint* here has λήψη τοῦ ἐλαίου τοῦ χρίσματος, καὶ χρίσεις αὐτόν, expressions which point to Christ.

9. *for a perpetual statute*] In Christ (Heb. vii. 3). "Quod res significaret eternas" (*S. Aug.*, Qu. 124).

— *thou shalt consecrate*] Literally, *thou shalt fill the hands of*. The term is explained in v. 24, and Lev. viii. 27.

The *Septuagint* has here the words τελεωσεις τὰς χεῖρας, and in vv. 29. 33. 35, and in Lev. xxi. 10 τετελειωμένον, *perfected*. It is observable that St. Paul has adopted this word in the Epistle to the Hebrews, and uses it in several places in that Epistle, which cannot be rightly understood without reference to this use of it by the *Septuagint*. Thus, when speaking of the priesthood of Christ, he says that the Son is *perfected*, τετελειωμένον (i. e. is consecrated), for evermore (Heb. vii. 28) Cp. notes below, Lev. viii. 14. 22. 27; and xxi. 10; and Heb. ii. 10; v. 9.

In reference to this ceremony in consecration, Our Lord's words may perhaps be understood,—"The Father loveth the Son, and hath given all things into His Hand" (John iii. 35); that is, God hath anointed Him with the full effusion of the spiritual unction of the Holy Ghost, and hath consecrated Him to be the High Priest and Head of His universal Church. God giveth not the Spirit by measure unto Him (John iii. 34).

It is noted of Jeroboam in Holy Scripture, that "he filled the hands of the lowest of the people" (i. e. ordained low and mean persons to the Priest's office), and "this thing became

- ¹⁰ And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ¹ Aaron and his sons shall put their hands upon the head of the bullock. ¹¹ And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation. ¹² And thou ^m shalt take of the blood of the bullock, and put *it* upon ⁿ the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. ¹³ And ^o thou shalt take all the fat that covereth the inwards, and *||* the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. ¹⁴ But ^p the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.
- ¹⁵ ^q Thou shalt also take one ram; and Aaron and his sons shall ^r put their hands upon the head of the ram. ¹⁶ And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. ¹⁷ And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and *||* unto his head. ¹⁸ And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^s sweet savour, an offering made by fire unto the LORD.
- ¹ Lev. 1. 4. & 8. 14.
^m Lev. 8. 15.
ⁿ ch. 27. 2. & 30. 2.
^o Lev. 3. 3.
^p It seemeth by anatomy, and the Hebrew doctors, to be the *midriff*.
^q Lev. 4. 11, 12, 21.
^r Heb. 13. 11.
^s Lev. 8. 18.
^t Lev. 1. 4—9.
^u Or, *upon*.
^v Gen. 8. 21.

sin to the house of Jeroboam, even to cut it off and to destroy it from the face of the earth" (1 Kings xiii. 33, 34). These and other Scriptures show not only the need of a due call and public mission for those who undertake any holy office; but also the sin of appointing unworthy persons to sacred functions in the Church of God.

10. a bullock] To be a sin-offering for the Priest himself: see v. 14.

Observe that after the investiture in the holy garments, and after the anointing with the holy oil, there were sacrifices to be offered of three kinds,

- (1) A sin-offering (10—14)—
- (2) A whole burnt-offering (v. 18)—
- (3) Peace-offerings (v. 28)—

to show the imperfection of the Levitical Priests, and their need of expiation, and cleansing, and pardon; and also to indicate the threefold character of the sacrifice of Christ for the sins of all, who are made Priests to God in Him (Rev. i. 6. 1 Pet. ii. 5); and as offering Himself as our sin-offering, our whole burnt-offering, and also as our peace-offering, that is, as being our perfect propitiation, satisfaction, oblation, and sacrifice, making peace with God, and as procuring pardon for all who believe and obey Him, and as communicating Himself to be received and fed upon (as the peace-offerings were) by the true penitent, with faith, thanksgiving, and love: see below, note on Lev. viii. 14.

— shall put their hands] As a symbol of the laying their own sins upon it (Theodoret, Qu. 61), which was to be done with confession of sin (see v. 15; and Lev. v. 5, 6; xvi. 21). But our High Priest, Who is "holy, harmless, undefiled, separate from sinners," required no such sin-offering for Himself (Heb. vii. 27); and, from the language of the Holy Spirit here, we may understand the force of His own words, "The Lord laid upon Him the iniquity of us all" (Isa. liii. 6—8).

11. thou shalt kill the bullock] The exception proves the rule. Moses, who was not a Priest, does several acts in this chapter (see vv. 12, 26), which were afterwards reserved to those who were Priests. He does these acts by special authority and express command from God Himself,—the Author of all power, spiritual and temporal,—for the purpose of consecrating Aaron and his sons to the Priesthood (cp. Lev. viii. 19). But after their consecration Moses did no priestly act (cp. Num. xvi. 40, 46); all grace ministered by Priests is from God; but when He has made a Priesthood, priestly acts are limited to priests (cp. Heb. v. 4, 5. Acts xix. 14. Jude 11). Compare the extraordinary case of the Holy Ghost given before Baptism, in Acts x. 44—46, where see note: see also v. 12 here; and note below, Lev. ix. 2.

12. thou shalt take of the blood of the bullock, and put it upon the horns of the altar] Here is another exceptional act, which also serves to illustrate the truth stated in the foregoing note. The blood is here put on the horns of the brazen altar. This was done in order to consecrate the altar, and to make an atonement for it (see vv. 36, 37. Lev. viii. 15. Ezek. xliii. 25—27). But after this act of consecration, the blood of the sacrifices offered on the brazen altar for the Priest,

was to be put on the golden altar of incense in the Holy Place: see Lev. iv. 3, 7.

Also, the blood of this first offering was put on the brazen altar only, because as yet Aaron and his sons were not priests, but ordinary persons (cp. Lev. viii. 33).

Hence we see the imperfection of the holy things, as well as of the holy persons, of the Levitical ritual; which bore witness in itself that it was not a final dispensation, but preparatory to another,—that it was "a shadow of the good things to come" (Heb. x. 1): a schoolmaster,—*παιδαγωγός*—a leader of Israel, as children in their pupillage, to bring them to Christ, their true Teacher, Priest, and Lord (Gal. iii. 24).

13. caul] Or lobe (Sept., *Kalisch*).

— the liver—the two kidneys—the fat] The burning of the first signifying the mortification of all angry passions; the second of all sensual lusts; the third of all gross carnal desires (Theodoret). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24); and have consecrated all their desires to God and His service.

14. shalt thou burn] In ordinary cases, if the blood of a sin-offering was not carried into the Tabernacle, the sin-offering was eaten by the Priest; but this being a sin-offering for the Priests themselves, it was to be burnt, and not eaten by them (Lev. iv. 3, 12). The eating of a man's sin-offering signified the bearing of his sin (Lev. x. 17). The Priests, therefore, here confessed their own imperfection, and that they themselves needed another Priest to bear their sin. Not so Christ. He Himself is without sin, and bears the sins of all (Heb. vii. 27, 28).

— without the camp] As Jesus suffered for sin without the city of Jerusalem (Heb. xiii. 11—13). St. Paul there adopts the words used by the Septuagint here, *κατακάυσεις ἕξω τῆς παρεμβολῆς ἁμαρτίας γὰρ ἔσται*.

— it is a sin offering] Heb. *chattath*. Literally, a sin (Gen. iv. 7). It represents a sin (*Gesen.*, p. 272).

This is the first place in the Bible where the word *chattath* occurs in the sense of sin-offering. This is to be explained from the fact, that the sin-offering is a correlative to the Law; and was offered for expiation of sin contracted by violations of it: see Lev. iv. 2, 3.

15. put their hands] See v. 10.

16. and sprinkle] As was done with the blood of all burnt-offerings. Compare St. Peter's words concerning the sprinkling of the Blood of the One great Burnt-offering, Jesus Christ (1 Pet. i. 2; and see Heb. xii. 24), and the typical act of Moses himself (xxiv. 8).

18. a sweet savour] Properly, an odour of rest, or acquiescence and complacency; as representing the perfect obedience and meritorious sufferings of Him in Whom the Father is well pleased, and Who has appeased His wrath, and rendered us acceptable to God: see above, on Gen. viii. 21: and Eph. v. 2, where St. Paul, speaking of Christ's sacrifice, adopts the words used by the Septuagint here, and in v. 25 (*ὁσμὴν εὐωδίας*), and thus teaches us to consider the Levitical offerings as fore-

19^t And thou shalt take the other ram; and Aaron and his sons shall put ^{t ver. 3.} their hands upon the head of the ram. ^{Lev. 8. 22.} 20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that *is* upon the altar, and of ^u the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, ^{u ch. 30. 25, 31.} and upon his sons, and upon the garments of his sons with him: and ^{Lev. 8. 30.} ^{w ver. 1.} ^{Heb. 9. 22.} ^{he} shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration: 23 ^x And one loaf of bread, and one cake of oiled bread, and one ^{x Lev. 8. 26.} wafer out of the basket of the unleavened bread that *is* before the LORD: 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^y wave them *for* a wave offering before the LORD. 25 ^z And thou ^{|| Or, shake to and fro.} shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD. ^{y Lev. 7. 30.} ^{z Lev. 8. 28.} 26 And thou shalt take ^a the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and ^{a Lev. 8. 29.} ^b it shall ^{b Ps. 99. 6.} be thy part. 27 And thou shalt sanctify ^c the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of ^{c Lev. 7. 31, 34.} ^{Num. 18. 11, 18.} ^{Deut. 18. 3.}

shadowings of Christ's offering, and as deriving their efficacy from it.

Theodoret well observes, that here is a proof of the figurative meaning of the Levitical Law. The steam of flesh and bones cannot (he says) be fragrant in *itself* even to man,—and how much less to God; but it became a *sweet perfume* even to God, by reason of what it represented—the perfect obedience of Christ. “Non Deus odore fumi delectatur; sed Illud, quod his significatur, Deum delectat” (*S. Augustine*, Qu. 127).

19. *the other ram*] The ram of consecration (Lev. viii. 22); by the blood of which Aaron and his sons and their garments were hallowed: see v. 21. In these two rams is represented the double work of Christ; first, of Justification by His Death and Resurrection; and next, of Sanctification by His Spirit: see 1 Cor. i. 30.

20. *upon the tip of the right ear*] To mark the sanctification of obedience to God's will and word, which they should teach to the people (Isa. l. 5. 1 Cor. xi. 23); and to denote the duty of all who are made priests to God in Christ (Rev. i. 6) to consecrate all their faculties to God's service (Rom. xii. 1. 1 Cor. vi. 20. 1 Thess. v. 23), in imitation of the Great High Priest, Whose ears God opened (Ps. xl. 8: see on Heb. x. 5), and who says, “He that has ears to hear, let him hear” (Matt. xi. 15).

— *hand, and—foot*] *After the ear.* “Be ye doers of God's Word, and not hearers only” (James i. 22); and to mark the perfect obedience of Christ, “Lo, I come to do Thy will, O God” (Ps. xl. 10. John iv. 32).

22. *the rump*] The *fat tail*. The tails of certain sheep in the East contain a large portion of fat (cp. *Herod.*, iii. 115; *Aristot.*, Hist. Animal. viii. 28; *Diod. Sic.* ii. 54). Hence the tails of sheep,—never of bulls,—were offered in the Levitical sacrifices: cp. Lev. iii. 9; vii. 3; viii. 25. *Kalisch*; *Gesen.*, p. 51; *Dr. Thomson*, “The Land and the Book,” p. 97, who says that “the rump is not properly a tail, but a mass of marrow-like fat, which spreads over the whole rump to the caudal extremity, and is used by the Arabs for butter. I have seen many tails in Lebanon so heavy that the owners could hardly carry them.”

— *it is a ram of consecration*] Literally, a ram of filling (of hands), a ram of perfecting, *τελειώσας*, *Sept.*: see above, v. 9. The word *τελειώσις* is used in this sense of consecration by the *Sept.* in vv. 26, 27, 31, 34; and in Lev. vii. 37; viii. 21, 27, 28, 31, 33: see below, on Lev. viii. 22.

24. *thou shalt put all in the hands*] See v. 9

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WAVE OFFERING—HEAVE OFFERING.

— *wave*] The difference between *waving* and *heaving* an offering is obvious from the etymology of the two Hebrew verbs by which those acts are expressed; the one is *nuph*, to move to and fro (*Gesen.*, p. 540); the other is *rum*, to lift on high (*Gesen.*, p. 762). In *waving*, the offering was turned to the four quarters of the earth, and also to heaven, as an acknowledgment that He to whom it was offered is Lord and Giver of all. In the *heaving* (v. 28), it was signified that the offering was raised from earth, and was dedicated to Him Whose glory is revealed in Heaven.

The *wave-offering* and the *heave-offering* were accompaniments of the *peace-offerings* (see v. 28), which represented the acceptance of the people with God, and were an eucharistic acknowledgment of deliverance and peace vouchsafed to them by Him Who accepted the sacrifice. They represented not only Christ's Death for our sins, but His *Resurrection* for our Justification. “Therefore, being justified by faith, we have peace with God” (Rom. iv. 25; v. 1). In the *Peace-offering*, the offerer himself, now justified, was admitted to partake with God in the sacrifice,—to communicate with God at His own Table, as it were, and with His Altar; which was not the case in the sin-offering or burnt-offering; and therefore the *peace-offering* is the Levitical symbol of Christ giving Himself to the penitent, faithful communicant in the Holy Eucharist (see below on Lev. iii. 1—11; and vii. 11—21). And the *heaving* and the *waving* of the sacrifice represent the thankful acknowledgment of the worshipper to Christ, Who, having been delivered as a sacrifice for sin, was raised from the dead for our justification, and ascended into heaven, that He might fill all things, and prepare a place for us (Eph. iv. 8—10. John xiv. 2).

On the *temephoth*, or *wave-offerings*, and on the *terumoth*, or *heave-offerings*, see below, Lev. vii. 14—30; viii. 27; ix. 21; x. 14; xxiii. 10. Num. vi. 20; xviii. 8; and the Treatise in the *Mishna*, entitled, *Terumoth*, Treat. vi.; and *Winer*, R. W. B. ii. 667, Art. on “Waving and Heaving”; *Bähr*, Symbolik ii. 355, 376; *Kurtz*, Mos. Opfer, p. 146; Bib. Dict. ii. 1723.

26. *it shall be thy part*] On this special occasion, but not hereafter; for when Aaron and his sons are consecrated as Priests it shall be theirs: see vv. 27, 28; and on v. 11.

27. *thou shalt sanctify the breast—and the shoulder*] The choicest part; showing not only the devotion of the Priest's affections, but also the consecration of his strength to the service of God. Faith requires the addition of good works (*Theo-*

d Lev. 10. 15. the ram of the consecration, *even of that which is for Aaron, and of that which*
 e Lev. 7. 34. is for his sons: ²⁸ And it shall be Aaron's and his sons' ^d by a statute for ever
 from the children of Israel: for it *is* an heave offering: and ^e it shall be an
 heave offering from the children of Israel of the sacrifice of their peace offerings,
even their heave offering unto the LORD.

f Num. 20. 26, 28. ²⁹ And the holy garments of Aaron ^f shall be his sons' after him, ^g to be
 g Num. 18. 8. & anointed therein, and to be consecrated in them. ³⁰ And ^h that son that is
 h Num. 20. 28. priest in his stead shall put them on ⁱ seven days, when he cometh into the
 i Lev. 8. 35. & tabernacle of the congregation to minister in the holy place. ³¹ And thou
 9. 1, 8. shalt take the ram of the consecration, and ^k seethe his flesh in the holy place.

k Lev. 8. 31. ³² And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that
 l Matt. 12. 4. is in the basket, *by* the door of the tabernacle of the congregation. ³³ And

m Lev. 10. 14, 15, ^m they shall eat those things wherewith the atonement was made, to consecrate
 17. and to sanctify them: ⁿ but a stranger shall not eat *thereof*, because they *are*
 n Lev. 22. 10. holy. ³⁴ And if ought of the flesh of the consecrations, or of the bread, remain
 o Lev. 8. 32. unto the morning, then ^o thou shalt burn the remainder with fire: it shall not
 be eaten, because it *is* holy.

p Ex. 40. 12. ³⁵ And thus shalt thou do unto Aaron, and to his sons, according to all
 Lev. 8. 33, 34, 35. things which I have commanded thee: ^p seven days shalt thou consecrate them.

q Heb. 10. 11. ³⁶ And thou shalt ^q offer every day a bullock for a sin offering for atonement:
 r ch. 30. 26, 28, and thou shalt cleanse the altar, when thou hast made an atonement for it,
 29. & 40. 10. ^r and thou shalt anoint it, to sanctify it. ³⁷ Seven days thou shalt make an
 s ch. 40. 10. atonement for the altar, and sanctify it; ^s and it shall be an altar most holy:
 t ch. 30. 29. ^t whatsoever toucheth the altar shall be holy.

u Num. 28. 3. ³⁸ Now this *is that* which thou shalt offer upon the altar; ^u two lambs of the
 1 Chron. 16. 40. first year ^v day by day continually. ³⁹ The one lamb thou shalt offer ^x in the
 2 Chron. 2. 4. & morning; and the other lamb thou shalt offer at even: ⁴⁰ And with the one
 13. 11. & 31. 3. lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil;
 Ezra 3. 3. w See Dan. 9. 27. & 12. 11.
 x 2 Kings 16. 15. Ezek. 46. 13, 14, 15.

doret). This was specially fulfilled in Christ, "Whose meat and drink it was to do His Father's Will, and to finish His work" (John iv. 34).

28. of the sacrifice of their peace offerings] In which the worshipper communicated with God by partaking in the sacrifice: see on Lev. iii. 1—12; vii. 11—21.

29. the holy garments of Aaron shall be his sons' after him] A precept obeyed before Aaron's death (Num. xx. 26. 28). Thus it was provided that there should be one, and one only, High Priest, in perpetual hereditary succession; an image of the everlasting Priesthood of Christ. Here is another proof also, that Judaism, as it is now, is false. For how can it subsist without a Priesthood? and where is the Aaronical Priesthood now?

30. put them on seven days] And wait at the door of the Tabernacle, and keep watch there day and night (Lev. viii. 33. 35).

33. they shall eat those things wherewith the atonement was made, to consecrate, and to sanctify them] So Christ says to all, "Except ye eat the Flesh of the Son of man (Who makes atonement thereby), and drink His Blood, ye have no life in you" (John vi. 53). We cannot be priests to God in Christ (Rev. i. 6) except we are partakers of the Flesh of the Divine Offering by which Atonement was made. The original word for Atonement signifies *covering*, from *caphar*, to cover, to cover sins, to expiate (see Gen. vi. 14), whence the covering of the Ark was called the *propitiatory*, ἱλαστήριον (see xxv. 17), on which the blood of Atonement was sprinkled on the great Day of Atonement (Lev. xvi. 30) by the High Priest.

34. if ought—remain—thou shalt burn the remainder with fire] A declaration of the solemn truth that holy things, if not used without delay, become polluted (Lev. vii. 18, 19); and a warning to all who slight God's offers, and defer to come to Christ in the ways of His appointment. If Holy Scripture and the Sacraments are neglected, they recoil upon those who

disregard them, and become "a savour of death unto death" (2 Cor. ii. 16); and it is to be feared, that the power and opportunity of using them will be taken away from those who despise God's gracious overtures in them (see Exod. xii. 10). If we do not feed on Christ when we may, and when we ought, He will hide His face from us, as He did from the men of Nazareth and Gadara, and from Jerusalem itself.

36. thou shalt cleanse the altar] Showing the imperfect and shadowy character of the Levitical ordinances (cp. v. 10; and Heb. x. 11). The Altar "which sanctifieth the gift" (Matt. xxiii. 19), needed itself to be sanctified (see also xxx. 26—29).

37. it shall be an altar most holy] Rather, the altar shall be most holy; literally, shall be holiness of holinesses. Thus the altar also was a figure of Christ, Who "sanctifies Himself" (John xvii. 19) in order that all our gifts, and we ourselves, offered through Him, may be sanctified (John xvii. 17—19).

38. day by day continually] Morning and evening (Num. xxiii. 3). This daily repetition was a testimony of daily need; a daily act of worship, a daily avowal of imperfection; for if these offerings "had been perfect, would they not have ceased to be offered?" (see Heb. ix. 9; x. 1, 2,) a daily expression of faith, hope, and desire for the perfect sacrifice to be offered by Christ; and a figure of the continual effects of that One Great Sacrifice offered once for all, or, as the Apostle says, offered εἰς τὸ διηνεκές: compare Heb. x. 1, where that phrase is used to signify the daily sacrifice, with Heb. vii. 3; x. 12. 14, where it is used to signify the daily effect, the enduring fruit, of the one Sacrifice offered by Christ.

39. at even] Between the two evenings (see xii. 6).

40. tenth deal] Tenth part of an ephah (Num. xxviii. 5), which tenth part was also called an omer (xvi. 36), the daily allowance of manna to each Israelite.

— the fourth part of an hin] A hin contained twelve logs

and the fourth part of an hin of wine for a drink offering. ⁴¹ And the other lamb thou shalt ^y offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. ⁴² This shall be ^a a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: ^a where I will meet you, to speak there unto thee. ⁴³ And there I will meet with the children of Israel, and || the tabernacle ^b shall be sanctified by my glory. ⁴⁴ And I will sanctify the tabernacle of the congregation, and the altar: I will ^c sanctify also both Aaron and his sons, to minister to me in the priest's office. ⁴⁵ And ^d I will dwell among the children of Israel, and will be their God. ⁴⁶ And they shall know that ^e I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

XXX. ¹ And thou shalt make ^a an altar ^b to burn incense upon: of shittim wood shalt thou make it. ² A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. ³ And thou shalt overlay it with pure gold, the † top thereof, and the † sides thereof round about, and the

y 1 Kings 18, 29, 36.
2 Kings 16. 15.
Ezra 9. 4, 5.
Ps. 141. 2.
Dan. 9. 21.
z ver. 38.
ch. 30. 8.
Num. 28. 6.
Dan. 8. 11, 12, 13.
a ch. 25. 22. &
30. 6, 36.
Num. 17. 4.
|| Or, Israel.
b ch. 40. 34.
1 Kings 8. 11.
2 Chron. 5. 14. &
7. 1, 2, 3.
Ezek. 43. 5.
Hag. 2. 7, 9.
Mal. 3. 1.
c Lev. 21. 15. &
22. 9, 16.
d Ex. 25. 8.
Lev. 26. 12.
Zech. 2. 10.
John 14. 17, 23.
2 Cor. 6. 16.
Rev. 21. 3.
e ch. 20. 2.
a ch. 37. 25. &
40. 5.
b See ver. 7, 8, 10.
Lev. 4. 7, 18.
Rev. 8. 3.
† Heb. roof.
† Heb. walls.

(Maimonides), and a log was equal to six eggs; and is about half a pint (cp. Lev. xiv. 10).

		Gallons.	Pints.
An Ephah	= about	7	4
„ Hin, ½ of an Ephah	=	1	2
„ Omer, ⅓	=	0	6
A Log	= about	0	0½

(Bp. Kennett.)

These measures are only approximations: see Bevan in Smith's Bib. Dict. ii. 1742.

This flour and oil was called the minchah, from manach, to give (Gesen., p. 487), or meat-offering: see Num. xxviii. 5.

42. continual burnt-offering] See v. 38.

— tabernacle of the congregation] Or, of meeting, at which God promises to meet His people and speak with them; and the place “shall be filled with My Glory” (v. 43: see xl. 34. 2 Chron. v. 14). This promise was fulfilled in part by Christ, when by His presence He made the glory of the second Temple to be greater than the former, and therefore much greater than the Tabernacle (Hag. ii. 7—9); and much more is it fulfilled by Him in the Christian Church, to which He has promised His continual presence (Matt. xxviii. 20), and to which He has given the Holy Ghost to abide with her for ever (John xiv. 16), and which contains the glorious realities that were foreshadowed in the Tabernacle and the Temple (see Heb. x. 1. 1 Cor. x. 6. 11. Col. ii. 17), and it will be consummated for ever in the Church glorified in Heaven (Rev. vii. 15; xxi. 11. 23).

45. I will dwell among the children of Israel] I will dwell among them in the Tabernacle. Observe the Hebrew and Greek words here. To dwell is shacan, whence the Tabernacle where God dwelt was called mischan; whence also the word shecinah, the presence and glorious indwelling of God in the Holy of Holies on the Mercy Seat between the Cherubim. Connected with these words is σκηνή, the Greek word for the Tabernacle. Accordingly, when St. John says that the Eternal Word was made flesh and dwelt among us, he takes up the Greek word, and says that the Word κατεσκήνωσεν, which is more strong than ἐσκήνωσεν ἐν ἡμῖν (John i. 14), and signifies that He dwelt, or tabernacled down, in us, and thus intimates His condescension, and the perpetual continuance of His dwelling in us; and therefore the promise is to the saints in the Apocalypse that He Who sitteth on the throne, σκήνωσται ἐν αὐτοῖς, the Divine Shecinah will be for ever upon them (Rev. vii. 15, where see note).

The Septuagint has a remarkable paraphrase here: it explains the words, that I may dwell among them, by, to have My Name called upon them: ἐπικληθήσομαι ἐν τοῖς νίοις Ἰσραὴλ, καὶ ἔσομαι αὐτῶν Θεός (cp. Heb. xi. 16): ἐγὼ εἰμι Κύριος ὁ Θεὸς αὐτῶν . . . ἐπικληθήναι αὐτοῖς. This promise is fulfilled in the Christian Church, which is baptized into the Name of the Triune Lord: cp. Matt. xxviii. 19; and on James ii. 7.

CH. XXX. 1. to burn incense] The Samaritan text transfers this description of the altar of incense (1—10) to ch. xxvi. 35, because it refers to the Holy Place whose vessels are there specified. But it is in its proper place here, as connected with the daily ministry of the Priests (cp. Kalisch, p. 516).

ALTAR OF INCENSE: Internal arrangement of the HOLY PLACE.

— shittim wood] To be overlaid with gold. It will be observed, that there is a gradual spiritual progress from the Altar of burnt-offering which was in the Court and was covered with brass, to the Altar of incense which was in the Holy Place and was covered with gold; and thence to the Mercy Seat, which was in the Holy of Holies, within the Veil, and was made of gold.

All these sacred objects stood in a direct line, passing through the golden Altar of incense, the emblem of Prayer. From it also on each side was a transverse line; on one side, viz. on the south side of the Altar of Incense, was the Golden Candlestick; and on the other side, viz. on the north side of the Altar of Incense, was the Table of Shewbread (see xl. 22. 24).

Thus in the Tabernacle there was a cruciform arrangement. The Mercy Seat was, as it were, in the Apse; the Golden Candlestick and Table of Shewbread made the Transepts; the Golden Altar stood at their intersection; and the Nave was occupied by the Brazen Altar. In this cruciform arrangement the Golden Altar (the Altar of Prayer) was like a sacred centre. May we not say that it corresponded to that place in the Cross, from which the prayer was breathed, “Father, forgive them;” and “Father, into Thy Hands I commend my Spirit?” (Luke xxiii. 34. 46.)

This cruciform arrangement of the Tabernacle deserves consideration.

The Brazen Altar corresponded to the foot of the Cross, at which the Blood of the Saviour was spilt.

The Golden Altar was, as it were, the place of the Head; and as the Arms of the crucified Redeemer were outstretched on the Cross at Calvary, so in this typical Cross of the Tabernacle, His arms would embrace, and His Hands would touch, as in the act of Benediction, the two types of His Church, namely, the Seven-branched Golden Candlestick on the right (as He is described in the Apocalypse, having the seven stars in His right Hand: see Rev. i. 16. 20), and on the left hand, the Table of the Twelve Loaves of Shewbread. And at His Side was the Laver, the type of the water, which flowed from His Side on the Cross. And the Mercy Seat would correspond to the apex of the Cross, which pointed upward to Heaven, and to the work which He is ever doing in the heavenly Holy of Holies, pleading there the meritorious efficacy and divine virtue of the Sacrifice offered once for all on the Cross.

2. foursquare] As the altar of burnt-offering was; and the breastplate (xxviii. 16); and the heavenly City (Rev. xxi. 16).

horns thereof; and thou shalt make unto it a crown of gold round about.
⁴ And two golden rings shalt thou make to it under the crown of it, by the two
 † corners thereof, upon the two sides of it shalt thou make it; and they shall
 be for places for the staves to bear it withal. ⁵ And thou shalt make the
 staves of shittim wood, and overlay them with gold. ⁶ And thou shalt put it
 before the vail that is by the ark of the testimony, before the ^cmercy seat that
 is over the testimony, where I will meet with thee. ⁷ And Aaron shall burn
 thereon † ^dsweet incense every morning: when ^ehe dresseth the lamps, he
 shall burn incense upon it. ⁸ And when Aaron † lighteth the lamps † at even,
 he shall burn incense upon it, a perpetual incense before the LORD throughout
 your generations. ⁹ Ye shall offer no ^fstrange incense thereon, nor burnt
 sacrifice, nor meat offering; neither shall ye pour drink offering thereon.
¹⁰ And ^gAaron shall make an atonement upon the horns of it once in a year
 with the blood of the sin offering of atonements: once in the year shall he
 make atonement upon it throughout your generations: it is most holy unto
 the LORD.

¹¹ And the LORD spake unto Moses, saying, ¹² ^hWhen thou takest the sum
 of the children of Israel after † their number, then shall they give every man

a ransom for his soul unto the LORD, when thou numberest them; that there

† Heb. ribs.

c ch. 25. 21, 22.

† Heb. incense of spices.

d ver. 34.

1 Sam. 2. 28.

1 Chron. 23. 13.

Luke 1. 9.

e ch. 27. 21.

† Or, setteth up.

† Heb. causeth to ascend.

† Heb. between

the two ovens,

ch. 12. 6.

f Lev. 10. 1.

g Lev. 16. 18. &

23. 27.

h ch. 38. 25.

Num. 1. 2, 5, &

26. 2.

2 Sam. 24. 2.

† Heb. them that

i See Num. 31. 50.

Job 33. 24. & 36. 18.

Ps. 49. 7.

Matt. 20. 28.

Mark 10. 45.

1 Tim. 2. 6.

1 Pet. 1. 18, 19.

bered.

6. before the vail—before the mercy seat] Some expositors have erroneously imagined that the text asserts that the Altar of Incense was in the Holy of Holies (see *Augustine*, Qu. 133. 174; and *Pfeiffer*, *Dubia*, p. 130). Other critics have ventured to say that the Sacred Writer has made a mistake.

But the meaning of the statement is clear. The Sacred Author intends to point out the connexion of the Golden Altar with the Mercy Seat. The Golden Altar of Incense was not in the Holy of Holies, but in the Holy Place, and it was in a direct line with the Mercy Seat (cp. *Kalisch*, p. 561). The Altar of Incense was a golden link in the spiritual chain which stretched from the Brazen Altar to the Mercy Seat, and which led the thoughts of the faithful Israelite up to the throne of God in Heaven (see above, note on v. 1). And to the inner eye of the Christian, this spiritual line, passing into the Heavens, ends in Christ, ministering in the true Holy of Holies, and pleading the efficacy of His Own Blood sprinkled on the Heavenly Mercy Seat (see v. 10; and on Lev. xvi. 2—19. Heb. ix. 13. 24, 25; x. 4).

7. And Aaron shall burn thereon sweet incense every morning] Incense is an emblem of prayer (Ps. cxli. 2: cp. Rev. viii. 3, 4; ix. 18). Here then is a type of the true Aaron, our Divine Mediator, “the only Mediator between God and man, the Man Christ Jesus,” ever making intercession for us (1 Tim. ii. 5. Heb. vii. 25; ix. 24).

Here also is an exhortation to daily prayer, according to the example of David (Ps. v. 3; lv. 17; cxli. 2); and Daniel (vi. 10); and Anna (Luke ii. 37); and the command of Christ to His Apostles (Luke xviii. 1; cp. Eph. vi. 18. 1 Thess. v. 17).

9. Ye shall offer no strange incense] None that is made in any other way than that which is prescribed. Incense is an emblem of Prayer; and here is a warning against all such prayers as are not warranted by the Word of God; and how much more against prayers which are contrary to that Word; and also against irreverent, extemporaneous, and ill-digested effusions in prayer.

10. an atonement—once in a year] See xxix. 33, on the great day of atonement, the tenth day of the seventh month (Lev. xvi. 18. 29, 30. Num. xxix. 7).

11. And the LORD spake unto Moses] Here begins a new Proper Lesson of the Law, and is continued to xxxiv. 35.

The parallel Proper Lesson from the Prophets is 1 Kings xviii. 1—39, containing the history of Elijah, and of his zeal for the worship of the Lord, in opposition to that of Baal.

The Proper Lessons from the Prophets which are selected as parallel to the remainder of Exodus are from the first Book of Kings (see on Exod. xxvi., and xxxviii. 21), and refer to the building of Solomon's Temple.

12. When thou takest the sum of the children of Israel after

their number] Cp. xxxviii. 26, where the people go to be numbered; and v. 21, where the name of the numberer is mentioned. In Num. i. 1—46, which describes the numbering, the payment prescribed is to be presumed as a matter of course, indeed the payment in Exod. xxxviii. was anticipatory of it; and therefore the number of half-shekels in the one account coincides with the number of persons in the other: cp. *McCaul* on *Colenso's Difficulties*, p. 42.

—then shall they give every man a ransom for his soul] Whenever he was enrolled in the census of those who were in their twentieth year or over (v. 14), he was commanded to give half a shekel (v. 13: see on Matt. xvii. 24) as an offering to the Lord.

This payment is called a ransom for his soul, and was an acknowledgment to God that all souls are His (Ezek. xviii. 4); and that all lives are due to Him for sins committed against Him; and also that all owe Him thanks and praise for their enrolment in the census of His people, and for the privileges which they there enjoy.

Such an enrolment was therefore an incentive to self-examination and repentance; as well as an expression of thankfulness, and an act of worship; and it was an act in which every individual in the whole nation took a part; and was therefore an united tribute of adoration to the God and Father of all.

This was an act of God's appointment, and it is declaratory of His will, that all Nations should be joined together as one in public acts of homage to Him. This contribution from every Israelite was dedicated to the maintenance of His worship (v. 16). It is called here *ἥμισυ* by the *Septuagint*, τοῦ διδράχμου, and this word διδράχμου has been adopted by the Gospel in the history of Christ: see Matt. xvii. 24. Its relation to the question of that national act of religion, which in our own country is embodied in the payment of *Church-rates*, has been considered in the note on that passage, Matt. xvii. 24.

The identity of the payment from each Israelite, as prescribed by God Himself, is an evidence that God is “no respecter of persons” (Acts x. 34. Rom. ii. 11), and that the soul of the poor is equally precious, in His sight, with that of the rich (Prov. xxii. 2. Cp. James. ii. 1); and when it is explained by the Gospel, it may be recognized as a figurative declaration that all needed a Redeemer, and that all have been redeemed by Christ (Heb. ii. 9. 1 Tim. ii. 6; and 1 Pet. i. 18). The *Septuagint* here has λύτρα ῥῆς ψυχῆς, and in the Gospel our Lord says that He came to give His own ψυχὴν as a λύτρον, or ransom, for many (Matt. xx. 28); or, as St. Paul expresses it, an ἀντιλυτρον ὑπὲρ πάντων, a ransom in the stead of all and for all (1 Tim. ii. 6).

Every one was obliged to pay a half-shekel for the ransom of his soul. The Law was a shadow of the Gospel. God did

be no ^k plague among them, when *thou* numberest them. ^{13¹} This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^m a shekel is twenty gerahs:) ⁿ an half shekel *shall be* the offering of the LORD. ¹⁴ Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. ¹⁵ The ^o rich shall not [†] give more, and the poor shall not [†] give less than half a shekel, when *they* give an offering unto the LORD, to make an ^p atonement for your souls. ¹⁶ And thou shalt take the atonement money of the children of Israel, and ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

¹⁷ And the LORD spake unto Moses, saying, ^{18^s} Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt ^t put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. ¹⁹ For Aaron and his sons ^u shall wash their hands and their feet thereat: ²⁰ When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ²¹ So they shall wash their hands and their feet, that they die not: and ^v it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

²² Moreover the LORD spake unto Moses, saying, ²³ Take thou also unto thee ^x principal spices, of pure ^y myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet

^k 2 Sam. 24. 15.
^l Matt. 17. 24.
^m Lev. 27. 25.
ⁿ Num. 3. 47.
^o Ezek. 45. 12.
^p ch. 38. 26.

^o Job 34. 19.
^p Prov. 22. 2.
^q Eph. 6. 9.
^r Col. 3. 25.
[†] Heb. multiply.
[†] Heb. diminish.
^p ver. 12.
^q ch. 38. 25.

^r Num. 16. 40.

^s ch. 38. 8.
^t 1 Kings 7. 38.
^u ch. 40. 7, 30.

^u ch. 40. 31, 32.
^v Ps. 26. 6.
^w Isa. 52. 11.
^x John 13. 10.
^y Heb. 10. 22.

^w ch. 28. 43.

^x Cant. 4. 14
^y Ezek. 27. 22.
^z Ps. 45. 8.
^{aa} Prov. 7. 17.

not desire money; for it cost more to redeem their souls (Ps. xlix. 8), for "ye were not redeemed with corruptible things, as silver and gold, but with the precious Blood of Christ" (1 Pet. i. 18, 19).

This appointment, therefore, is instructive to us. It teaches us that we, who are enrolled in the census of God's Church, and have professed ourselves His people, and are stamped with the name of Christ, and who are God's coin, created in His image (see on Matt. xxii. 20), and are a tribute due to Him, and have been redeemed by Christ, and have been bought by His blood (1 Cor. vi. 20; vii. 23), should offer ourselves to Him Who is the Lord of the Temple. The Levitical offering was figurative of our oblation of ourselves, and was prescribed to the people of God as a testimony to Jesus Christ (*S. Hilary*, in Matt. xvii. 24).

— *that there be no plague among them*] For neglect of the payment prescribed, and of the duties of self-examination, repentance, humiliation, thankfulness, and devotion, which that payment involved. They who defrauded God of His tribute, were visited with severe punishment under the Law, as in the case of those who withheld their tithes (Mal iii. 8, 9), and under the Gospel, as in the examples of Ananias and Sapphira; see on Acts v. 2.

^{13. shekel of the sanctuary}] Double the value of a common shekel. See Gen. xx. 16; and Exod. xxi. 32; and on the weight and value of the shekel at different times, see *Winer*, R. W. B. ii. 443; and the valuable papers by *Mr. R. Stuart Poole*, Art. "Money;" and the *Rev. H. J. Rose*, Art. "Shekel."

"The Sanctuary" was not yet erected, but it was now about to be set up, and this phrase is used here,—and it is used for the first time,—in anticipation of that event, which was now near at hand.

— *twenty gerahs*] See Lev. xxvii. 25. There is no more reason to suppose that this is an interpolation, than that the clause in xvi. 36 is one. Exactitude is necessary in laws: and what would be superfluous elsewhere is very pertinent; and since this is the first time where the shekel of the sanctuary is mentioned, its insertion is appropriate, and is an evidence of care and unity of composition.

^{14. Every one that passeth}] On the sum produced by this taxation, see below, xxxviii. 25.

THE LAVER.

^{18. a laver of brass}] It was made of the brazen mirrors which the women offered for that purpose (xxxviii. 8). They offered those things which had served to their own personal adornment, and dedicated them to the service of God, and to the making of the Laver, which contained pure water for sanctification, and was like a spiritual mirror,—a sea of glass (Rev. iv. 6), reflecting heaven itself, and in which, when they approached it, they might see themselves reflected, and might remember that He, to Whose service it was dedicated, saw their inmost thoughts, and requires sanctification of heart. Here is an exhortation to the Christian soul, that it should gladly give to God its worldly gifts and graces, its pleasures, riches, and embellishments, its jewels and its furniture, for the promotion of His glory. True beauty is to be found only in the love of God, and in the everlasting glories of heaven.

^{19. wash their hands and their feet}] The Priests ministered barefoot. The Laver was placed near the entrance of the Holy Place, but outside it, so that they might wash *before* they entered the Holy Place: a memento to us of the need of inward cleansing before we come near to God. "I will wash my hands in innocence, O God, and so will I compass thine Altar" (Ps. xvi. 6. Cp. Heb. x. 22). "Be ye clean, ye that bear the vessels of the Lord" (Isa. lii. 11).

With this Laver in the Tabernacle, compare the Molten Sea in the Temple; and on the spiritual meaning of both, see below, on 1 Kings vii. 23—25.

^{23. principal spices}] Four in number; as were the ingredients of the Incense, v. 34. The spices which composed the Chrism are emblems of the qualities of divine Grace.

— *pure myrrh*] Literally, *myrrh of freeness* (cp. Cant. v. 13), which was not forced out by excision, but exuded spontaneously from the shrub. It denotes the *freedom* of divine Grace in Christ (Rom. iii. 24; v. 15—18. 1 Cor. ii. 12. Titus iii. 5. Rev. xxi. 6; xxii. 17). On the different kinds of myrrh and its qualities, see *Plin.*, xii. 15. *Winer*, ii. 126; and below, Matt. ii. 11. John xix. 39.

— *cinnamon*] Myrrh flows freely, and has an astringent, cleansing, and preservative power. Cinnamon is very fragrant, and on account of its medicinal properties is applied to wounds, and is used for making lights, which diffuse a grateful smell

z Cant. 4. 14.
Jer. 6. 20.
a Ps. 45. 8.
b ch. 29. 40.

|| Or, *perfumer*.
c ch. 37. 29.
Num. 35. 25.
Ps. 89. 20. &
133. 2.
d ch. 40. 9.
Lev. 8. 10.
Num. 7. 1.

e ch. 29. 37.
f ch. 29. 7, &c.
Lev. 8. 12, 30.

g ver. 25, 37.

h ver. 38.

i Gen. 17. 14.
ch. 12. 15.
Lev. 7. 20, 21.
k ch. 25. 6. &
37. 29.

l ver. 25.
† Heb. *salted*,
Lev. 2. 13.

m ch. 29. 42.
Lev. 16. 2.
n ver. 32.
ch. 29. 37.
Lev. 2. 3.
o ver. 32.

^z calamus two hundred and fifty *shekels*, ²⁴ And of ^a cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^b hin: ²⁵ And thou shalt make it an oil of holy ointment, an ointment compound after the art of the || apothecary: it shall be ^c an holy anointing oil. ²⁶ ^d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, ²⁷ And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, ²⁸ And the altar of burnt offering with all his vessels, and the laver and his foot. ²⁹ And thou shalt sanctify them, that they may be most holy: ^e whatsoever toucheth them shall be holy. ³⁰ ^f And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. ³¹ And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. ³² Upon man's flesh shall it not be poured, neither shall ye make *any* other like it, after the composition of it: ^g it is holy, and it shall be holy unto you. ³³ ^h Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ⁱ shall even be cut off from his people.

³⁴ And the Lord said unto Moses, ^k Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*: ³⁵ And thou shalt make it a perfume, a confection ^l after the art of the apothecary, [†] tempered together, pure and holy: ³⁶ And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^m where I will meet with thee: ⁿ it shall be unto you most holy. ³⁷ And *as for* the perfume which thou shalt make, ^o ye shall not make to yourselves according to the composition thereof: it shall be

(*Winer*, ii. 734). In this and other respects it also is figurative of the qualities of divine Grace.

— *calamus*] Its stem is very fragrant, and its root is used for an ointment (*Plin.*, xii. 12; *Winer*, i. p. 645).

²⁴ *cassia*] Also used as an ointment, and very fragrant (Ps. xlv. 8. *Winer*, R. W. B. i. p. 651).

— *an hin*] See xxix. 40.

HOLY OINTMENT.

²⁵ *an oil of holy ointment*] For the anointing of the Tabernacle, its vessels, and the priests, that they may be holy. Here is another proof of their imperfection, and a witness to the need of the outpouring of the true Unction,—the Unction of the Spirit,—which flows down from the Head of the Holy One, Christ, the Anointed of God, upon all the members of His mystical Body, by virtue of His Incarnation, and their Incorporation in Him, in Whom “dwelleth all the fulness of the Godhead bodily” (Col. ii. 9), and of Whose “fulness we have all received, and grace for grace” (John i. 16).

³² *Upon man's flesh shall it not be poured*] It is not to be applied to common uses. But the prophecy of Joel was fulfilled on the day of Pentecost, that the Spirit (of Whose Grace the holy oil was a type) should “*be poured on all flesh*” (Joel ii. 28. Acts ii. 17). Joel declares that the Spirit shall be poured upon all flesh, that is, upon all nations of the world; but the injunction here is, that the holy oil is *not* to be poured upon the flesh of *man* (*Adam*). Grace will be vouchsafed to all; but it will not be poured on the flesh, that is, not be given to the *carnal* man, who lives according to the flesh, as a mere *Adam* (*ἀνθρώπος*: see St. Paul's words, 1 Cor. iii. 3, 4; and Rom. viii. 7, which is the best comment on this text: cp. John xiv. 17. Jude 19; and above, on Gen. vi. 1). If we desire the gifts of the Spirit, let us not walk according to the flesh, but according to the Spirit (Rom. viii. 4).

³³ *Whosoever compoundeth any like it*] No one might compound for himself any unguent like that of the holy Oil, prescribed by God for holy purposes. Here is a spiritual warning that no one should pretend to counterfeit the means of grace, or to apply them to uses not appointed by God: cp. v. 37.

³⁴ *Take unto thee sweet spices*] For the making of the *sacred incense* by divine direction.

Incense is the emblem of prayer (cp. Rev. v. 8); and the commandment for the making of it follows that concerning the holy oil. There can be no acceptable prayer without divine grace. The prevalence of the prayer of Christ is from the divine Unction upon Him, by which He was consecrated to be our Priest.

— *stacte*] Heb. *nataph*, from *nataph*, to drop, to distil (*Gesen.*, p. 547); whence it is rendered *στακτή* by *Sept.*; and so *Vulg.* Some suppose it to be a distillation from the myrrh-tree; others believe it to be the storax, a sweet-smelling, resinous gum, which distils of its own accord (*Winer*, ii. 512. 535; *Kalisch*, p. 568).

— *onycha*] The crustaceous covering of certain shell-fish, which was used as an ingredient in perfumes (*Dioscor.*, ii. 10; *Winer*, R. W. B. ii. 594).

— *galbanum*] The resin of a thorny umbelliferous shrub-like fennel, which is said to be efficacious in fumigations for driving away serpents (*Virgil*, Georg. iii. 415, “Galbaneoque agitare graves nidore chelydros”). Is it a fanciful supposition that in the incense, the emblem of prayer, this ingredient was introduced, prayer being a spiritual safeguard against the Old Serpent, and one of the appointed means for putting him to flight? (Luke xxii. 31, 32).

— *frankincense*] *Lebanah*, from *laban*, to be white, the whitest being the purest (*Plin.*, xii. 14; *Gesen.*, p. 429). It was obtained by incisions in the shrub, called *amyris* or *juni-perus thurifera* (*Plin.*, xii. 31; *Winer*, R. W. B. ii. 682).

³⁵ *thou shalt make it a perfume, a confection,—pure and holy*] A direction which shows the need of care in the framing and offering up of prayers to God.

— *tempered together*] Or, rather, *with salt*. Cp. Lev. ii. 13. Mark ix. 49, 50, “Have salt in yourselves;” and Col. iv. 6.

³⁶ *thou shalt beat some of it very small*] “A broken and contrite heart, O God, Thou wilt not despise” (Ps. li. 17. Isa. lvii. 15).

³⁷ *ye shall not make to yourselves*] A warning against familiar and irreverent use of holy things. See below, on the act of Mary in the Gospel breaking the box of spikenard, and devoting the whole contents to Christ (Mark xiv. 3). Did she remember that the ointment applied to holy uses was not to be applied to any secular purpose?

unto thee holy for the LORD. ^{38 p} Whosoever shall make like unto that, to ^{p ver. 33.} smell thereto, shall even be cut off from his people.

XXXI. ¹ And the LORD spake unto Moses, saying, ^{2 a} See, I have called ^{a ch. 35. 30. & 36. 1.} by name Bezaleel the ^b son of Uri, the son of Hur, of the tribe of Judah: ^{b 1 Chron. 2. 20.} ³ And I have ^c filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, ⁴ To devise cunning works, to work in gold, and in silver, and in brass, ⁵ And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. ⁶ And I, behold, I have given with him ^d Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^e wise hearted I have put wisdom, that they may make all that I have commanded thee; ^{e ch. 28. 3. & 35. 10, 35. & 36. 1.} ^{7 f} The tabernacle of the congregation, and ^g the ark of the testimony, and ^h the mercy seat that *is* thereupon, and all the [†] furniture of the tabernacle, ⁸ And ^{f ch. 36. 8. g ch. 37. 1. h ch. 37. 6. † Heb. *vestis*.} the table and his furniture, and ⁱ the pure candlestick with all his furniture, ^{i ch. 37. 10. k ch. 37. 17.} and the altar of incense, ⁹ And ^l the altar of burnt offering with all his furniture, and ^m the laver and his foot, ¹⁰ And ⁿ the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, ^{11 o} And the anointing oil, and ^p sweet incense for the holy place: according to all that I have commanded thee shall they do. ^{l ch. 38. 1. m ch. 38. 8. n ch. 39. 1, 41. Num. 4. 5, 6, &c.}

¹² And the LORD spake unto Moses, saying, ¹³ Speak thou also unto the children of Israel, saying, ^q Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. ^{14 r} Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for ^s whosoever doeth *any* work therein, that soul shall be cut off from among his people. ^{15 t} Six days may work be done; but in the *seventh is* the sabbath of rest, [†] holy to the LORD: whosoever doeth *any* work in the sabbath ^{q Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24. r ch. 20. 8. Deut. 5. 12. Ezek. 20. 12. s ch. 35. 2. Num. 15. 35. t ch. 20. 9. u Gen. 2. 2. ch. 16. 23. & 20. 10. † Heb. *holiness*.}

CH. XXXI. 2. Bezaleel] *Betsal-el*—a name which means in the shadow of God. All true Artists—who understand what the proper aims of Art are—are Bezaleels. They grow up under the shadow of God; they are under the protection of His wings; their works are shadowings forth of the Divine attributes, as the Tabernacle was; and the Spirit of God dwells in them. The associate of Bezaleel, in the work of the Tabernacle, was Aholiab (v. 6),—a name which means Tabernacle of the Father. God is “the Father of lights;” and every “good and perfect gift is from Him” (James i. 17); and the “Father of lights” deigned to dwell in the Tabernacle framed by him; and all genuine Artists honour God as the Father of all their gifts; and in their works they erect Tabernacles for Him. Such specially is the mission of the Christian Artist. The Christian Architect, Sculptor, and Painter,—the Bezaleels and Aholiabs of the Gospel,—will love to dwell, as it were, under the shadow of God, and will endeavour, with the help of God's Spirit, which they seek for in Art, in reading and hearing His Holy Word, and in the communion of the blessed Body and Blood of Christ in the Holy Eucharist, to produce noble and sublime works,—in which the Father of our Lord Jesus Christ may vouchsafe to dwell, as in the tabernacle.

3. I have filled him with the spirit of God] “If any man lack wisdom, let him ask of God, that giveth to all men liberally” (James i. 5. See xxviii. 3; xxxvi. 1. James i. 17).

6. Aholiab, son of Ahisamach (= brother of support) joined with Bezaleel] God joins two persons together in all weighty affairs (cp. Hag. i. 14), as in the case of Moses and Aaron (see iv. 14; vi. 26), Zerubbabel and Joshua, Ezra and Nehemiah: the Apostles were sent forth in pairs (see on Matt. iv. 18); and the disciples (Luke x. 1), Peter and John (cp. Acts iii. 1; xii. 2), Paul and Barnabas (xv. 2. 40), Paul and Silas. Here is an example and pattern for Christian Missions.

10. the cloths of service] Rather, the vestments of ministration; the holy garments, in which the priests were clothed when they ministered. So Sept., *Onkelos*, *Vulg.*, *Syriac*, *Arabic*. The following *vau*, and, is added by way of explanation.

13. My sabbaths shall ye keep] See, after the order for holy work He commands holy rest. Heavenly rest is the end of all earthly work. Do not suppose that the weekly Sabbath is to be neglected for the work of the Tabernacle, or for its daily ministry. “Verily my Sabbaths ye shall keep.” Indeed, the weekly Sabbath was the germ out of which all the services of the Tabernacle were evolved. From it was educed the cycle of the Sabbatical month, the Sabbatical year, and the Jubilee; and he who despised the Sabbath is declared in the Mosaic Law to be guilty of a capital offence against its Divine Author. Cp. xxiii. 10—12; xxxi. 14, 15; xxxv. 2. Num. xv. 33—36. Neh. x. 33; and xiii. 15—19. Isa. lvi. 2—6. Jer. xvii. 21; and Ezek. xx. 16—20. Hos. ii. 11; and see *Talmud*, Sabbath, 118; *Mischna*, Chagiga, i. 18; *Maimonides*, More Nevochim, ii. 31; iii. 32; *Kalisch*, pp. 356, 357.

—my sabbaths ye shall keep: for it is a sign—that ye may know that I am the LORD] As the seventh-day Sabbath was to be kept as a sign that God was the Lord, who overthrew the gods of Egypt, and delivered His people out of bondage into rest (cp. Ezek. xx. 12); so now is the first-day Sabbath to be kept as a sign that Christ is the Lord, Who by His Resurrection on that day has overthrown Satan, and has delivered the world from the bondage of sin into the rest of the glorious liberty of the Sons of God; and therefore it is called by the Holy Spirit “the Lord's Day” (Rev. i. 10). “This is the day that the Lord hath made; let us rejoice, and be glad in it” (Ps. cxviii. 24). Cp. *Bp. Pearson*, Art. v. p. 266; and notes above, on Gen. ii. 2, 3. Exod. xii. 2. Preliminary Note to Exod. xiv.; xx. 8—11; and see ch. xii. and ch. xiv. throughout.

14. shall be cut off] By judgment of God. If the act of profanation is public, then he is to be punished by the arm of the law (see v. 15. Num. xv. 27. 35); if private and wilful, then God Himself will punish him: cp. Gen. xvii. 14.

15. the sabbath of rest] Heb. *shabbath shabbathon*. A Sabbath of Sabbatism,—an image of that Sabbatism, which, as St. Paul declares, “remaineth to the people of God” (see

day, he shall surely be put to death. ¹⁶ Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. ¹⁷ It is * a sign between me and the children of Israel for ever: for ^v in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

¹⁸ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^z two tables of testimony, tables of stone, written with the finger of God.

XXXII. ¹ And when the people saw that Moses ^a delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^b Up, make us gods, which shall ^c go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ² And Aaron said unto them, Break off the ^d golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. ³ And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. ⁴ And he received *them* at their hand, and fashioned it with a graving tool, after he had

x ver. 13.
Ezek. 20. 12, 20.
y Gen. 1. 31. &
2. 2.

z ch. 24. 12. &
33. 15, 16. &
34. 28, 29.
Deut. 4. 13. &
5. 22. & 9. 10, 11.
2 Cor. 3. 3.
n ch. 24. 13.
Deut. 9. 9.

b Acts 7. 40.
c ch. 13. 21.

d Judg. 8. 24, 25,
26, 27.

e ch. 20. 23.
Deut. 9. 16.
Judg. 17. 3, 4.
1 Kings 12. 28.
Neh. 9. 18. Ps. 106. 19. Isa. 46. 6. Acts 7. 41. Rom. 1. 23.

on Heb. iv. 9); and thus it reaches from the Creation to Eternity.

17. *was refreshed*] By the sight of His works, which were all very good; and by foresight of His well-beloved Son, who is the True Sabbath, in Whom all find rest, and in Whom the Father is well pleased, and Who by His Rest in the Grave on the Seventh Day, consecrated the Grave to be a Rest in the Lord to all the Israel of God. See on Gen. ii. 1—3. Matt. xxviii. 1. Col. ii. 16. Heb. iv. 9.

THE TWO TABLES OF STONE.

19. *tables of stone, written*] These two Tables were the work of God (xxiv. 12; xxxii. 16). When they were broken (xxxii. 19), the other two were *hewn by Moses*, and the words on them were written by God (xxxiv. 1—4). The writing of the Decalogue on *stone* (not on parchment), and the writing of them by the *finger of God*, and the writing of them in such a manner so as to cover both sides, and that nothing should be added to them, declared the perpetuity of its obligation, and the completeness of the Ten Commandments, or Moral Law.

In the Gospel, God writes His Law by the finger of God, —the Holy Spirit of God (Matt. xii. 28, compared with Luke xi. 20), —on the fleshy tables of the heart (2 Cor. iii. 3. Cp. Ezek. xi. 19. Jer. xxxi. 33).

For evidence of the writing on stone in the earliest times, see Job xix. 24.

God gave to His people two Tables, written by His own hand; but they rendered themselves unworthy of them by idolatry, and the tables were broken.

The defection of the Israelites, and their disqualification of themselves for God's revelations by Moses, reached its climax in their rejection of Christ Himself. The Lord Himself now gives His Law to us Christians. What will be the punishment of those who disqualify themselves for it!

It is remarkable, that the first set of Tables, which were broken almost as soon as they were made, was the work of God; whereas the second set of Tables, which endured for many centuries, was the work of Moses; and that the writing on them both was the writing of the same Law by God Himself. Perhaps the first set of Tables intimated God's gracious desire and design for all men's eternal good (cp. 1 Tim. ii. 4: "God willeth that all men should be saved"); but that this gracious design may be, and often is, thwarted by man's abuse of his free will: and it may represent God's first offer to the Jews, and its rejection by them. The second set of Tables may represent the Gospel dispensation, where Man in Christ (typified by Moses the Mediator) hews out the Tables anew; and God writes anew upon them with His Divine Finger, in a second Dispensation, that of the Gospel, at Pentecost. See Aug., Qu. in Exod. 144. 166, who in part only takes this view.

The first Tables are called *Tables of Stone*, in the *singular*; the second Tables are called *stones*, in the *plural*: see below, xxxiv. 1. The first set was hewn by God; the second set, by Moses. May this *circumstantial variety*, combined, as it is,

with *essential unity*, be designed to intimate the oneness of the Moral Code, under various dispensations, and that the duties of the two Tables rest on *one* and the same basis,—that of Love to God, and to Man for God's sake?

CH. XXXII. 1. *Moses delayed*] Forty days and forty nights (xxxiv. 28. Deut. ix. 9).

This chapter and the twentieth are read in the Church on the Tuesday after the Festival of Christ's Resurrection, to remind us that in our Baptism into Christ's Death and Resurrection God gives us a Law, and to show the fearful consequences of breaking it: see the note at the end of the last chapter.

THE GOLDEN CALF.

—*Aaron*] Who had been left in charge by Moses (xxiv. 14).

This circumstantial recital of the sin of the elder brother of Moses,—Aaron, the future High Priest, with whom God was very angry, on account of this sin, to have destroyed him (Deut. ix. 20),—is a strong evidence of the *truth* of the history. No palliations or extenuations are offered for Aaron, such as are suggested by the circumstances of the case, and are urged by many Christian expositors (*Theodoret*, Qu. 66; *S. Ambrose*, Epist. chap. ii. 67). And the *reception* of this history by the whole Israelitish Nation is another proof of its veracity. This history relates their own sin,—a sin of great enormity, under peculiar circumstances, aggravating its guilt, and yet the whole Hebrew Nation agreed in *receiving*, and in publicly reading, this History as true, and divinely inspired. They never would have done this if they had not been convinced by the clearest demonstrations of its Truth and Inspiration: cp. below, on Deut. ix. 4—27; and *Introduction* to this Volume, p. xxii.

—*make us gods*] Rather, *make us a God (Elohim)*. Make us a visible representation of the *true God*. They had not advanced so far in sin as to desire Aaron to make *other* gods of silver or gold, against the express command in xx. 23. Nor would Aaron have done that: see v. 4. Cp. *Pfeiffer*, *Dubia*, p. 131; *Ainsworth*, p. 134; *Kalisch*, p. 574.

—*the man that brought us up*] They ascribe their deliverance to man, and so they fell from God (*S. Aug.*).

—*we wot not what is become of him*] We expected him to come and bring to us a visible form of worship. He has been absent nearly forty days (Deut. ix. 11, 12). God may have taken him to Himself, like Enoch. Do thou supply what we hoped to have from him.

The Mountain still burnt with fire (Deut. ix. 15); perhaps some of them may have imagined that Moses was consumed by it. The truth of this history is avouched in the New Testament by St. Stephen (Acts vii. 39, 40), who quotes the words of the *Septuagint* here; and also by St. Paul (1 Cor. x. 7), who does the same: cp. v. 6.

2. *the golden earrings*] Spoils of Egypt (xii. 35). Perhaps Aaron expected to divert them from their purpose by this requirement (*Theodoret*, *Augustine*).

4. *fashioned it with a graving tool*] By which it was

made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. ⁵ And when Aaron saw *it*, he built an altar before it; and Aaron made ^f proclamation, and said, To-morrow is a feast to the LORD. ⁶ And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ^g people sat down to eat and to drink, and rose up to play.

⁷ And the LORD said unto Moses, ^h Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, ⁱ have corrupted themselves: ^j They have turned aside quickly out of the way which ^k I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^l These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. ^m And the LORD said unto Moses, ⁿ I have seen this people, and, behold, it is a stiffnecked people: ^o Now therefore ^p let me alone, that ^q my wrath may wax hot against them, and that I may consume them: and ^r I will make of thee a great nation.

¹¹ ^q And Moses besought ^t the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹² ^r Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^s repent of this evil against thy people. ¹³ Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^t swarest by thine own self, and saidst unto them, "I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed,

^f Lev. 23. 2, 4, 21, 37.
^g 2 Kings 10. 20.
^h 2 Chron. 30. 5.
ⁱ 1 Cor. 10. 7.

^h ver. 1.
ⁱ ch. 33. 1.
^j Deut. 9. 12.
^k Dan. 9. 24.
^l 1 Gen. 6. 11, 12.
^m Deut. 4. 16. & 32. 5.
ⁿ Judg. 2. 19.
^o Hos. 9. 9.
^p k ch. 20. 3, 4, 23.
^q Deut. 9. 16.
^r 1 Kings 12. 28.
^s m ch. 33. 3. 5. & 34. 9.
^t Deut. 9. 6, 13. & 31. 27.
^u 2 Chron. 30. 8.
^v Isa. 48. 4.
^w Acts 7. 51.
^x n Deut. 9. 14, 19.
^y o ch. 22. 24.
^z p Num. 14. 12.
^{aa} q Deut. 9. 18, 26, 27, 28, 29.
^{ab} Ps. 74. 1, 2. & 106. 23.
^{ac} [†] Heb. *the face of the LORD*.
^{ad} r Num. 14. 13.
^{ae} Deut. 9. 28. & 32. 27.

^s ver. 14.

^t Gen. 22. 16.
^u Heb. 6. 13.
^v u Gen. 12. 7. & 13. 15. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12.

finished off after it had been molten. It seems probable that the internal form of the calf was of wood, and that the gold molten plate was laid over it, and polished: cp. Isa. xxx. 22; xl. 19; and *Keil*.

Some have supposed that the original words here signify "*he bound it in a purse*" (*Bochart, Shroeder*); but this version cannot be accepted: cp. *Keil*, p. 537.

— *a molten calf*] They returned back with their hearts into Egypt, says St. Stephen (Acts vii. 39, 40). A sentence which explains the particular form which Aaron adopted, a calf—a resemblance of the gods of Egypt (*S. Aug.*, c. Faust. xxii. 93); an imitation of the Egyptian *Apis*, the living symbol of Osiris (*Plutarch*, Isid. 33) at Memphis; and of *Mnevis*, at On, or Heliopolis (*Diod. Sic.*, i. 21; *Strabo*, xvii. 803; *Hengstenberg*, Authent. i. 156. 161; *Winer*, R. W. B. i. 644; and *Pfeiffer*, Dubia, p. 181).

"They made a calf in Horeb," says the Psalmist, with great emphasis (Ps. cvi. 19, 20); that is, at the very mountain—then burning with fire—from which God had promulgated His law against worshipping any graven image.

— *These be thy gods*] Or, *This is thy god*. Aaron designed it to be an image of the true God (see vv. 1. 5); and he inaugurates it with the words, "To-morrow is a feast to the Lord."

This is important. Aaron's sin is strongly condemned by God in Scripture (see Deut. ix. 20). But it did not consist in setting up any rival to the true God, but in making an image of the True God. And they who imitate him are guilty before God.

Aaron's example was imitated by Jeroboam, in the calves at Bethel and at Dan (see on 1 Kings xii. 28), which were intended to be symbols of Jehovah, and which were denounced by God as idolatry (1 Kings xiv. 9).

Surely, those persons are even more guilty, who not only make images of the true God, and bow down for adoration, but who set up images as rivals to God, or as objects of that worship which is due to God alone! Let some Christian Churches ponder this warning.

5. *Aaron—built an altar before it*] The author of idolatry is the Devil (see on Matt. iv. 9. 1 Cor. x. 20). When God is about to give any great blessing to His People, the Devil is

specially active in his endeavours to make them sin against God (*Bp. Andrewes*, v. p. 505). And he endeavours to use holy instruments for that purpose. Here he beguiled Aaron, the priest of God, to make an altar to an idol. He has lured Christian Churches to idolatry. Here are proofs of his power, and of the need of watchfulness against him.

— *a feast of the LORD*] Aaron professed zeal for the Lord when he was breaking the second commandment (see 1 Cor. x. 7). The same thing is done now by some Christians, who are guilty of idolatry.

6. *to eat and to drink*] Of the sacrifices.

— *to play*] Heb. *tsachak*, to laugh (Gen. xxi. 6), with singing and dancing (see vv. 17—19), as at the festivals of the Egyptian *Apis* (*Herod.*, ii. 60; iii. 37), and other heathen sacred rites. Judg. xxi. 21. 1 Sam. xviii. 6, 7. 2 Sam. vi. 5. 1 Kings xviii. 26; and see note on 1 Cor. x. 7, where St. Paul comments on this act. It is (says *Tertullian* de Jejun. 6) a modest word for immodest acts. *Justin Martyr* (Dialog. c. Tryphon. § 20) refers to this and similar acts of the Israelites as showing their need of a rigorous Code of Ceremonial Laws, to restrain their restless tempers and dissolute excesses.

7. *thy people, which thou broughtest*] *Thy people*; they ceased to be *My* people when they became idolaters (xxxiii. 1). Compare 2 Chron. xxxvi. 17, and our Lord's language to the Jews: "*Your house is left unto you desolate*" (Matt. xxiii. 38). It ceased to be *God's* house when they rejected His Son.

8. *said, These be thy gods*] Such was the language of their hearts, which God read,—if not of their lips (*S. Aug.*).

10. *let me alone*] A passage at which the Marcionites took great offence: see *Tertullian*, c. Marcion. ii. 26, who well observes that this Scripture is designed to bring out in the clearest manner the power and prevalence of the prayers of holy men with God; and how much more of the prayers of Christ! and who exclaims, "*Miserandi vos, qui Christum non agnoscitis in personâ Moysi figuratum, Patris deprecatores, et oblatorem animæ suæ pro populi salute!*" The heinousness of the sin of the Israelites is made more manifest by the divine declaration in this passage (*Theodoret*).

11. *Moses besought the LORD*] He recounts the words of his prayer in Deut. ix. 18. 20—29: see also below v. 32.

w Deut. 32, 26.
2 Sam. 24. 16.
1 Chron. 21. 15.
Ps. 106. 45.
Jer. 18. 8. &
26. 13, 19.
Joel 2. 13.
Jonah 3. 10. &
4. 2.
x Deut. 9. 15.
y ch. 31. 18.

and they shall inherit it for ever. ¹⁴ And the LORD ^w repented of the evil which he thought to do unto his people.

¹⁵ And ^x Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. ¹⁶ And the ^y tables were the work of God, and the writing was the writing of God, graven upon the tables. ¹⁷ And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* ¹⁸ And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for † being overcome: but the noise of them that sing do I hear.* ¹⁹ And it came to pass, as soon as he came nigh unto the camp, that ^z he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ²⁰ ^a And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

† Heb. weakness.

z Deut. 9. 16, 17.

a Deut. 9. 21.

b Gen. 20. 9. &
26. 10.

²¹ And Moses said unto Aaron, ^b What did this people unto thee, that thou

¹⁴ the LORD repented] See Gen. vi. 6. "Pœnitentia Dei dicitur rerum in Ejus potestate constitutarum hominibus inopinata mutatio" (Augustine).

¹⁵ on the one side and on the other were they written] Cp. Ezek. ii. 10. Rev. v. 1. Josephus (Ant. iii. 6. 8) says that the ten commandments were written five on each table, and two and a half upon each side of them: see above, Preliminary Note to ch. xx.

¹⁷ Joshua] See on xxiv. 13.

¹⁸ It is not the voice] Literally, it is not the voice of crying (anoth, the infinite mood, from the verb anah, to cry) victory (geburah, mastery), and it is not the voice of crying (anoth) defeat; the voice of singing (annoth, infinitive piel from anah) I hear. There is a paronomasia between anoth and annoth (Kalisch, p. 577; and Gesenius, p. 642). The Sept. has ἐξαρχομένων in each clause, and this rendering is a good one. The proper sense of the Hebrew anah seems to be, to strike up a song, or strain, in answer; thence to begin.

¹⁹ he cast the tables out of his hands] Moses brake the tables (which had been written by the finger of God), because the people had rendered themselves unworthy to read them (S. Augustine, c. Faust. xxii. 93. Cp. S. Barnabas, Epist. § 4. 14). "Idolatry breaks all the commandments."

The Two Tables were like the Marriage Contract between God and His Church, and these were broken by her idolatry,—which is spiritual adultery (Theodoret, Qu. 68). The Jews preserve a memorial of the breaking of the Tables by an annual fast on the 17th Tamuz (July) (S. Jerome, on Zech. viii.). On this day the Rabbis say that the daily sacrifice ceased in the first Temple, and the Romans made a breach in the walls of Jerusalem (Buxtorf, Syn. Jud. c. 20).

Men lose God's law by violating it. By sinning against God, Nations provoke Him to take the Scriptures from them.

²⁰ And he took the calf] The difference between the character of Moses and Aaron is brought out in a striking manner in this verse compared with vv. 4, 5; and the divine wisdom was seen in the choice made between the two brothers for the leadership of the people. Aaron was an eloquent speaker, but, at this time, was wavering in action and deficient in moral courage. Perhaps his eloquence tempted him to court popularity, and to rely on his own dexterity in managing the people by compromise. Moses was slow in speech, but unflinching and vigorous in maintaining the truth. Aaron overreached himself by his own manoeuvres. He tried to sway the people by an artifice, instead of relying on God, and boldly resisting them with authority; and he was swayed by the popular voice, and sinned against God. Moses was "faithful in all God's house," had a single eye to His glory, and resisted his brother to the face, as St. Paul did St. Peter (Gal. ii. 11). He vindicated God's honour, and ruled and corrected the People, and reconciled them to God; and was thus a type of Christ. A solemn lesson for priests and statesmen.

—he took the calf—and burnt it in the fire, and ground it to powder] "Ut omnia impietatis aboleret vestigia," and that they might not be tempted to a relapse; and that their

infatuation in worshipping what was thus treated might be more clearly exposed (S. Ambrose, Ep. ii. 67; S. Jerome, ad Fabiol. p. 576).

S. Augustine (c. Faust. xxii. 93) regards this act of Moses, burning the golden calf in fire, and grinding it to powder, and strawing it in water, and giving it to the people to drink,—as a figure of the work of the true servants of God, destroying idolatry, by the preaching of God's Word, which is compared to fire in Scripture (Jer. v. 14. Luke xii. 49), and reducing it to powder, and dissolving it by the waters of Christian Baptism. "Ille vitulus aureus, per ignem zeli, et aciem Verbi, et aquam baptismi, ab eis (qui eum fabricaverant) absorptus est" (S. Augustine, c. Faust. xxii. 93).

—the water] Of the brook that came down out of the mount (Deut. ix. 21); a proof that the Israelites were supplied with water at Sinai (cp. xix. 10), even in the middle of summer, when this event occurred; viz., forty days after the delivery of the Law, which coincided with the season of Pentecost.

—and made the children of Israel drink of it] He thus showed them the misery of sin; that it returns back upon the sinner, and incorporates itself with him; that "it enters into his bowels like water" (Ps. cix. 17); as the water of jealousy did into the adulteress (Num. v. 21, 22); and that men must have a deep and sorrowful sense of their sins, and take them into their own inmost parts by sincere repentance, and not lay them on others.

It is recorded in Deut. ix. 21 that the water in which this powder was dissolved was the water of the brook that descended out of the Mount Horeb. This water was a type of Christ (1 Cor. x. 4). It is only in the living waters which flow from Christ, that our sins can be dissolved. By mingling the remembrance of them with those living waters, together with confession of sin and penitential sorrow, and by abolishing, as far as we can, the effects of our iniquities, we obtain pardon for our sins. In this, as in many other matters, we may apply the wise counsel of S. Irenæus, "Non oportet judicare, sed typum querere." Let us not venture to censure Moses, but see his Antitype in Christ. The typical character of the act has been unfolded by S. Augustine in his reply to the Manichean's objections against it. See his treatise, Contra Faustum Manicheum, xxii. 93.

²¹ And Moses said unto Aaron] Since Aaron was the maker of the idol, why was not he punished either by the sword or the plague (v. 35)? Why was Aaron soon afterwards advanced to the priesthood?

This can only be ascribed to God's foreknowledge and mercy. God knows whom to punish and whom to spare; and He tempers judgment with mercy. From God's dealings with Aaron, we may infer His knowledge that Aaron would repent, and would continue faithful to the end. God had compassion on him, and spared him for the sake of his brother Moses, and on account of his prayers (see Deut. ix. 20); as He had spared Lot for Abraham's sake (Gen. xix. 29). So Christ had pity on St. Peter, and prayed for him, in order that when he was converted he might strengthen his brethren (Luke xxii.

hast brought so great a sin upon them? ²² And Aaron said, Let not the anger of my lord wax hot: ^c thou knowest the people, that they *are set* on mischief. ²³ For they said unto me, ^d Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²⁴ And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^e came out this calf.

²⁵ And when Moses saw that the people *were* ^f naked; (for Aaron ^g had made them naked unto *their* shame among [†] their enemies:) ²⁶ Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. ²⁷ And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and ^h slay every man his brother, and every man his companion, and every

e ver. 4.

f ch. 33. 4, 5.
g 2 Chron. 28. 19.
† Heb. *those that*
rose up against
*them.*h Num. 25. 5.
Deut. 33. 9.

32). Perhaps it may hence be inferred that they, who *were* punished, would *not* have repented (cp. *S. Augustine*, Qu. 148).

^{25.} *Aaron*] Who ought to have preserved their reverence for God; he himself was an instrument of their shame; and exposed them to insult from men and to the wrath of God.

It is observable that all the responsibility of the miserable condition to which the *people* were reduced, is laid upon *Aaron*; because he, who ought to have guided them aright, yielded to their solicitations (*S. Augustine*).

So it is in the Apocalypse. The errors and sins of Churches are imputed to the chief Ministers of the Churches (see on Rev. ii. 1). A solemn warning to Bishops and Pastors.

— *made them naked*] The Hebrew word here is from *para*, to let loose, to make naked, ungirdled (*Gesen.*, 690); probably with their garments loose, in a dissolute and licentious manner (cp. vv. 6. 18). The *Septuagint* has διεσκεδάσμενον.

— *unto their shame among their enemies*] Cp. v. 12; and Deut. xxviii. 37. Their enemies would scoff at them when they heard that they were chastised by their own brethren at the command of Moses; a proof of their sinfulness, as bringing a reproach from the heathen on themselves, God's people, and on God Himself.

^{26.} *Moses stood in the gate of the camp, and said, Who is on the LORD's side?*] A bold appeal from the faithful Leader of Israel, when even his own brother had fallen away from his duty to God, and had basely given way to these people in their rebellion and idolatry. It required much courage to make the appeal, and to reply to it. Moses and the Levites were faithful, although Aaron had been faithless.

— *all the sons of Levi*] The tribe which, in the person of Aaron, had been guilty of the sin against God, and against Moses their own kinsman, must repair the evil.

^{27.} *Thus saith the LORD God of Israel*] Observe, the command is from God Himself; not from Moses.

— *Put every man his sword by his side*] The moral of this is,—that nothing in the world is to be placed in the opposite scale against the love of God. No love of parents, brothers, or sisters is to be set against love of God. This had been shown in the case of Abraham offering up Isaac; and see below, v. 29; and *S. Ambrose*, Epist. ii. 68, who says,—“Nihil durum videtur pro vindictâ injuriæ celestis.”

— *slay every man his brother*] That had been guilty of rebellion against God, by saying, “Make us a god” (v. 1. Cp. Num. xxv. 5).

The reason of this act is declared by Moses himself. Moses said, “Consecrate yourselves to-day to the Lord” (v. 29); literally, *fill your hands* for God's service (xxix. 9). The work was to be done in the name of God, for His service (cp. *Bp. Andrewes*, i. p. 323).

The infliction of punishment on the wicked by the lawful authority, for a breach of divine law, to which a capital penalty is annexed, is represented here and elsewhere in Scripture as an act due to God. Compare the act of Phinehas (Num. xxiv. 11—13); and of Samuel (1 Sam. xv. 33).

God Himself intervened to punish this act of idolatry with a pestilence (see v. 35), and whether they fell by the sword of the destroying Angel, or of the Levites, it was equally the act of Him Who is the Arbitrator of Life and Death, and is the only “Lawgiver that is able to save and to destroy” (James iv. 12).

Moses, the divinely appointed leader of Israel, commanded

this act to be done, in his *fervent zeal for the glory of God* (*Bp. Andrewes*, v. 551); not from any feelings of revenge, but in that ardent love for God which consumed him, and would have made him (in the strong language of Christ Himself) hate even his father and mother (Luke xiv. 26), if they interfered with his love to God. See *Aug. c. Faust.* xxii. 79.

It is a remarkable circumstance, that in this same chapter, together with the record of this act, are *prayers* (v. 11), by which Moses showed his *intense love* for the *people*,—“Forgive their sin—if not, blot me out of Thy book” (v. 32). He thus performed a double duty; that of a judicial Vicegerent of God, and of a Mediator with Him for the People; and was, in both respects, a remarkable type of CHRIST. Let no one so presume on the mercy of the Saviour, as to forget the righteousness of the Judge.

Heathens have admired Brutus for punishing his sons for treason against their country; but Brutus had not the clear direction that Moses had; nor was their act like that of those who made the calf at Horeb, and were guilty of breaking the commandment given by God Himself from the mountain which still burned with fire.

The severity of the punishment shows the enormous heinousness of the sin. It may well make us tremble, before we allow ourselves to be betrayed into any approach to idolatry.

The *first* transgressors of any divine law have ever been most severely punished. We see examples of this in the punishment of our first parents; in the punishment of the man who gathered sticks on the sabbath; in that of Nadab and Abihu; and of Ananias and Sapphira; and in the case before us, the first act of idolatry,—and that a most heinous one,—committed by Israel.

These punishments were designed to be warnings that others might be deterred thereby from the like sins; and therefore their severity has an aspect of mercy in it.

In the present case, the greater part of the people had been guilty of idolatry. “If in an army (says *Calvin*) a mutiny breaks out, the General of the army decimates the guilty; how much more mildly did God deal with Israel, where, out of 600,000 men, 3000 were slain.”

No one but God could tell how terrible *might have* been the consequences if this impious outrage against God had not been punished as it was; and no one but God can tell how many thousands of Israelites, and how many thousands and tens of thousands of readers and hearers of this history have been *deterred from idolatry*, and will be saved from *eternal perdition* by this awful record of the terrible punishment inflicted upon idolatry by Moses, the servant of God, in the name of God. We cannot know this; and we are therefore *incompetent* to pronounce judgment here. The fact also that God showed his approval of the act of Moses and the Levites, by pronouncing a blessing upon them, and taking them into His service for their zeal for His honour, and for preferring His glory to all earthly considerations (Deut. xxiii. 8, 9: cp. Num. iii. 9. 41. 45. Matt. x. 37), is sufficient to check all rash judgments on our parts, and to constrain us to adore the awful majesty of God with reverence and godly fear.

It is well said by an ancient Father, commenting on this history: “Ecce qui (Moses) vitam omnium cum suâ morte petivit, paucorum vitam gladio extinxit; intus ignibus amoris, foris accensus est zelo severitatis; utrobique legatus fortis,

man his neighbour. ²⁸ And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ²⁹ || For Moses had said, † Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

³⁰ And it came to pass on the morrow, that Moses said unto the people, ^k Ye have sinned a great sin: and now I will go up unto the LORD; ^l peradventure I shall ^m make an atonement for your sin. ³¹ And Moses ⁿ returned unto the LORD, and said, Oh, this people have sinned a great sin, and have ^o made them gods of gold. ³² Yet now, if thou wilt forgive their sin—; and if not, ^p blot me, I pray thee, ^q out of thy book which thou hast written. ³³ And the LORD said unto Moses, ^r Whosoever hath sinned against me, him will I blot out of my book. ³⁴ Therefore now go, lead the people unto *the place* of which I have spoken unto thee: ^s behold, mine Angel shall go before thee: nevertheless ^t in the day when I visit I will visit their sin upon them. ³⁵ And the LORD plagued the people, because ^u they made the calf, which Aaron made.

XXXIII. ¹ And the LORD said unto Moses, Depart, and go up hence, thou ^a and the people which thou hast brought up out of the land of Egypt, unto the

Num. 25. 11, 12, 13.
Deut. 13. 6—11.
2 & 33. 9, 10.
1 Sam. 15. 18, 22.
Prov. 21. 3.
Zech. 13. 3.
Matt. 10. 37.
|| Or, *And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.*
† Heb. *Fill your hands.*
k 1 Sam. 12. 20, 23.
Luke 15. 18.
l 2 Sam. 16. 12.
Amos 5. 15.
m Num. 25. 13.
n Deut. 9. 18.
o ch. 20. 23.
p Ps. 69. 28.
Rom. 9. 3.
q Ps. 56. 8. & 139. 16.
Dan. 12. 1.
Phil. 4. 3.
Rev. 3. 5. & 13. 5. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
u 2 Sam. 12. 9. Acts 7. 41.

r Lev. 23. 30. Ezek. 18. 4.
a ch. 32. 7.

s ch. 33. 2, 14, &c. Num. 20. 16.

t Deut. 32. 35. Amos 3. 14. Rom. 2. 5. 6.

causam populi apud Deum precibus, causam Dei apud populum gladiis allegavit; intus amans divinæ iræ supplicando obstitit, foris sæviens culpam feriendo consumpsit. Succurrit citius omnibus in offensâ paucorum; sed idcirco Deus eum citius audivit agentem pro populo, quia vidit quod super populum acturus esset pro Deo. In regimine ergo populi utrumque Moses miscuit, ut nec disciplina deesset misericordie, nec misericordia disciplinæ" (S. Gregory, Moral. 26; and Pastor. iii. c. 23).

Here is a proof of *Christ's Godhead*. If such was God's wrath against idolatry, how could He have owned Christ (who claimed to be God) as His dear Son unless he was God?

28. *the children of Levi did*] How was it that the people allowed them to do this?

The act of the Levites was an act of faith and obedience, and is described as such by Moses (Deut. xxxiii. 9); and when men have God on their side, and are animated by zeal for Him, He puts their adversary to confusion before their face: "one of them can chase a thousand" (Deut. xxii. 30).

For an inference from the danger thus incurred by the Levites, see below, Num. iii. 39.

29. *Consecrate yourselves to day to the LORD*] Literally, *fill your hands to day for the Lord*: cp. xxix. 7. Lev. viii. 2; and see 1 Chron. xxix. 5. 2 Chron. xiii. 9; xxix. 31.

— *upon his son*] Or, *against his son, and against his brother*. "He that loveth father or mother more than Me, is not worthy of Me" (says Christ, Matt. x. 37). "And if any one come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke xiv. 26); so that if men censure Moses here, speaking for God, and for His glory and service, they may venture even to blame Christ Himself.

If this act of the Levites had been an act of private revenge, it would have incurred the same malediction from God, as did that of their forefather *Levi*, for his vindictive cruelty against the *Shechemites*. "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix. 7). But, on the contrary, by this act the Levites obtained a blessing from God (Deut. xxxiii. 9).

32. *if thou wilt forgive*] On the ellipsis here, compare Gen. iv. 8. 1 Sam. xii. 14.

— *Blot me, I pray thee, out of thy book*] Blot me out of the Book of Thine Elect (see Phil. iv. 3. Rev. iii. 5; xiii. 8). Not as if this were possible, but Moses thus shows his zeal for God's glory, which would be impaired, if it could be said that after He had saved the People, He destroyed them almost as soon as they were saved: see the comment which Moses himself supplies on this speech, in Deut. ix. 26—29.

St. Paul imitates the disinterestedness and self-devotion of Moses, and his ardent love for Israel, in Rom. ix. 3.

In both cases, that of Moses and of St. Paul, there is an

image of the self-sacrifice of Him Who, in His infinite zeal for His Father's glory, and in His unspeakable love for mankind, vouchsafed to become a *curse for us* (Gal. iii. 13), and Who satisfied God's offended justice, and appeased His wrath against sin, by offering Himself for us, and Who made thereby a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

One of the Hebrew Expositors, *Rabbi Menachem*, makes a remarkable avowal here, viz. that Moses desired to bear their punishment and die for them, according to what is written in Isaiah (liii. 5), "He was wounded for our transgressions," which was fulfilled by Christ (Acts viii. 30—35. 1 Pet. ii. 24).

See the note below, on Rom. ix. 3. Compare also *S. Jerome*, Epist. ad Algas. p. 203; *S. Hilar.*, in Ps. 68; *S. Augustine*, Qu. 147; *S. Greg. Mag.*, Moral. x. 6; and *Pfeiffer*, Dubia, p. 147.

The answer of God here appears to refer to *that* sacrifice, "Whosoever hath *sinned* against Me, him will I blot out of My book." Thou art a servant, not a Son. Thy life cannot atone for sin. It cannot propitiate Me. Moses and the Law cannot do this. A Moses and a Samuel cannot deliver a guilty nation (Jer. xv. 1). Noah, Daniel, and Job, cannot deliver them (Ezek. xiv. 14. 20). "Was Paul crucified for you?" (1 Cor. i. 13). Could he save you? No; but Christ can. "The soul that sinneth, it shall die" (Ezek. xviii. 4). Christ took the nature of all, and died for all. But He had not sinned, and therefore was not blotted out of God's book. Nay, rather by His perfect sinless obedience and suffering He purchased redemption for all; and the names of His faithful people, the *Church of the firstborn*, the sons of God by adoption in Him, are *written in heaven* (Heb. xii. 23. Luke x. 20), and are in the Book of Life (Phil. iv. 3); and the Book of Life itself is called the "*Lamb's Book of Life*" (Rev. xxi. 27); the Book of Life of "the Lamb slain from the foundation of the world" (Rev. xiii. 8).

34. *mine Angel shall go before thee*] Some have doubted whether this is the same Angel as was promised in xxxii. 20 (*Dr. W. H. Mill*, on Luke i. p. 92; *Dr. W. Lee*, on Inspiration, p. 125): see on xxxiii. 2.

— *I will visit*] Unless they repent. Let them therefore not abuse my mercy, and presume upon my grace and goodness. If they do, then this pardon will be cancelled, and the guilt of this sin will return and rise up against them: cp. Matt. xviii. 34: and *S. Jerome*, in Ezek. xx.; *S. Athanas.*, Epist. 6, ad Serapion. p. 707.

35. *the LORD plagued the people, because they made the calf, which Aaron made*] Why then did He not plague Aaron? See above, v. 21.

CH. XXXIII. 1. *the people which thou hast brought up*] God no longer calls them His own people: see xxxii. 7.

land which I swore unto Abraham, to Isaac, and to Jacob, saying, ^b Unto thy seed will I give it: ^{2c} And I will send an angel before thee; ^d and I will drive out the Canaanite, the Amorite; and the Hittite, and the Perizzite, the Hivite, and the Jebusite: ^{3e} Unto a land flowing with milk and honey: ^f for I will not go up in the midst of thee; for thou art a ^g stiffnecked people: lest ^h I consume thee in the way.

⁴ And when the people heard these evil tidings, ⁱ they mourned: ^k and no man did put on him his ornaments. ⁵ For the LORD had said unto Moses, Say unto the children of Israel, ^l Ye are a stiffnecked people: I will come up ^m into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may ⁿ know what to do unto thee. ⁶ And the children of Israel stripped themselves of their ornaments by the mount Horeb.

⁷ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, ^o and called it the Tabernacle of the congregation. And it came to pass, ^p that every one which ^q sought the LORD went out unto the tabernacle of the congregation, which was without the camp. ⁸ And it came to pass, when Moses went out unto the tabernacle, ^r that all the people rose up, and stood every man ^s at his tent door, and looked after Moses, until he was gone into the tabernacle.

⁹ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood ^t at the door of the tabernacle, and the LORD ^u talked with Moses. ¹⁰ And all the people saw the cloudy pillar stand ^v at the tabernacle door: and all the people rose up and ^w worshipped, every man ^x in his tent door. ¹¹ And ^y the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but ^z his

b Gen. 12. 7.
ch. 32. 13.
c ch. 32. 34. &
34. 11.
d Deut. 7. 22.
Josh. 24. 11.
e ch. 3. 8.
f ver. 15. 17.
g ch. 32. 9. &
31. 9.
h Deut. 9. 6, 13.
i ch. 23. 21. &
32. 10.
j Num. 16. 21, 45.
k Num. 14. 1, 39.
l Lev. 10. 6.
m Sam. 19. 24.
n 1 Kings 21. 27.
o 2 Kings 19. 1.
p Ezra 9. 3.
q Esth. 4. 1, 4.
r Job 1. 20. & 2. 12.
s Isa. 32. 11.
t Ezek. 24. 17, 23.
u & 26. 16.
v 1 ver. 3.
w See Num. 16. 45, 46.
x Deut. 8. 2.
y Ps. 139. 23.
z o ch. 29. 42, 43.
p Deut. 4. 29.
q 2 Sam. 21. 1.
r ch. 25. 22. &
31. 18.
s Ps. 99. 7.
t ch. 4. 31.
u Gen. 32. 30.
v Num. 12. 8.
w Deut. 34. 10.
x ch. 24. 13.

2. *I will send an angel before thee*] An angel before thee, instead of the cloud in the midst of thee (v. 3). As the Hebrew expositors say in the *Targum*, on Cant. ii. 17, "When the people of Israel made the golden calf, and worshipped it, the glorious cloud of God's presence, which had overshadowed them, was removed away from them."

The Angel, here mentioned, is supposed by some of the Fathers to be a created Angel (cp. above, note on xxxii. 34), and by others to be the Son of God. See *Euseb.*, Dem. Ev. v. 15. Cp. above, iii. 2; xxxiii. 20—23. Whatever the meaning of the words may be, it is clear that in compliance with the earnest prayer of Moses, God promised that "His Presence" should go with them: see vv. 14—16.

3. *I will not go up in the midst of thee*] But now God is in the midst of us; for Christ is Emmanuel, μεθ' ἡμῶν Θεός (more emphatic than σὺν ἡμῖν Θεός: see Matt. i. 23); and He says, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20).

4. *when the people heard these evil tidings*] Which were accompanied with a demonstration of God's wrath in the plague (xxxii. 35), and probably by the removal of the cloud: see v. 9.

5. *For the LORD had said*] Rather, *And the Lord said*; so *Sept.*, *Vulg.*, *Onkelos*, *Syriac*. God's words were a consequence of the people's acts.

— *Say unto the children of Israel*] God sees their repentance, and changes His language (see v. 1). He now calls them *children of Israel*,—a gracious encouragement to repentance: see 1 Kings xxi. 29. Matt. xxi. 29.

— *I will come up into the midst of thee*] That is, *if* I come into the midst of thee, as thou now art, I shall consume thee. So *Onkelos*; *Sept.*; *Ainsworth*, p. 138; and *Kalisch*, p. 581. Cp. Ps. ii. 12.

— *put off*] Lay aside, in token of sorrow.

— *thy ornaments*] Perhaps worn in honour of the festal celebration, which Aaron had proclaimed (see xxxii. 5), and so a memorial of idolatry.

— *that I may know what to do unto thee*] Rather, *and I shall know how to deal with thee*, by the temper which thou showest; that I may spare thee if thou art humbled and penitent, and if thou continuest to be so.

6. *by the mount Horeb*] Rather, *from the Mount Horeb*.

So *Sept.*, *Vulg.*, *Onkelos*, *Arabic*, *Syriac*, which either means returning to the camp from Mount Horeb (*Kalisch*, p. 581), or they removed them (their ornaments) far from Horeb, the holy mount of God, and after that time did not assume them. Cp. ἀπὸ, in Heb. xiii. 24, and note there; and *Winer*, Gramm. § 47, p. 331. They left them off, from the time they were there.

7. *the tabernacle*] Not the Holy Tabernacle, which was not yet built (see below, xxxvi.), but either the tent of Moses himself (as the *Septuagint* renders it, and the *Syriac*, and so *Philo*, and *S. Cyril*), or some other tent which had been used for sacred purposes: see xviii. 7.

— *the Tabernacle of the congregation*] Rather, *the tabernacle of meeting*. See the prelim. note to ch. xxv.

9. *as Moses entered into the tabernacle, the cloudy pillar descended*] Thus God gave, in the presence of all Israel, a visible approval and sanction to the acts of Moses, recorded in the foregoing chapter, xxxii. 19, 20, 26—29. God had been alienated from Israel by their idolatry; therefore the tabernacle was moved *afar from the camp*; but He acknowledged the faithfulness of Moses, who was the Mediator between God and them—a signal type of the One Mediator and Intercessor (1 Tim. ii. 5. Heb. vii. 25).

11. *the LORD spake unto Moses face to face, as a man speaketh unto his friend*] A remarkable assertion of the intimacy to which Moses was admitted with God. See also the declaration in Num. xii. 8; and Deut. xxxiv. 10.

These passages are very important in relation to the question concerning the *composition of the Pentateuch*;

The Pentateuch was received by the Hebrew Church as the work of Moses. Christ and His Apostles received it as such. The Christian Church receives it as such.

These declarations, which affirm God's intimate intercourse with Moses, and the divine communication to him, afford a much more rational and credible account of the composition of the Pentateuch than any unauthorized speculations as to the existence of fragmentary documents from which the Pentateuch is supposed by some to have been compiled. How could any *uninspired* writer have given an account of what took place *before the Creation*, and in it? How could he have told us the number of fathoms of the water of the Deluge? How could he have given us such narratives as we read there, of the Sacrifice

servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

x ch. 32. 34.

y ver. 17.
Gen. 18. 19.
Ps. 1. 6.
Jer. 1. 5.
John 10. 14, 15.
2 Tim. 2. 19.
z ch. 34. 9.
a Ps. 25. 4. &
27. 11. & 86. 11.
& 119. 33.
b Deut. 9. 26, 29.
Joel 2. 17.
c ch. 13. 21. &
40. 34—35.
Isa. 63. 9.
d Deut. 3. 20.
Josh. 21. 44. &
22. 4. & 23. 1.
Ps. 95. 11.
e ver. 3.
ch. 34. 9.
f Num. 14. 14.
g ch. 34. 10.
Deut. 4. 7, 34.
2 Sam. 7. 23.
1 Kings 8. 53.
Ps. 147. 20.
h Gen. 19. 21.
James 5. 16.
i ver. 12.
k ver. 20.
1 Tim. 6. 16.
l ch. 34. 5, 6, 7.
Jer. 31. 14.
m Rom. 9. 15,
16, 18.
n Rom. 4. 4, 16.
o Gen. 32. 30.
Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5. Rev. 1. 16, 17. See ch. 24. 10.

¹² And Moses said unto the LORD, See, ^a thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^v I know thee by name, and thou hast also found grace in my sight. ¹³ Now therefore, I pray thee, ^z if I have found grace in thy sight, ^a shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is ^b thy people. ¹⁴ And he said, ^c My presence shall go with thee, and I will give thee ^d rest. ¹⁵ And he said unto him, ^e If thy presence go not with me, carry us not up hence. ¹⁶ For wherein shall it be known here that I and thy people have found grace in thy sight? ^f is it not in that thou goest with us? so ^g shall we be separated, I and thy people, from all the people that are upon the face of the earth.

¹⁷ And the LORD said unto Moses, ^h I will do this thing also that thou hast spoken: for ⁱ thou hast found grace in my sight, and I know thee by name.

¹⁸ And he said, I beseech thee, shew me ^k thy glory. ¹⁹ And he said, ^l I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; ^m and will be ⁿ gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. ²⁰ And he said, Thou canst not see my face: for ^o there shall no man see me, and live. ²¹ And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: ²² And it

of Isaac, of the Passover, of the Passage of the Red Sea,—narratives which are evidently *pre-adjusted* to Christian Mysteries? How could he have given us such minute details of divine legislation as we find in the latter half of Exodus, and in the whole of Leviticus? On this subject, see the Discourses of the learned *John Smith*, of Cambridge, ch. xi. pp. 281—287; and the *Introduction* to the present Volume.

The single fact that *the Lord spake unto Moses face to face, as a man speaketh to his friend*, and that Moses wrote the Pentateuch by divine revelation, supplies the true solution of all these and similar phenomena.

The Fathers suppose that the Revealer was Christ. Thus *S. Irenæus* says (iv. 37), "Inasmuch as 'no man hath seen God at any time, but the only-begotten Son, who is in the bosom of the Father, He hath declared Him' (John i. 18); therefore, Moses had a Vision of Christ, the Divine Word;" and so *Tertullian* (c. Prax. c. 14), "Enarrat Deum ab initio Filius."

Moses, the Mediator of the Ancient Covenant, had a nearer intimacy with God than any of the children of men. But He, of whom Moses was a figure, and who is the "Mediator of the New Testament," was in the bosom of the Father from the beginning (John i. 18), and revealed Him to Moses. The ETERNAL WORD speaks by Moses in the written Word.

— *Joshua, the son of Nun, a young man, departed not out of the tabernacle*] Joshua was admitted into the tent of Moses, where God talked with Moses. The *Septuagint* here inserts the word *ὑποπαιστής*, minister. Joshua, the minister of Moses, when "a young man," in the tent with Moses, is a figure of Jesus Christ, our Joshua, "who was born under the law" (Gal. iv. 4), and "fulfilled all righteousness" (Matt. iii. 15), and departed not from the tent of Moses, but glorified it with His presence: see below, on Josh. i. 1.

¹² *thou hast not let me know whom thou wilt send with me*] Thou hast not revealed to me, who the Angel is, promised in xxii. 34.

— *I know thee by name*] In a special manner. I have chosen thee as mine own: see Isa. xlii. 1; xlix. 1. "The Good Shepherd calls all His sheep by name" (John x. 3).

¹³ *Thy way*] Ps. ciii. 7, "I am the Way," says Christ.

¹⁴ *My presence*] Called by Isaiah (lxiii. 9) "the Angel of God's Presence," and by Malachi (iii. 1) "the Angel of the Covenant," and "the Angel, the Redeemer," by the Hebrew expositors, as *R. Menachem* here.

In some mysterious manner this Angel and this Presence are identified with God Himself: see v. 16, "Thou goest with us;" and therefore the *Septuagint* renders *thy Presence* by *thou thyself*, in v. 15, and *My Presence* by *I Myself*, v. 14.

The Angel, who is God's Presence, is Christ, "the brightness of His Father's glory, and the express image of His Person" (Heb. i. 3. See above on xxiii. 20).

The anxiety of Moses at this time, and his earnest longing for some manifestation of God's presence and favour, are very natural, and easily explained.

Doubtless he felt some doubt, whether, after the enormous sin of ingratitude and rebellion against God, of which the Israelites had just been guilty, God would continue to be their Leader. The revelation, which he now received from God, was a gracious assurance of love to His faithful servant Moses, and of mercy to His sinful people. It was an act of amnesty and reconciliation; a renewal of the Covenant. It was a foretaste of that divine love which overflows upon us in Christ, as a reward for His Obedience, and in answer to His Prayers.

¹⁸ *shew me thy glory*] This is the craving of the Law,—to see the glory of God in Christ. It yearned for the time when it could be said, as it is by the blessed Evangelist, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and of truth" (John i. 14. 1 John i. 2).

The prayer of Moses was granted at the Transfiguration, when he saw Christ's glory, and shone by it (Luke ix. 31, 32. Cp. 2 Pet. i. 17; and *Tertullian*, c. Marcion. iv. 22; *Origen*, Homil. 12).

¹⁹ *I will make all my goodness pass before thee*] This blessed privilege was granted to Moses, who was only a servant, "for a witness of those things which were to be spoken after" (Heb. iii. 5). How much greater blessedness do they enjoy, who see the things themselves! And how great ought to be their thankfulness, and how great is their responsibility (Matt. xiii. 16)!

— *I will proclaim the Name of the LORD before thee*] See xxxiv. 5. Who is this that the LORD calls the LORD, and whose Name He will proclaim to Moses? Was there not here a Revelation of the Father and the Son? (*S. Cyril*, Cat. 10; see also *Concil. Antioch.*, c. Paul. Samos. p. 847; *Tertullian*, c. Prax. c. 14; *Novatian* de Trin. c. 26; *S. Cyril*, c. Julian. ix. p. 294; *S. Aug.*, Qu. 154, who sees here a promise of the proclamation of the Gospel to those whom Moses represented as their head; viz., the Jews); as there is also a promise to the Gentiles in the words "I will be gracious." See St. Paul's comment upon this passage, Rom. ix. 15, 16. 24—33.

²⁰ *Thou canst not see my face*] God spake with Moses face to face (v. 11), but Moses could not see His face. This is reserved in another life for the pure in heart (Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2; *S. Ambrose*, in Ps. 118); but all will see their Judge (Rev. i. 7).

shall come to pass, while my glory passeth by, that I will put thee ^p in a clift ^p Isa. 2. 21. of the rock, and will ^a cover thee with my hand while I pass by: ²³ And I will ^q Ps. 91. 1, 4. take away mine hand, and thou shalt see my back parts: but my face shall ^r not be seen.

XXXIV. ¹ And the LORD said unto Moses, ^a Hew thee two tables of stone like unto the first: ^b and I will write upon *these* tables the words that were in the first tables, which thou brakest. ² And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^c in the top of the mount. ³ And no man shall ^d come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

⁴ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had

The CLIFT of the ROCK.

22. *clift of the rock*] Moses, in the clift of the Rock, saw God's glory. The clift in the rock which contained him showed his littleness and God's strength (*S. Cyril, S. Aug.*).

Moses was the figure of the Law, and CHRIST is the Rock cleft for our sakes (1 Cor. x. 4). The Law could not see God, except by reception into Christ (*S. Augustine, Qu. 154*).

By our baptism we are in Christ: we are baptized into His death. Thus we are placed in *the clift of the rock*, and we see God's love. So true is it, as St. John declares, that "no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). It is only by *being in Christ*, and by being in *Christ crucified*, that we behold God's goodness and glory. It is impossible for man to see God, except by being in *the clift of the Rock*,—which is Christ. See *S. Irenæus*, iv. 37, who has some excellent remarks on the revelation of Divine glory in *Christ*, to the Patriarchs and Prophets of the old dispensation.

This clift in the rock was on the top of Mount Sinai; see xxxiv. 2. Some suppose that the place was the same as that on which Elijah passed the night in Horeb, and saw the vision of God (1 Kings xix. 8; *Hengstl.*, Auth. i. 129); and that it is a small rocky level about eighty feet in diameter, on the summit of *Jebel Musa*, where is now a small chapel and a ruined mosque, under which is a small grotto (*Robinson*). The Moslem tradition, with which the Greek monks agree, points to this spot as the place where Moses received the Law. Both those two Visions at Horeb—this to Moses the Giver of the Law, and that other Vision to Elijah the greatest of the Prophets—declared that the *Law* and the *Prophets* were to be illumined by the *Gospel*. See on 1 Kings xix. 11. Had St. Paul his *visions* there? (Gal. i. 17. 2 Cor. xii. 1.) *Prof. Lightfoot*.

—*will cover thee with my hand*] When we are in Christ, God covers us. He hides our sins in Him; and we can say, "Blessed is the man whose unrighteousness is forgiven, and whose sin is covered" (Ps. xxxii. 1). And in Christ we are covered with His protection; we abide there under the shadow of the Almighty; we are covered with His wings, and are safe under His feathers (Ps. xci. 1. 4).

23. *my back parts*] Compare the vision to Elijah (1 Kings xix. 11). Such was the vision of God to the Patriarchs and Prophets: they saw the promises *afar off*, in front of them, and with the back turned to them: *we* look back, and see "the face of God in Christ" (2 Cor. iv. 6: cp. on Num. xiii. 23). But with our present faculties we cannot judge aright of God and of divine things. In the natural world, and much more in the spiritual, we see but the skirts of His glory (see Job xxvi. 14); and therefore we are incompetent to pronounce judgment upon them (cp. *S. Irenæus*, iv. 57; *S. Hilary*, on Ps. cxiii.; *S. Cyril*, Cat. 10; *Theodoret*, Qu. 63).

This speech of God even to Moses,—to Moses, the saint of the Lord, with whom "He talked as with a friend" (xxxiii. 9—11), may well be a lesson of humility and reverence, especially in the interpretation of His Holy Word. "We now see through a glass darkly" (1 Cor. xiii. 12); but if we pray for His grace to open our eyes, and if we cherish a spirit of meekness, humility, piety, and love, we may see Him face to face.

Moses was permitted to see His *back parts*. What are these? Are they not the humiliations of the Godhead in Christ; His afflictions and sufferings? (*S. Ambrose*, in Ps. 43.)

The contemplation and imitation of these is the way to glory. If we are with Him in the clift of the rock, and if we suffer with Him, we shall also reign with Him (Matt. x. 38. Phil. iii. 10—14. 2 Tim. ii. 12).

St. Paul suggests the interpretation given in this and the foregoing note, by his comment on the inability of the literal Israel to see the glory of God, reflected on the countenance of Moses, and by saying that "the veil on his countenance is taken away in Christ" (see 2 Cor. iii. 16, and below on xxxiv. 33).

The historical truth of this mysterious revelation to Moses is avouched by St. Paul, who quotes the words of the *Septuagint* in Rom. ix. 15.

On this passage (xxxiii. 18—23) an ancient Father thus remarks;—"It may well be asked, 'How could Moses, who had so many visions of God, still desire to see God, as if he had never seen Him before; and how could God say, No man shall see Me and live? And what is the meaning of the words, There is a place by me, and thou shalt stand on a rock, and I will put thee in a clift of the rock, will cover thee with my hand, and thou shalt see my back parts?' In reply to these questions, we must first observe that God has no form or shape; for God is incorruptible, and indissoluble. Next, let us hence learn, that the true servant of God, like Moses, is never satiated with seeing God; and that this is the nature of divine knowledge, that it creates an appetite by feeding it. The more we know of God, the more we shall desire to know Him. The more we see of His beauty, the more we shall crave to see it. No man can see God's face and live; not that the vision of God is itself a cause of death,—for God is Life,—but because nothing that is visible to man, as man is now, is God; and if God could be seen by us in our present state, that vision would confound us; and thus we learn to look for another state of being where we shall be changed, and be able to see Him. But if we stand upon a rock, if we place our feet firmly on *the Rock*, which is Christ, we may have glimpses of God by faith; we may see His *back parts*. He that looks to God in Christ, as His Guide, he that comes after Him, and follows Him by faith and obedience, he has glimpses and gleams of God." See *S. Greg. Nyssen*. de Vit. Mos. pp. 240—243, and *S. Aug.* de Trin. ii. 16.

CH. XXXIV. 1. *Hew thee two tables of stone*] Literally, *two tables of stones* (in the plural); and so v. 4. The former tables, which were hewn out by God, are called tables of stone (in the singular), xxiv. 12; xxxi. 18.

In the former, the material and the writing were from God; in the latter, the writing was from God, but the material was hewn by the ministry of man. God graciously permits Moses to hew again, and restore, what in his zeal had been broken; and He accepts the material prepared by him, and writes upon it. This was a mark of approval and favour. On this subject, cp. *S. Greg. Nyssen*. de Vit. Mosis, p. 183; and see above, on xxxi. 18, as to the probable spiritual significance of this action.

Moses, by obedience, zeal, and prayer, procured the restoration of God's Law: cp. Deut. x. 1, 2.

2. *in the top of the mount*] See above, on xxxiii. 22.

3. *neither let the flocks nor herds feed*] Hence it appears that there was pasturage for cattle near Mount Sinai. Moses had resorted thither in the first instance to feed Jethro's flock (iii. 1), and there he was called by God to be the shepherd of His people (cp. Ps. lxxvii. 20).

e ch. 33. 19.
Num. 14. 17.

f Num. 14. 18.
2 Chron. 30. 9.
Neh. 9. 17.
Ps. 86. 15. &
103. 8. & 111. 4.
& 112. 4. & 116. 5.
& 145. 8.
Joel 2. 13.
g Ps. 31. 19.
Rom. 2. 4.
h Ps. 57. 10. &
108. 4.
i ch. 20. 6.
Deut. 5. 10.
Ps. 86. 15.
Jer. 32. 18.
Dan. 9. 4.
k Ps. 103. 3. &
130. 4.
l'an. 9. 9.
Eph. 4. 32.
1 John 1. 9.
1 ch. 23. 7, 21.
Josh. 24. 19.
Job 10. 14.
Mic. 6. 11.
Nah. 1. 3.
m ch. 4. 31.
n ch. 33. 15, 16.
o ch. 33. 3.
p Deut. 32. 9.
Ps. 28. 9. &
33. 12. & 78. 62.
& 94. 14.
Jer. 10. 16.
Zech. 2. 12.
q Deut. 5. 2. &
29. 12. 14.
r Deut. 4. 32.
2 Sam. 7. 23.
Ps. 77. 14. &
78. 12. & 147. 20.
s Deut. 10. 21.
Ps. 145. 6.
Isa. 64. 3.
t Deut. 5. 32. &
6. 3. 25. & 12. 28.
32. & 28. 1.
u ch. 33. 2.
x ch. 23. 32.
Deut. 7. 2.
Judg. 2. 2.
y ch. 23. 33.
z ch. 23. 24.
Deut. 12. 3.
Judg. 2. 2.

† Heb. *statues*.
a Deut. 7. 5. &
12. 2.
Judg. 6. 25.
2 Kings 18. 4. &
23. 14.
2 Chron. 31. 1. &
34. 3, 4.
b ch. 20. 3, 5.
c So Isa. 9. 6. & 57. 15.
d ch. 20. 5.
e ver. 12.
f Deut. 31. 16.
Judg. 2. 17.
Jer. 3. 9.
Ezek. 6. 9.
g Num. 25. 2.
1 Cor. 10. 27.
h Ps. 106. 28.
1 Cor. 8. 4, 7, 10.
i Deut. 7. 3.
1 Kings 11. 2.
Ezra 9. 2.
Neh. 13. 25.
k Num. 25. 1, 2.
1 Kings 11. 4.
1 ch. 32. 8.
Lev. 19. 4.
m ch. 12. 15. & 23. 15.
n ch. 13. 4.
o ch. 13. 2, 12. & 22. 29.
Ezek. 44. 30.
Luke 2. 23.

commanded him, and took in his hand the two tables of stone. ⁵ And the LORD descended in the cloud, and stood with him there, and ^e proclaimed the name of the LORD. ⁶ And the LORD passed by before him, and proclaimed, The LORD, The LORD ^f God, merciful and gracious, long-suffering, and abundant in ^g goodness and ^h truth, ⁷ Keeping mercy for thousands, ^k forgiving iniquity and transgression and sin, and ^l that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. ⁸ And Moses made haste, and ^m bowed his head toward the earth, and worshipped. ⁹ And he said, If now I have found grace in thy sight, O Lord, ⁿ let my Lord, I pray thee, go among us; for ^o it is a stiffnecked people; and pardon our iniquity and our sin, and take us for ^p thine inheritance.

¹⁰ And he said, Behold, ^q I make a covenant: before all thy people I will ^r do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is ^s a terrible thing that I will do with thee. ¹¹ ^t Observe thou that which I command thee this day: behold, ^u I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ¹² ^x Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^y a snare in the midst of thee: ¹³ But ye shall ^z destroy their altars, break their [†] images, and ^a cut down their groves: ¹⁴ For thou shalt worship ^b no other god: for the LORD, whose ^c name is Jealous, is a ^d jealous God: ¹⁵ ^e Lest thou make a covenant with the inhabitants of the land, and they ^f go a whoring after their gods, and do sacrifice unto their gods, and *one* ^g call thee, and thou ^h eat of his sacrifice; ¹⁶ And thou take of ⁱ their daughters unto thy sons, and their daughters ^k go a whoring after their gods, and make thy sons go a whoring after their gods. ¹⁷ ^l Thou shalt make thee no molten gods.

¹⁸ The feast of ^m unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the ⁿ month Abib thou camest out from Egypt. ¹⁹ ^o All that openeth the matrix is mine; and every firstling among thy cattle, *whether ox or sheep, that*

5. the LORD—proclaimed the name of the LORD] This manner of speech contains an intimation of a *plurality* of Persons in the Godhead: see Gen. xix. 24; and above, xxxiii. 19.

6. the LORD passed by before him] S. Ireneus (iv. 37) states his belief that in these communings with God, Moses had visions of Christ. This is the more probable, because it is in Christ alone that we can hope for *mercy*; and (as Bp. Andrewes observes, v. 324) "in God's own style, framed and proclaimed by Himself here, consisting of thirteen titles, next after the LORD GOD, is this word *Merciful*; and of these thirteen titles, nine of them belong to *Mercy*;" see above, on xxxiii. 18—23.

Indeed, the special design of this revelation of God to Moses at Sinai, was, to intimate that the true end of the Law delivered to Moses at Sinai was to prepare the way for the Gospel of Christ; see below on 1 Kings xix. 11, 12, and below on v. 33.

7. that will by no means clear the guilty] The words *the guilty* are not in the text, but are rightly inserted, as in the *Septuagint* and *Onkelos*: cp. Num. xiv. 18. Nahum i. 3.

God proclaims His attributes of *mercy* first; and afterwards those of *justice*. He willeth that all should be saved: see 1 Tim. ii. 4; and note on Matt. xxv. 41.

—upon the children] If they imitate the sins of their fathers: see on xx. 6.

9. for it is a stiffnecked people] Moses pleads their natural corruption as a reason for mercy. God Himself had admitted that plea after the flood: see above, Gen. viii. 21.

13. images] Heb. *matseboth*, from *natsab*, to erect; either pillars dedicated to a deity (Gen. xxviii. 18: cp. Exod. xxiii. 14), or statues of a deity (2 Kings iii. 2); see *Gesen.*, p. 500.

—groves] So the Hebrew *asherim* is rendered by *Sept.*, *Vulg.*, *Onkelos*, and by our Version in Deut. vii. 5; xii. 3; xvi. 21 (where the ancient Versions agree with this interpretation. Judges iii. 7; vi. 25, 26, 28, 30. 1 Kings xiv. 15, 23), and in about twenty-five other places. But there are strong objections to this rendering (see 2 Kings xiii. 6); and the *Syriac* has *deities* here; the *Arabic* has *lusty trees*.

The idea contained in the root of the word seems to be *erection, setting up, straightness*. Thus it is probably connected with *ashret*, happy, what is upright, prosperous, and flourishing; and with *asherah*, the Canaanitish Venus, or goddess of prosperity (see Gen. xxx. 13. Judges ii. 13; iii. 7. 2 Kings xxiii. 4), and thence it came to signify pillars, or columns, and statues dedicated to her; which were made of wood, and are therefore said to be cut down and burned: see here, and Judges vi. 25. 2 Kings xxiii. 6, 15: cp. *Movers*, *Phenizier*, i. 560; *Winer*, R. W. B. i. 94; *Gotch* in *Smith's Bib. Dict.* i. 120; *Gesenius*, p. 91; *Keil*, p. 553.

14. jealous] See xx. 5.

15. a whoring] Forsaking thy "Maker, who is thy husband" (Isa. liv. 5), and going as a harlot after idol lovers. Jer. iii. 1. Ezek. xvi. 36. Hos. ii. 5, 10. Spiritual whoredom was usually connected with carnal harlotry; see Num. xiv. 33. Lev. xvii. 7.

is male. ²⁰ But ^p the firstling of an ass thou shalt redeem with a || lamb : and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^q empty.

²¹ Six days thou shalt work, but on the seventh day thou shalt rest : in earing time and in harvest thou shalt rest.

²² And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the [†] year's end.

²³ Thrice in the year shall all your men children appear before the Lord God, the God of Israël. ²⁴ For I will ^u cast out the nations before thee, and ^{*} enlarge thy borders : ^v neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

²⁵ Thou shalt not offer the blood of my sacrifice with leaven ; ^a neither shall the sacrifice of the feast of the passover be left unto the morning.

²⁶ The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. ^c Thou shalt not seethe a kid in his mother's milk.

²⁷ And the LORD said unto Moses, Write thou ^d these words : for after the tenor of these words I have made a covenant with thee and with Israel.

²⁸ And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And ^f he wrote upon the tables the words of the covenant, the ten [†] commandments.

²⁹ And it came to pass, when Moses came down from mount Sinai with the ⁵ two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that ^h the skin of his face shone while he talked with him.

³⁰ And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and they were afraid to come nigh him. ³¹ And Moses called unto them ; and Aaron and all the rulers of the congregation returned unto him : and Moses talked with them. ³² And afterward all the children of Israel came nigh : and ⁱ he gave them in commandment all that the LORD had spoken with him in mount Sinai. ³³ And *till* Moses had done speaking with them, he put ^k a veil on his face. ³⁴ But ^l when Moses went in before the

p ch. 13. 13.
Num. 18. 15.
|| Or, kid.

q ch. 23. 15.
Deut. 16. 16.
1 Sam. 9. 7, 8.
2 Sam. 24. 24.
r ch. 20. 9. &
23. 12. & 35. 2.
Deut. 5. 12, 13.
Luke 13. 14.
s ch. 23. 16.
Deut. 16. 10, 13.
† Heb. revolution
of the year.
t ch. 23. 14, 17
Deut. 16. 16.
u ch. 33. 2.
Lev. 18. 24.
Deut. 7. 1.
Ps. 78. 55. &
80. 8.
x Deut. 12. 20.
& 19. 8.
y See Gen. 35. 5.
2 Chron. 17. 10.
Prov. 16. 7.
Acts 18. 10.
z ch. 23. 18.
a ch. 12. 10.
b ch. 23. 19.
Deut. 26. 2. 10.
c ch. 23. 19.
Deut. 14. 21.
d ver. 10.
Deut. 4. 13. &
31. 9.
e ch. 24. 18.
Deut. 9. 9, 18.
f ver. 1.
ch. 31. 18. &
32. 16.
Deut. 4. 13. &
10. 2, 4.
† Heb. words.

g ch. 32. 15.

h Matt. 17. 2.
2 Cor. 3. 7, 13.

i ch. 24. 3.

k 2 Cor. 3. 13.
12 Cor. 3. 16.

20. the firstling of an ass] See the notes on the parallel passage, specified in the margin, in this and other places throughout this chapter, and to the end of Exodus.

22. the feast of weeks] Pentecost : see Lev. xxiii. 15.

24. neither shall any man desire thy land] Either this prophecy came true, or it did not ; if it did not, then the law which contains it would never have been received as divine by the Jews ; if it did, then we have in its fulfilment a standing miracle, and an evidence of the divine mission of Moses.

26. Thou shalt not seethe] See on xxiii. 19.

29. the skin of his face shone] By communion with God ;

This shining was a sign of God's glory ; and it was also a proof to the people of the divine mission of Moses ; it showed him to be an accredited ambassador from God, Whose glory shone in his countenance. The face of Moses now shone with the glory of Jehovah ; it afterwards shone with the glory of Christ at the Transfiguration (Matt. xvii. 3) ; so the faces of the saints shine from communing with God in prayer. So St. Stephen's face shone like the face of an Angel (Acts vi. 15) ; and the righteous will shine forth like the sun in the kingdom of their Father (Matt. xiii. 43).

But Moses wist not that his face shone. The Saints of God are least conscious of their own gifts.

The Vulgate Version here has "ignorabat quod cornuta esset facies sua;" he wist not that his face was cornuta, a translation of the Hebrew *karan*, emitted beams, radiated. This Hebrew word is derived from *keren*, a horn ; the rays of a luminous body being like the horns which sprout from the face of an animal, whence the crescent moon was called *bicornis* ; and Diana is so represented ; and *Virgil* uses the term "*cornua lunæ*" (Æn. iii. 645). See also above, Gen. xiv. 5, on the name *Ashtoreth Karnaim*.

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The dual *Karnaim* is used for *flashes of lightning*, by *Habakkuk*, iii. 4 (which suggests that the Greek word *κεραυνός*, *thunder and lightning*, may be connected with a similar root, —*κέρας*) ; and it is observable, that the Prophet is there describing the appearance of God Himself at Horeb, "His brightness was as the light ; he had *horns* (bright flashes) coming out of His hands."

Perhaps the framers of the Vulgate in the present passage did not intend the word *cornuta* to be understood *literally*, any more than *Aquila* did, who translated it by *κερατώδης* (*S. Jerome*, on *Amos* vi.). But the expression (which is strenuously defended by *à Lapide*) has unhappily led to the representation of Moses as *cornutus* by Painters and Sculptors,—for example, in the celebrated statue of Moses by Michael Angelo, in the Church of *S. Pietro in Vincoli*, at Rome.

His face shone. It is observable that here it is only the face of Moses, that is described as shining ; but at the Transfiguration "Moses appeared in glory" with Christ (see Matt. xvii. 2—5. Luke ix. 31). The whole Law is bathed with light by the Gospel ; cp. *Origen*, Hom. 12, in *Exod.*, "Nihil aliud in *Lege* gloriosum habet Moses, nisi totam faciem ; in *Evangeli*o autem totus glorificatur."

THE VEIL ON THE FACE OF MOSES.

33. And till Moses had done speaking with them, he put a veil on his face] Rather, and when Moses had done speaking. So *Sept.*, *Vulg.*, *Onkelos*, *Syriac*, *Arabic*, *Kalisch*. Moses, whose face shone from communing with God, brought down from the Mountain the two Tables of the Law, written with the finger of God, and he declared God's will and words to the People. They had been guilty of idolatry,—which blinds the spiritual eye,—and could not bear to look at his coun-

LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that which he was commanded.*

³⁵ And the children of Israel saw the face of Moses, that the skin of Moses'

tenance, on which the divine glory beamed. They were afraid to behold, when they heard the declarations of the Divine Law which they had broken; they were confounded by a sense of their own sin, and were awe-struck with the terrors of the Divine Omnipotence (*Origen*, Hom. 12, in Exod.).

They feared to approach Moses (v. 30). "They could not stedfastly behold his face, for the glory of his countenance" (2 Cor. iii. 8); and when he had declared to them God's Law (which he could not have done, if he had then had a veil upon his face) he put on a veil, and when he returned to commune with God, he *took off the veil* (v. 34).

The Holy Spirit, speaking by St. Paul, has unfolded to us the figurative meaning of this act.

The Israelites were blinded by the hardness of their hearts, and by their disobedience to God, and were not able to look on the reflexion of His glory. Moses put a veil on his face, and he thus intimated that there was a *veil on their hearts*,—the veil of disobedience; for, if they had been true to God, they would have been able to look upon the countenance of Moses, as Moses looked upon God, "*face to face*" (xxxiii. 11).

Moses was the Giver of the Law, and its Representative. As such he appeared with Elias, the Representative of the Prophets, at the Transfiguration of Christ, in order to do honour to Christ and the Gospel, and to show that the glory of the Law and the Prophets is only a reflexion of the glory of Christ (Luke ix. 31).

When Moses came down from the Mount with the Law in his hands, his face shone. It was irradiated with the glory of God. Christ is the glory of God, shining in the Law of Moses. The Israelites, on account of their disobedience and rebellion against God, could not bear to look on that glorious illumination. They saw the two Tables of *stone*, and beheld the *letters* upon them, but they could not behold the divine glory in the face of Moses, the bearer of the Law from God. And so it is to this day. The Jews (as *Theodoret* says, Qu. 69) read the *letter* of the Law, but they do not behold its Glory. It is *veiled* to them, on account of their disobedience and rebellion against God, in rejecting His dear Son. They cannot see in the Law the glory of God, which is Christ. They cannot behold Him there. As St. Paul says, "The veil is on their hearts in the reading of the Old Testament. Even unto this day, when Moses is read, the veil is on their hearts. But this veil is done away in Christ; and when their heart shall turn to the Lord, the veil is taken away." Observe the *present tense*, *περιπαύται*; in that very act of their turning to the Lord it is being drawn off; that veil, which was wrapped *round* (*νεπλ*) it, is being drawn off on all sides; see especially on Isaiah xxv. 7, and on 2 Cor. iii. 8, 16.

The words of the Holy Spirit, speaking by St. Paul in the New Testament, are of unspeakable importance, as declaring the true end of the Law, and as instructing us how the Pentateuch ought to be read. And the reader will do well to compare the Greek words in the *Septuagint* in this interesting history, with the Greek words of St. Paul in commenting upon it. They may be seen below, placed side by side, in the note on 2 Cor. iii. 7—18, p. 154.

The end of the Law is CHRIST (2 Cor. iii. 12). He is veiled in types and shadows in the Law, and this veil is taken away in Him, Who is the substance of what was prefigured in the Law, in the Passover, the Passage of the Red Sea, the Manna, the Smitten Rock, the Pillar of Cloud and Fire (1 Cor. x. 1—6). The true meaning of these things cannot be understood without belief in the Gospel. They are unfolded there. "In Lege Evangelium latet, in Evangelio Lex patet." The veil is taken away in Christ, and our face shines, like that of Moses himself, when he took the veil from his face and communed with God. It is observable, that St. Paul, when speaking of the taking of the veil from the *heart*, uses precisely the same word, and that a remarkable and most expressive word, as the *Septuagint* had used to describe the taking away of the veil from the *face* of Moses (*περιπαύται*, *Sept.*, v. 34).

The Spirit of Christ in the Gospel illuminates the Pentateuch, and takes the veil from its face, and irradiates its features with heavenly glory. It also takes the veil from the hearts of its hearers and readers, and enables them to see its true beauty and glory, illuminated by the light of Christ's Teaching, Actions, Sufferings, Death, Resurrection, and Ascension, as related in the Gospel. Christ *opens* to us the Scriptures (Luke xxiv. 32);

and He *opens our hearts to understand them* (see Luke xxiv. 45).

Without Christ, the Old Testament is veiled, and the New Testament itself is a sealed book, which can only be opened by Him, Who is "the Lamb that was slain, and alone is worthy to take and open the Book that was sealed" (Rev. v. 7—9). Let us, therefore, take heed to ourselves *how* we hear, and *how* we read it; and let us pray to Him to open our eyes, and to shine upon our hearts, that we may understand it. As is excellently said by an ancient Father of the Church,—"*Videamus ergo, ne non solum, cum Moses legitur, sed et cum Paulus legitur, velamen sit positum super cor nostrum. Et manifestè, si negligenter audimus, si nihil studii ad eruditionem et intelligentiam conferimus, non solum Legis et Prophetarum Scriptura, sed et Apostolorum et Evangeliorum, grandi nobis velamine tegitur. Ego autem vereor, ne per nimiam negligentiam et stoliditatem cordis, non solum velata sint nobis divina volumina, sed et signata: ut si detur in manus hominis nescientis literas liber legendus, dicat, quia nescio literas: si detur in manus hominis scientis literas, dicat quia signatus est* (Isa. xxix. 11). Unde ostenditur, non solum stidium nobis adhibendum esse ad discendas literas sacras, verum et supplicandum Domino, et diebus ac noctibus obsecrandum, ut veniat *Agnus ex tribu Juda, et Ipse accipiens librum signatum* (Rev. v. 7—9) dignetur aperire. Ipse est enim, Qui Scripturas adaperiens accendit corda discipulorum, ita ut dicant: 'nonne cor nostrum erat ardens intra nos, cum aperiret nobis Scripturas?' (Luke xxiv. 32.) *Origen*, in Exod. Hom. 12: cp. *Tertullian*, c. Marcion. v. 11, who says, "The veil will remain on the hearts of the Jews until they are converted to Christ. Then, and not till then, will they be able to understand the mysteries of their own Law."

34. *he took the veil off*] In God's presence; in order that he might see God's glory, and might receive light from Him. Observe the different effects of disobedience and obedience, with regard to the reception of *spiritual truth* and *divine knowledge*. The *Israelites*, by reason of disobedience, were not able to behold even the *reflexion* of the divine glory in the countenance of Moses. And Moses put a *veil* on his face. But Moses *took off the veil* when he went into the presence of God. He had been faithful and zealous in God's cause, and he went in and communed with God, and saw His glory, and was illuminated by it.

Here is warning, instruction, and encouragement to ourselves. We may read the Bible, but we cannot *understand* it, without *obedience* to God. Disobedience is the cause of spiritual blindness. He "that willet to do God's will, shall know of the doctrine" (John vii. 17). He that "keepeth the Law getteth the understanding thereof" (Ecclus. xxi. 11).

He that reads the Law by the Light of the Gospel, and not only reads the letter, but receives the spirit into his heart, his veil is removed, and he follows Moses into the presence of God, and is illumined by the Divine glory (*S. Basil* de Spiritu, c. 21).

As a pure and bright Mirror reflects the images of objects, so the glass of a clean heart reflects the divine glory. They who receive divine grace, shine by its beams, and they who communicate habitually with God, are transformed into His image (*Theodoret*). Purificatione cordis mens clarificatur.

When we interpret the Old Testament aright, we take off the "veil of Moses' face." Find Christ, find the mysteries of the Gospel, under the types of the Law, apply the old prophecies so as it may appear that "the spirit of prophecy is the testimony of Jesus" (Rev. xix. 10); and he is the best prophet now, that can do this best. *Bp. Andrewes*, iii. 312: cp. *Bp. Pearson*, Art. viii. pp. 316, 317, where he shows that this work is the work of God the Holy Ghost.

Moses took off the veil in God's presence. The veil is taken from the Law by Christ in the Gospel, where we not only see the divine glory, but we are illumined by it. The Gospel of Christ is our Mountain of Transfiguration. On that spiritual Mountain, if we are true disciples of Christ, "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Cor. iii. 18); and are prepared thereby to be with Moses, Elias, and with Christ on the heavenly Mountain, and in the heavenly City, which is lightened by the Glory of God, and the Lamb is the Light thereof (Rev. xxi. 23).

May God grant us grace so to read the Law and the Gospel, that we come to that eternal Light, through JESUS CHRIST, our Lord!

face shone: and Moses put the vail upon his face again, until he went in to speak with him.

XXXV. ¹ And Moses gathered all the congregation of the children of Israel together, and said unto them, ^a These *are* the words which the LORD hath commanded, that *ye* should do them. ² ^b Six days shall work be done, but on the seventh day there shall be to you † an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. ³ ^c Ye shall kindle no fire throughout your habitations upon the sabbath day.

⁴ And Moses spake unto all the congregation of the children of Israel, saying, ^d This *is* the thing which the LORD commanded, saying, ⁵ Take ye from among you an offering unto the LORD: ^e whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, ⁶ And blue, and purple, and scarlet, and fine linen, and goats' hair, ⁷ And rams' skins dyed red, and badgers' skins, and shittim wood, ⁸ And oil for the light, ^f and spices for anointing oil, and for the sweet incense, ⁹ And onyx stones, and stones to be set for the ephod, and for the breastplate. ¹⁰ And ^g every wise hearted among you shall come, and make all that the LORD hath commanded; ¹¹ ^h The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, ¹² ⁱ The ark, and the staves thereof, ^j with the mercy seat, and the vail of the covering, ¹³ The ^k table, and his staves, and all his vessels, ^l and the shewbread, ¹⁴ ^m The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, ¹⁵ ⁿ And the incense altar, and his staves, ^o and the anointing oil, and ^p the sweet incense, and the hanging for the door at the entering in of the tabernacle, ¹⁶ ^q The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, ¹⁷ ^r The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, ¹⁸ The pins of the tabernacle, and the pins of the court, and their cords, ¹⁹ ^s The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

²⁰ And all the congregation of the children of Israel departed from the presence of Moses. ²¹ And they came, every one ^t whose heart stirred him up, and every one whom his spirit made willing, ^u and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. ²² And they came, both men and women, as many as were willing hearted, ^v and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered ^w offered an offering of gold unto the LORD. ²³ And ^x every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought ^y them. ²⁴ Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought ^z it. ²⁵ And all the women

CH. XXXV. 1.] Here begins a new Proper Lesson of the Law, and continues to xxxviii. 20. The parallel Proper Lesson in the Prophets is 1 Kings vii. 13—26, concerning the building of Solomon's Temple by Hiram and his workmen.

2. a sabbath of rest] See xxxi. 13.

The present and following chapters describe the execution of the commandments propounded in previous chapters. The references in the margin will direct the reader to the passages which are parallel to those in the present and following chapters respectively, and to the notes upon them.

22. bracelets] The Hebrew *chach* is properly a thorn; hence a ring put through the nose, a hook, a pin, a clasp, a brooch: see *Gesen.*, p. 271.

— earrings] Rather, nose-rings: see Gen. xxiv. 22. 47; xxxv. 4.

— tablets] The Hebrew *cumaz*; literally, a globule. Perhaps a necklace of golden globules, or beads, strung together (*Gesen.*, p. 386). Cp. Num. xxxi. 50.

— offered an offering] Properly, waved a wave-offering: see on Num. viii. 11; xviii. 11.

α ch. 34. 32.

b ch. 20. 9. &
31. 14, 15.
Lev. 23. 3.
Num. 15. 32, &c.
Deut. 5. 12.
Luke 13. 14.
† Heb. *holiness*.
c ch. 16. 23.

d ch. 25. 1, 2.

e ch. 25. 2.

f ch. 25. 6

g ch. 31. 6.

h ch. 26. 1, 2, &c.

i ch. 25. 10, &c.

k ch. 25. 23.

l ch. 25. 30.
Lev. 24. 5, 6.
m ch. 25. 31, &c.
n ch. 30. 1.

o ch. 30. 23.
p ch. 30. 34.

q ch. 27. 1.

r ch. 27. 9.

s ch. 31. 10. &
39. 1, 41.
Num. 4. 5, 6, &c.

t ver. 5, 22, 26,
29.
ch. 25. 2. & 36. 2.
1 Chron. 28. 2, 9,
& 29. 9.
Ezra 7. 27.
2 Cor. 8. 12. &
9. 7.

u 1 Chron. 29. 8.

w cn. 28. 3. &
31. 6. & 36. 1.
2 Kings 23. 7.
Prov. 31. 19, 22,
24.

x 1 Chron. 29. 6.
Ezra 2. 68.
y ch. 30. 23.

z ver. 21.
1 Chron. 29. 9.

a ch. 31. 2, &c.

b ch. 31. 6.

c ver. 31.
ch. 31. 3, 6.
1 Kings 7. 14.
2 Chron. 2. 14.
Isa. 28. 26.

a ch. 28. 3. &
31. 6. & 35. 10, 35.

b ch. 25. 8.

c ch. 35. 21, 26.
1 Chron. 29. 5.
d ch. 35. 27.

e 2 Cor. 8. 2, 3.

f ch. 26. 1.

that were ^w wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

²⁶ And all the women whose heart stirred them up in wisdom spun goats' hair.

²⁷ And ^x the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; ²⁸ And ^y spice, and oil for the light, and for the anointing oil, and for the sweet incense. ²⁹ The children of Israel brought a ^z willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

³⁰ And Moses said unto the children of Israel, See, ^a the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; ³¹ And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ³² And to devise curious works, to work in gold, and in silver, and in brass, ³³ And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. ³⁴ And he hath put in his heart that he may teach, *both* he, and ^b Aholiab, the son of Ahisamach, of the tribe of Dan. ³⁵ Them hath he ^c filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

XXXVI. ¹ Then wrought Bezaleel and Aholiab, and every ^a wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^b sanctuary, according to all that the LORD had commanded. ² And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^c whose heart stirred him up to come unto the work to do it: ³ And they received of Moses all the offering, which the children of Israel ^d had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

⁴ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; ⁵ And they spake unto Moses, saying, ^e The people bring much more than enough for the service of the work, which the LORD commanded to make. ⁶ And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. ⁷ For the stuff they had was sufficient for all the work to make it, and too much.

^{8 f} And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. ⁹ The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits:

25. *did spin*] On the practice of *spinning* by women in ancient Egypt, see *Wilkinson*, ii. p. 60; iii. p. 133: cp. *Hengstenberg*, Egypt, p. 140; and see Prov. xxxi. 19. The art of spinning is still much practised among the Arabs (*Burckhardt*, Nub. p. 211).

30. *Bezaleel*] And Aholiab: see xxxi. 2. They were filled with the Spirit of God, and wrought for the Tabernacle as Hiram and his workmen did for the Temple (1 Kings vii. 13, 14). So St. Paul and St. Peter, filled with the Spirit, were wise Master-builders of the Christian Church (1 Cor. iii. 10). The

Tabernacle of Christ's human body, which was not made with hands, and not of this building (Heb. ix. 11; x. 20), was from the immediate operation of the Holy Ghost Himself.

35. *Them hath he filled with wisdom of heart, to work all manner of work*] So the "manifold wisdom of God" (Eph. iii. 10), is seen in the rich variety of gifts and graces bestowed by the Holy Ghost on the builders of the Spiritual Tabernacle, —the Christian Church (1 Cor. i. 5. 7; xii. 4—9. Gal. iii. 2. 5. Eph. iv. 11).

the curtains *were* all of one size. ¹⁰ And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. ¹¹ And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. ¹² ^g Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. ¹³ And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

¹⁴ ^h And he made curtains of goats' hair for the tent over the tabernacle: ^h ^{ch. 26. 7.} eleven curtains he made them. ¹⁵ The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. ¹⁶ And he coupled five curtains by themselves, and six curtains by themselves. ¹⁷ And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. ¹⁸ And he made fifty taches of brass to couple the tent together, that it might be one.

¹⁹ ⁱ And he made a covering for the tent of rams' skins dyed red, and a ⁱ ^{ch. 26. 14.} covering of badgers' skins above *that*.

²⁰ ^k And he made boards for the tabernacle of shittim wood, standing up. ^k ^{ch. 26. 15.} ²¹ The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. ²² One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. ²³ And he made boards for the tabernacle; twenty boards for the south side southward: ²⁴ And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁵ And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, ²⁶ And their forty sockets of silver; two sockets under one board, and two sockets under another board. ²⁷ And for the sides of the tabernacle westward he made six boards. ²⁸ And two boards made he for the corners of the tabernacle in the two sides. ²⁹ And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus † ^{† Heb. twinned.} he did to both of them in both the corners. ³⁰ And there were eight boards; and their sockets *were* sixteen sockets of silver, † under every board two ^{† Heb. two sockets, two sockets under one board.} sockets.

³¹ And he made ^l bars of shittim wood; five for the boards of the one side of the tabernacle, ³² And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. ³³ And he made the middle bar to shoot through the boards from the one end to the other. ³⁴ And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

³⁵ And he made ^m a vail of blue, and purple, and scarlet, and fine twined ^m ^{ch. 26. 31.} linen: *with* cherubims made he it of cunning work. ³⁶ And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

³⁷ And he made an ⁿ hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, † of needlework; ³⁸ And the five pillars of ^{† Heb. the work of a needleworker, or, embroiderer}

it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

a ch. 25. 10.

XXXVII. ¹ And Bezaleel made ^a the ark of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: ² And he overlaid it with pure gold within and without, and made a crown of gold to it round about. ³ And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. ⁴ And he made staves of shittim wood, and overlaid them with gold. ⁵ And he put the staves into the rings by the sides of the ark, to bear the ark.

b ch. 25. 17.

⁶ And he made the ^b mercy seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. ⁷ And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; ⁸ One cherub || on the end on this side, and another cherub || on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. ⁹ And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

|| Or, out of, &c.

|| Or, out of, &c.

c ch. 25. 23.

¹⁰ And he made ^c the table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: ¹¹ And he overlaid it with pure gold, and made thereunto a crown of gold round about. ¹² Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. ¹³ And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. ¹⁴ Over against the border were the rings, the places for the staves to bear the table. ¹⁵ And he made the staves of shittim wood, and overlaid them with gold, to bear the table. ¹⁶ And he made the vessels which *were* upon the table, his ^d dishes, and his spoons, and his bowls, and his covers || to cover withal, of pure gold.

d ch. 25. 29.

|| Or, to pour out withal.

e ch. 25. 31.

¹⁷ And he made the ^e candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: ¹⁸ And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: ¹⁹ Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. ²⁰ And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: ²¹ And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. ²² Their knops and their branches were of the same: all of it *was* one beaten work of pure gold. ²³ And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. ²⁴ Of a talent of pure gold made he it, and all the vessels thereof.

f ch. 30. 1.

²⁵ ^f And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same. ²⁶ And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. ²⁷ And he made two

rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. ²⁸ And he made the staves of shittim wood, and overlaid them with gold. ²⁹ And he made ^s the ^{g ch. 30. 23.} holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

XXXVIII. ^{1 a} And he made the altar of burnt offering of shittim wood: five ^{a ch. 27. 1.} cubits was the length thereof, and five cubits the breadth thereof; it was four-square; and three cubits the height thereof. ² And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. ³ And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. ⁴ And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. ⁵ And he cast four rings for the four ends of the grate of brass, to be places for the staves. ⁶ And he made the staves of shittim wood, and overlaid them with brass. ⁷ And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

⁸ And he made ^b the laver of brass, and the foot of it of brass, of the ^{||} looking-glasses of the women [†] assembling, which assembled at the door of the tabernacle of the congregation.

b ch. 30. 18.
|| Or, brasen
glasses.
† Heb. assembling
by troops, as
1 Sam. 2. 22.

⁹ And he made ^c the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: ¹⁰ Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. ¹¹ And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. ¹² And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. ¹³ And for the east side eastward fifty cubits. ¹⁴ The hangings of

c ch. 27. 9.

CH. XXVII. 29. And he made] These words, he made, recur in almost every verse; and show the minute care of Moses to make all things, even the minutest, with punctual exactitude according to the pattern in the mount (xxv. 10—40). And since such care was requisite in the Levitical Tabernacle, which was only the type and shadow of the Evangelical Church; and since the Holy Spirit has thought fit to record this punctual execution of the divine commands in these living oracles of Holy Scripture, "which were written for our learning" (Rom. xv. 4), it cannot be a matter of indifference whether we comply with the directions which God has given us for building up the spiritual Antitype,—the Christian Church.

CH. XXXVIII. 8. of the looking-glasses of the women assembling, which assembled] The Hebrew verb here rendered to assemble is *tseba* (connected with *tsaba*, an army, host; whence *Sabaot^h*, hosts), and it signifies to muster (in a neuter sense) for service or religion; the congregation being compared to a host, marshalled under the divine banner, to fight against the Enemy, with the arms of a spiritual warfare, especially with prayers and hymns; and this word is applied to the ministry of the Priests, who watched like sentinels in the service of God (Num. iv. 23; viii. 24). Here the word is explained by *Onkelos*, as meaning that these women assembled to pray, and so the *Syriac* Version; the *Sept.* renders it "who fasted;" the *Vulg.*, "who watched."

It, therefore, seems probable, that these women assembled at the door of the Tabernacle for religious exercises (cp. *Hengstenb.* Auth. ii. 133—136, and see on 1 Sam. ii. 22, and *Abenezra*, quoted by *Hengst.*); and they offered their mirrors of brass, which had formerly served for their own embellishment, and dedicated them to the service of God; and to the adornment of His House, and for the construction of the brazen Laver, which contained the pure water, the sea of glass, an emblem of that purity and self-examination, which is required of all who approach God in his House (see above, xxx. 18).

Perhaps the hearts of these women of Israel were fired with a brighter flame of holy zeal on this occasion, because they remembered to what unworthy and ungodly purposes their ornaments had been lately abused in the making of the golden calf (xxxii. 2). Were they not animated and quickened with a feeling of godly shame, remorse, revenge, and indignation against themselves for that abuse (2 Cor. vii. 11), and were they not more eager on that account to make reparation for their sin against God by these offerings of penitential love and zeal to His service? Was not their penitential zeal and love like that of the Woman in the Gospel, who washed Christ's feet with her tears, and wiped them with her hair, and kissed them with her lips, and thus consecrated to Him those members of her body which had been abused to the service of sin? (Luke vii. 37, 38.)

These women are likened to an army. The Church is compared to an "Army terrible with banners" (Cant. vi. 4), and weak women are strong as an Army, when united in love and prayer.

The Laver, standing near the entrance of the holy place, corresponded to the Baptismal Font at the door of the Christian Church; and this example of these holy women, renouncing their worldly pomps and vanities, and devoting their ornaments to God's Service, and adorning the holy Laver, and doing this with the enthusiastic zeal, rivalry, and eagerness of soldiers enlisting in military service, and mustering together in a well-marshalled Army, under the banner of their Leader, may serve as a suitable subject for meditation and imitation to those who, at the Baptismal Font, have renounced the pomps and vanities of the world, and the lusts of the flesh, and have been enlisted under the banner of Christ crucified, and have pledged themselves to fight manfully under that banner "against Sin, the World, and the Devil, and to continue Christ's faithful soldiers and servants unto their lives' end." See below on 1 Kings vii. 23.

At v. 21 begins a Proper Lesson of the Law as read in the Synagogues, and continues to the end of the Book. The parallel Proper Lesson of the Prophets is 1 Kings vii. 4—viii. 21, concerning the building of Solomon's Temple.

the one side of the gate were fifteen cubits; their pillars three, and their sockets three. ¹⁵ And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. ¹⁶ All the hangings of the court round about were of fine twined linen. ¹⁷ And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. ¹⁸ And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. ¹⁹ And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. ²⁰ And all the ^d pins of the tabernacle, and of the court round about, were of brass.

d ch. 27. 19.

^e Num. 1. 50, 53.
& 9. 15. & 10. 11.
& 17. 7, 8. & 18. 2.
2 Chron. 24. 6.
Acts 7. 44.
^f Num. 4. 28, 33.
g ch. 31. 2, 6.

²¹ This is the sum of the tabernacle, even of ^e the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^f by the hand of Ithamar, son to Aaron the priest. ²² And ^g Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. ²³ And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

²⁴ All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^h the shekel of the sanctuary.

h ch. 30. 13, 24.
Lev. 5. 15. &
27. 3, 25.
Num. 3. 47. &
18. 16.

i ch. 30. 13, 15.
† Heb. a poll.

k Num. 1. 46.

l ch. 26. 19, 21,
25, 32.

²⁵ And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: ²⁶ ⁱ A bekah for [†] every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^k six hundred thousand and three thousand and five hundred and fifty men. ²⁷ And of the hundred talents of silver were cast ^l the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. ²⁸ And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

²⁹ And the brass of the offering was seventy talents, and two thousand and four hundred shekels. ³⁰ And therewith he made the sockets to the door of

²⁴. All the gold—was twenty and nine talents, and seven hundred and thirty shekels (of gold)] A very large, and to some it has appeared an incredible, sum; to this must be added 100 talents, and 1775 holy shekels of silver; and 70 talents, and 1400 shekels of brass (v. 25). "It is computed that the value of the metals alone used in the Tabernacle would amount to more than 240,000*l.* of our money."

But they who make exception to this statement, have not duly considered the evidence which has been collected of the vast abundance of gold and silver in the East in ancient times; see *Bähr*, Symbolik, i. pp. 259, 260, who refers to *Diod. Sic.*, xvi. 57; *Polyb.*, x. 27; *Plin.*, xxvii. 3; *Heeren*, Ideen, i. pp. 87. 95; *Von Bohlen*, das alte Indien, ii. p. 118; *Ritter*, Erdkunde von Asien, iv. pp. 500. 538. 545.

The Egyptian Monarchs possessed gold mines in Arabia (*Diod. Sic.*, iii. 11); and the Egyptians were famous for their profuse employment of gold in ornaments (*Rosellini*, ii. 2, p. 419; *Hengst.*, Egypt, pp. 136, 137).

The zeal of the women for the adornment of the Tabernacle has been already noticed (v. 8), and we have also already heard of the divine command given at *Horeb*, "Every woman shall ask of her neighbour jewels of silver and jewels of gold" (see iii. 22; xi. 2); and we have also heard the statement that they

asked of the Egyptians jewels of silver and jewels of gold (xii. 35). And we now see at *Horeb* the reason and end of that command; as well as the fulfilment of that other promise of God to Moses, likewise given at *Horeb*, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain (iii. 12). "The silver is Mine, and the gold is Mine, saith the Lord" (Hag. ii. 8). The spoils of Egypt are made ministerial to the adornment of God's House.

Here is a lesson of man's duty, to consecrate all to God (see on iii. 22). Here is a prophecy of the future, when all things will be made ministerial to God's glory, and to the edification and beauty of His Church. "The nations of them that are saved shall walk in the light of the heavenly City, and the Kings of the earth bring their glory unto it" (Rev. xxi. 24).

In these incidents we see marks of unity of plan in the History, and evidences of Truth.

²⁵. And the silver of them that were numbered] Cp. on Exod. xxx. 13—15; the number of half-shekels (603,550) coincides with the number of persons in Num. i. 46. To facilitate the construction of the Tabernacle, and to evince the alacrity of the people, the money was paid in advance, and God preserved the lives of all in the interval between the payment and the census; see note on Num. i. 46

the tabernacle of the congregation, and the brasen grate for it, and all the vessels of the altar, ³¹ And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. ¹ And of ^a the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses.

² ^d And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. ³ And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. ⁴ They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. ⁵ And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

⁶ ^e And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. ⁷ And he put them on the shoulders of the ephod, that they should be stones for a ^f memorial to the children of Israel; as the LORD commanded Moses.

⁸ ^g And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. ⁹ It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. ¹⁰ ^h And they set in it four rows of stones: the first row was a ^{||} sardius, a topaz, and a carbuncle: this was the first row. ¹¹ And the second row, an emerald, a sapphire, and a diamond. ¹² And the third row, a ligure, an agate, and an amethyst. ¹³ And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. ¹⁴ And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. ¹⁵ And they made upon the breastplate chains at the ends, of wreathen work of pure gold. ¹⁶ And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. ¹⁷ And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. ¹⁸ And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. ¹⁹ And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. ²⁰ And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. ²¹ And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

²² ⁱ And he made the robe of the ephod of woven work, all of blue. ²³ And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. ²⁴ And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. ²⁵ And they made ^k bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pome-

granates; ²⁶ A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

l ch. 28. 39, 40.

m ch. 28. 4, 39.
Ezek. 44. 18.

n ch. 28. 42.
o ch. 28. 39.

p ch. 28. 36, 37.

²⁷ ¹ And they made coats of fine linen of woven work for Aaron, and for his sons, ²⁸ ^m And a mitre of fine linen, and goodly bonnets of fine linen, and ⁿ linen breeches of fine twined linen, ²⁹ ^o And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

³⁰ ^p And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

³¹ And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses. ³² Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^a according to all that the LORD commanded Moses, so did they.

q ver. 42, 43.
ch. 25. 40.

³³ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, ³⁴ And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, ³⁵ The ark of the testimony, and the staves thereof, and the mercy seat, ³⁶ The table, and all the vessels thereof, and the shewbread, ³⁷ The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, ³⁸ And the golden altar, and the anointing oil, and [†] the sweet incense, and the hanging for the tabernacle door, ³⁹ The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, ⁴⁰ The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, ⁴¹ The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. ⁴² According to all that the LORD commanded Moses, so the children of Israel ^r made all the work. ⁴³ And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^s blessed them.

† Heb. the incense
of sweet spices.

r ch. 35. 10.

s Lev. 9. 22, 23.
Num. 6. 23.

Josh. 22. 6.
2 Sam. 6. 18.

1 Kings 8. 14.
2 Chron. 30. 27.

a ch. 12. 2. &
13. 4.

b ver. 17. &
ch. 26. 1, 30.

c ver. 21.
ch. 26. 33.

Num. 4. 5.
d ver. 22.

ch. 26. 35.
e ver. 23.

ch. 25. 30. Lev. 24. 5, 6.

† Heb. the order thereof.

f ver. 24, 25.

g ver. 26.

XL. ¹ And the LORD spake unto Moses, saying, ² On the first day of the ^a first month shalt thou set up ^b the tabernacle of the tent of the congregation.

³ And ^c thou shalt put therein the ark of the testimony, and cover the ark with the vail. ⁴ And ^d thou shalt bring in the table, and ^e set in order [†] the things that are to be set in order upon it; ^r and thou shalt bring in the candlestick, and light the lamps thereof. ⁵ ^s And thou shalt set the altar of gold for the

CH. XXXIX. 32. the children of Israel did according to all that the LORD commanded Moses] An example of national union in the service of God, and in obedience to the command given to Moses for the erection of the material Temple.

If two Millions of people were of one heart and one mind in the execution of the divine direction for the details, however minute, of the external fabric of the itinerant Tabernacle in the wilderness, which was a type and shadow of those good things which are now revealed to us in the Christian Church, can it be a thing indifferent, undesirable, and impracticable, that a Nation should now be joined together in obedience to God's will and commands with regard to the spiritual fabric, of which the Tabernacle was a Type? (Heb. viii. 5.) If we have God's Spirit, the Spirit of Truth and Peace, we shall be enabled to do this. And if we would endeavour and pray that we may have that Spirit, He will be given us (Eph. iv. 3). And then we may hope to enjoy a greater and more glorious blessing than that which Moses invoked upon the Israelites, when he looked upon all the work, "and behold they had done it as the Lord commanded, even so had they done it" (v. 43).

CH. XL. 2. On the first day of the first month] The first day of Abib, or Nisan. This month was thus "a beginning of years," in another sense, to them (xii. 2). For now the Tabernacle was set up, and God fulfilled His promise to come and dwell among them (v. 33).

On the fourteenth of this month the People kept their first Passover in the wilderness (Num. ix. 1. 3).

On the first day of the second month they were numbered, and their tents were arranged about the Tabernacle (Num. i. 1, 2; ii. 2, 3), and the princes brought their offerings (Num. vii.).

In this interval, before the twentieth day of the second month, God delivered the Laws contained in the Book of LEVITICUS and the first nine chapters of NUMBERS.

On the twentieth day of the second month the Cloud removed, and the Tabernacle was taken down, and the Israelites began their march from the wilderness of Sinai toward Canaan (x. 11). See above, Preliminary Note to ch. xvi.

incense before the ark of the testimony, and put the hanging of the door to the tabernacle. ⁶ And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. ⁷ And ^h thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. ⁸ And thou shalt set up the court round about, and hang up the hanging at the court gate. ⁹ And thou shalt take the anointing oil, and ⁱ anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. ¹⁰ And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ^k it shall be an altar [†] most holy. ¹¹ And thou shalt anoint the laver and his foot, and sanctify it. ¹² ¹ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. ¹³ And thou shalt put upon Aaron the holy garments, ^m and anoint him, and sanctify him; that he may minister unto me in the priest's office. ¹⁴ And thou shalt bring his sons, and clothe them with coats: ¹⁵ And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ⁿ an everlasting priesthood throughout their generations.

^h ver. 30.
ch. 30. 13.

ⁱ ch. 30. 26.

^k ch. 29 36, 37.

[†] Heb. holiness of holinesses.

¹ Lev. 8. 1—13.

^m ch. 28. 41.

ⁿ Num. 25. 13.

¹⁶ Thus did Moses: according to all that the LORD commanded him, so did he. ¹⁷ And it came to pass in the first month in the second year, on the first day of the month, that the ^o tabernacle was reared up. ¹⁸ And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. ¹⁹ And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

^o ver. 1.
Num. 7. 1.

²⁰ And he took and put ^p the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: ²¹ And he brought the ark into the tabernacle, and ^q set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

^q ch. 26. 33. & 35. 12.

²² ^r And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. ²³ ^s And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

^r ch. 26. 35.

^s ver. 4.

²⁴ ^t And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. ²⁵ And ^u he lighted the lamps before the LORD; as the LORD commanded Moses.

^t ch. 26. 35.

^u ver. 4.
ch. 25. 37.

²⁶ ^x And he put the golden altar in the tent of the congregation before the vail: ²⁷ ^y And he burnt sweet incense thereon; as the LORD commanded Moses.

^x ver. 5.
ch. 30. 6.
^y ch. 30. 7.

²⁸ ^z And he set up the hanging at the door of the tabernacle. ²⁹ ^a And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and ^b offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

^z ver. 5.
ch. 23. 36.
^a ver. 6.

^b ch. 29. 38, &c.

15. *thou shalt anoint them, as thou didst anoint their father*] At the first the sons of Aaron were anointed as well as their father; but afterwards they were not anointed, but the successors of Aaron only; therefore the priest that is anointed signifies the High Priest (see Lev. iv. 3; and vi. 22); and therefore the word *Christ*, or the *Anointed*, does not signify any Priest, but the High Priest (*Bp. Pearson*, Art. ii. p. 93, note).

16. *according to all that the LORD commanded him, so did he*] As the LORD commanded Moses, this sentence is repeated eight times in this chapter.

17. *in the first month in the second year, on the first day of*

the month, that the tabernacle was reared up] Ten months after their arrival at Sinai (xix. 1), and one month and twenty days before they departed from it (Num. x. 11). See above, Preliminary Note to chap. xvi.

20. *the testimony*] The two tables: see above, xxv. 1. 16. The Sept. has the plural, μαρτύρια.

26. *he put the golden altar—before the vail*] It has been supposed by some expositors that the altar was within the veil, but this is an error: see *Joseph.*, Ant. iii. 6, 8; *S. Jerome*, *Theophyl.*, in Heb. ix.; and à *Lapide* here; and note above on xxx. 6.

c ver. 7.
ch. 30. 18.

^{30 c} And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. ³¹ And Moses and Aaron and his sons washed their hands and their feet thereat: ³² When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^d as the LORD commanded Moses.

e ver. 8
ch. 27. 9. 16.

^{33 e} And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

f ch. 29. 43.
Lev. 16. 2.
Num. 9. 15.
1 Kings 8. 10, 11.
2 Chron. 5. 13, &
7. 2.
Isa. 6. 4.
Hag. 2. 7, 9.
Rev. 15. 8.
g Lev. 16. 2.
1 Kings 8. 11.
2 Chron. 5. 14.
h Num. 9. 17. &
10. 11.
Neh. 9. 19.
† Heb. *journeyed*.
i Num. 9. 19—22.
k ch. 13. 21.
Num. 9. 15.

^{34 f} Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. ³⁵ And Moses ^g was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. ^{36 h} And when the cloud was taken up from over the tabernacle, the children of Israel [†] went onward in all their journeys: ³⁷ But ⁱ if the cloud were not taken up, then they journeyed not till the day that it was taken up. ³⁸ For ^k the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

35. *Moses was not able to enter into the tent*] Here is an honest avowal of inability, and an evidence of truth. This is more remarkable, because Moses had been able to enter into the cloud on Mount Sinai, where God Himself was (xix. 20). But, as *S. Augustine* observes (Qu. 176), Moses in the mountain typified the Saints of God, who will be admitted to His beatific presence; but now, in the lower region of earth, and in the Tabernacle, which was a figure and shadow of Evangelical good things, he cannot come near to God. Moses himself informs us, that he was not able to enter into the Tabernacle because of the cloud of Divine glory. Only when the Cloud had retired to the Holy of Holies, could Moses approach God and commune with Him. Such was the inadequacy and imperfection of the Law. How much more glorious is the Gospel of Him who has entered into the heavenly Holy of

Holies, and is there in Divine Majesty at the Right Hand of God! The glory of the Lord filling the Tabernacle was its *consecration*; and showed that the work was well pleasing to God. Compare below the notes on 1 Kings viii. 10, 11, on the cloud consecrating the Temple.

36, 37. *And when the cloud*] God's presence was a protection to the Church in the Wilderness, from the scorching glare of the sun by day, and a light to cheer her by night. It was also a signal for her movements, and for her rest. Such is the presence of Christ in His Church, and in the heart of every faithful soul in it. It is a shelter, a light, and a guide in their journey through the Wilderness of this World, to the heavenly Canaan of her everlasting rest, to which may God in His mercy bring us all, through JESUS CHRIST our Lord. AMEN.

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